

AN Syn. 7. 61. 214  
EXPOSITION  
OF THE DOMINICAL

EPISTLES AND GOSPELS,

used in our English Liturgie,  
*throughout the whole yeere.*

TOGETHER WITH A REA-  
SON WHY THE CHVRCH  
did chuse the same.

By Iohn Boys, Doctor  
of Diuinitie.

The Winter part from the first Aduentual  
Sunday to Lent.



ROM. 1. 16.

*Souper 8.*

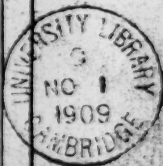
*I am not ashamed of the Gospell.*

Bernard. super Cant. ser. 65.

*Euangelium appellasti? ad Euangelium ibis. Hast thou appealed  
vnto the Gospell? vnto the Gospell shalt thou goe.*



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EXPOSITION  
OF THE DOMINION  
Liber Johannis Bowyer ex dono Annatissimi Patri  
& Patroni sui Willelmi Bowyer Philippi.

36; 16

96

-E-11



TO THE VERTVOVS AND WOR-

THY KNIGHT SIR IOHN BOYS

of *Canterbury*, my very good Vncle,

*Grace and Peace.*

**S**IR, you did first plant  
my studies, *Archbishop*  
*Whitegift* that president of  
piety, watered them, and  
God gaue encrease: to  
God, as to the fountaine  
of all goodnes, I consecrate all that I haue:  
to your happy memories, as to the con  
duits of much good, I dedicate this ensuing  
*Postill*, especially to your selfe suruiuing, as  
to my best Patron in *Cambridge*, where the  
foundation of this worke was laid; vnto  
your selfe, as to the chiefe procurer of that  
small Benefice, where the frame was raised;  
vnto your selfe, as to the liuely paterne of

## *The Epistle Dedicatorie.*

that doctrine, which is heere deliuered.

Accept it as your owne ; for it beares  
your name, and resembling you much, en-  
deuors to honour you long : so you shall  
encourage mee daily to lessen my debt to  
the Church, and increase mine ob-  
ligations vnto your selfe, that  
liuing and dying I may  
continue

*Your most bounden  
Nephew.*

**JOHN BOYS.**



# THE FIRST SVNDAY IN ADVENT.

*The Epistle. R 6 M. 13. 8.*

*Owe nothing to any man but this, that ye love one another, &c.*



**T**is a good obseruation of \* *Tertul-  
lian*, that heretikes are wont first to  
perswade, then to teach: on the con-  
trarie, that orthodoxes vse first to  
teach, and then to perswade: the  
which is *S. Pauls* ordinary method:  
first *monere*, then *monere*. This *Epi-*

istle then allotted for this day being suitable to the rest of  
his writing, offereth vnto your consideration two prin-  
cipall points.

1. An admonition: *Owe nothing to any man but this, &c.*

2. A double reason  
of the same.

1. From the worthinesse of the  
thing: *He that loveth hath ful-  
filled the law.*

2. From the finesse of the time:  
*Considering the season, that it is  
now time, &c.*

In his admonition,  
obserue two things:

1. A precept: *Owe nothing, &c.*  
2. An except: *But so love one an-  
other.*

The first doth insi-  
nuate, that we must pay

really: *for we may not owe,  
fully: owe nothing.  
generally: to any man.*

B

\* Some

\* *Lib. contra  
Valentin. cap. 1.*

\* *Gorran in loc.*

• Melanct. & Tilmann, in loc.

• *Debitum morale, legale.* Thomas 12. q. 99. art. 5. & Pet. Aragon in 22. q. 58. art. 5.

• *D. fil. maior.* Dom. 4. ab Epiphani.

• Act. 20. 27.

• Rom. 1. 14.

• 1. Cor. 9. 19.

• Gorrain in loc.

• *Lexicon Theolog.* Altenstaig in v. b. debitum.

1 Luther in

2. Galat. 16.

• Iulius Scaliger, vii Iosephus Scaliger in eius vita.

• Citing his authoritie for the lawfulness of vsurie when they would borrow, but alleaging the text, *nihil inde sperantes*, when they should pay.

Some Diuines haue stretched this vnto all manner of duties as well of<sup>d</sup> loue as law: making it a conclusion of the former doctrine; Give to all men their due: tribute to whom tribute: custome to whom custome, &c. *Estote debitores omnibus ut nemini debeamus*: (as<sup>r</sup> Luther obserues) a strange, yet a true saying: and it hath a parallel, 1. Corinth. 3. 18. *If any man among you seeme to be wise in the world, let him be a foole that he may be wise.* In like manner, he that will liue out of debt in the world, let him owe so much vnto euery one, that hee owe nothing vnto any one: so Paul<sup>f</sup> who kept nothing from any man, was notwithstanding through his loue<sup>e</sup> debtor to many, <sup>h</sup> *seruant to all.* <sup>i</sup> Other restraîne this vnto pecuniarie debts, arising<sup>k</sup> *ex promisso, & commisso.* Our promises are due debt. Psalme 15. *The man that will rest vpon Gods holy hill, must not sweare to his neighbour and dis appoint him, though it be to his owne hinderance.* The word of an honest man ought to be so currant as his coyned<sup>l</sup> *Pomponius* an heathen man was so constant, as he neuer made lie himselfe, nor could suffer a lie in other: euerie Christian, and a<sup>m</sup> gentleman, albeir not a Christian, ought to be iust in all his words, as well as righteous in all his waies. It is found counsell in affaires of the world; Fast bind, fast finde: *Plus enim creditur annulis quam animis*: as *Seneca* wittily: For the seales of men are more regarded then their soules; and yet *ipse dixit* of a Christian *Pythagoras*, is so sufficient, as *Quod scripsi scripsi*, of a Jewish *Pilate*.

Debts *ex commisso* be manifold: some by borrowing, some by buying, some by secret fraud, some by violent oppression. It is not a fault simple to borrow, for then there could be no letting, no lending, no trading in the world: then only debt is deadly sinne, when a man hath neither meanes nor meaning to repay. Psalm. 37. 12. *The wicked borroweth and payeth not againe.*

Some men hold restitution a point of Poperie: <sup>n</sup> borrowing by *Caluin*, and paying by the Bible: but Bishop

• *Latimer*



o Latimer auoweth vpon his credite, that in this all writers agree both old and new, that restitution is necessarie to saluation: Peiether restitution open or secret, or else hell: It is easie to shew that in a particular account, which he deliuered in a grottesum: first it was a receiued opinion among the Fathers in the dayes of *Augustine*. <sup>9</sup> *Non remittitur peccatum nisi restituatur ablatum*: after entertained of the best<sup>r</sup> Ciuilians: and all the Canonists and Schoolemen without exception: and still embraced of our learned Protestant Diuines; *Illyricus, Brentius, Aretius*, in the exposition of the words of *Zachew*, *If I haue taken from any man by forged canillation, I restore him four-fold*: <sup>c</sup> *Melancthon*, <sup>u</sup> *Zanchius*, <sup>x</sup> *Perkins*: and all that vnderstand any thing at all. For no man except a new man is faued, he must repent and be borne againe: Now where there is vnfaied repentance, there is contrition for sinne, where contrition for sinne, there detestation of sinne, where detestation of sinne, there followeth amendment of life.

*Zache*, renewed in mind was altered in manners: <sup>2</sup> hee that stole must steale no more: such then as detain the goods of other vniustly without satisfaction or restitution, are not sorrie, but <sup>a</sup> reioyce rather in doing of euill. As <sup>b</sup> *Augustine* sweetly, *Pœnitentia non agitur, sed fingitur*. I conclude therefore this argument in the words of <sup>c</sup> *Lactantius*: *Apud bonos indices, satis habent firmitatis, vel testimonia sine argumentis, vel argumenta sine testimonijs; nos tamen non alterutro contenti, cum suppetat nobis utrumque, ne cui peruerse ingenioso, aut non intelligendi, aut contra differendi locum relinquamus.*

2. We must pay fully: owe nothing. Many men are willing to pay some part of their debts, but they cannot indure to restore all: they will not compound, except the creditor will take ten shillings in the pound: a common, but not a commendable course, for a mite is debt so well as a million; *nam*, albeit not *tantum*, so good a debt, how-soeuer not so great a debt: if we must owe nothing, then

o *Serm. Giff. Dom 2. Advent.*  
<sup>r</sup> Last Sermon before King *Edw.* the sixth.

<sup>9</sup> *Augustin. Epist. 54.*

<sup>i</sup> *Iustin. instit. lib. 4. tit. 1. & c. lib. 6. tit. 2.*

<sup>c</sup> *Luke 19. 1.*

<sup>2</sup> *In locum.*

<sup>a</sup> *Loc. de furto in explicae.*

<sup>c</sup> *Epist. ad Ephes. cap. 4.*

<sup>x</sup> *Tract. nat. of repent. cap. 11.*

<sup>7</sup> See Church hom. of repentance, part. 3.

<sup>a</sup> *Ephes. 4. 28.*

<sup>a</sup> *Prou. 2. 14.*

<sup>b</sup> *Vis supra.*

<sup>c</sup> *Iustin. lib. 4. cap. 22.*

<sup>d</sup> Latimers sermon on the Gosp. Dom. 2. Advent.

<sup>e</sup> 1 Cor. 8. 12.

<sup>f</sup> Bernard. ep. 77

<sup>g</sup> Perkins vbi supra.

<sup>h</sup> 2 a. q. 62.

<sup>i</sup> In loc. Thom.

<sup>k</sup> Comment. in loc. Thom.

<sup>l</sup> Aphorism. in verb. debitum & restitut.

<sup>m</sup> Rom. 14. 23.

<sup>n</sup> Lombard sent lib. 4. dist. 39.

<sup>o</sup> Melancthon in locum.

<sup>p</sup> August. ep. 62.

<sup>q</sup> Anselmus in loc. ex Augustino, vbi supra.

there must be full payment of euery thing. If we cannot pay, God assuredly will accept of voral restitucion as well as of actuall: of that which is in <sup>d</sup> affect, as if it had beene in effect. As <sup>e</sup> Paul sheweth in the like case: For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not: <sup>f</sup> Illud pro factore reputat Deus, quod homo quidem verè voluit, sed non valuit adimplere.

3. We must pay generally: owe nothing to any: whether he be friend or foe, rich or poore, stranger or neighbour: restore all to all. If any man corrupting or corrupted in secular offices, hath iniured many whom he doth not know; <sup>g</sup> then his best course is to restore to God, that is, to the Church and to the poore. Touching these and the like questions of debt, the learned may further examine <sup>h</sup> Thomas, <sup>i</sup> Caietan, <sup>k</sup> Aragon, <sup>l</sup> Emmanuel Sa, with many more: but the best Schooleman in this argument is thine owne conscience: For <sup>m</sup> w<sup>h</sup> as <sup>n</sup> asseuer is not of faith is sinne. <sup>o</sup> That is, all thou condemnest in thine heart for sinne, to thee is sinne: satisfie then all other: so farre, that thou mayest satisfie thy selfe, owe nothing to any.

Yet this precept hath his except; But this, that ye loue one another: heere then obserue first a difference <sup>p</sup> betweene ciuill debts and religious. A ciuill debt once paid is no more due: but charity being payed is still due, <sup>q</sup> debetur etiam reddita; when a man disgraceth other debts, <sup>r</sup> accedit ad eum cui datur, sed ab eo recedit à quo datur. But in paying the debt of loue, the more we giue, the more we haue; Reddendo multiplicatur: habendo enim redditur, non carendo & cum reddi non possit nisi habeatur, nec haberi potest nisi reddatur. Imò etiam cum redditur ab homine, crescit in homine. Et tanto maior acquiritur qui tanto pluribus redditur: As Augustine doth excellently glosseth this text: peruse the cited Epistle, for it is short and sweet: of worldly wealth it may be said truely, bonum quo communium eo minus: but in spirituall riches it is quite

quite contrarie, *bonum quò communius eò maius*: or as the  
Philosopher, *eo melius*, in the words of <sup>c</sup> Salomon, *Hee*  
*that scattereth, increaseth*: in this except then, I note with  
<sup>c</sup> Gorran.

The { Matter, } in the word { *diligatis.*  
Manner, } *inimicem.*  
Priuiledge, } *nisi.*

The matter is to loue: the manner mutually to loue:  
the priuiledge continually to loue, *Owe nothing but loue*:  
for hee that loueth another fulfilleth the law. This is the  
first reason inforcing the former exhortation; and it is  
taken from the worthinesse of the thing. *Loue is the ful-*  
*filling of all the Law*; which he proues by this induction:  
*Thou shalt not commit adultery, thou shalt not kill, thou shalt*  
*not steale, thou shalt not beare false witnesse, thou shalt not*  
*lust*: and if there be any other Commandement, it is all  
comprehended in this saying: namely, *Loue thy neighbor*  
*as thy selfe*. Loue doth no euill vnto his neighbour: in  
deed, forbidden in the sixth, seuenth and eight Com-  
mandemēts: in word, forbidden in the ninth: in thought  
forbidden in the tenth. Loue then is the complement of  
the whole law concerning our dutie to God and man.

\* For our loue to man ariseth originally from our loue to  
God: \* *Amicum in Domino, inimicum pro Domino*: Wee  
loue our friend in the Lord: our foe for the Lord. This  
(saith <sup>y</sup> Luther) is the shortest and longest Diuinitie: the  
shortest as touching the words and sentence: but as tou-  
ching the vse and practise it is more large, more long,  
more profound, and more high then the whole world. I  
shall often handle this common place, especially Epistle  
on *Quinquagesima Sunday*.

I come now to the second argument, from the times  
of the time: verse 11. *This also wee know the season, how*  
*that it is time, that we should awake out of sleepe: for now is*  
*our saluation neerer, &c.* The summe of it is, \* that wee  
must be more studious in performing our duty now thē  
heretofore when we did first beleue: for we must goe

<sup>c</sup> Aristot.  
<sup>c</sup> Pro. 11. 24.  
<sup>c</sup> In loc.

<sup>c</sup> Caluin. &  
Martyr. in loc.  
<sup>c</sup> August. con-  
fess. lib. 4. cap. 9.  
<sup>c</sup> In Gal. 5. 14.

<sup>c</sup> Martyr in loc

\* Ephes. 4. 13.  
\* Aristot.

\* Chrysostom in  
epist. ad Rom.  
h. m. 24.

\* 1 Cor. 9. 25.  
\* 2. Tim. 4. 7.  
† Theophylact.  
‡ locum.

‡ 2. Pet. 3. 10

b Ambros. Hieron. Aquin. in  
locum.

forward and grow vpward: from grace to grace, from vertue to vertue, till we be of full growth in Christ Iesus: or as it is heere, till we haue put on the Lord Iesus. A by violent motion is quicke in the beginning, but slow in the end: a stone cast vpward, is then most weak when it is most high; but a naturall motion is slow in the beginning, but quicker in the end: for if a man from a Tower cast a stone downward; the neerer to the Center, the quicker is the motion: and therefore when a man at his first conuersion is exceeding quicke, but afterward waxeth every day slower and slower in the waies of the Lord his motion is not naturall and kind, but forged and forced: otherwise the longer he liueth, and the neerer hee comes to the marke, the more swiftly would he runne, the more vehemently contend for that <sup>d</sup> euerlasting Crowne, which he shall obtaine at his <sup>e</sup> races end.

*The night is passed, and the day is come.* [† Some by night vnderstand the life present; and by day the world to come: in this life many things are hidden as in the dark, but at the last and dreadfull day the bookes and registres of all our actions shall be laid open, and all things appeare naked as they are, to God, men Angels, diuels. If we make but twelue houres in our night, and six ages in the world, as vsually Diuines account; then six thousand yeeres, that is, ten houres of the night were past, when Paul wrote this: and since that almost sixteene hundred yeeres, that is, an houre and a halfe and a quarter; so that now there can remaine but some few minutes, and then the terrible day of the Lord will come, *When the beaues shall passe away with a noise, and the elements shall melt with heate, and the earth with the workes therein shall be burnt up.* Wherefore seeing the end of this night, and beginning of that day is at hand, let vs cast away the workes of darkenesse, &c.

Other more fitly by night vnderstand the time of ignorance; by day, the time of knowledge: by night, the law wherein our Sauour Christ was onely shadowed;

by

by day, the Gospell wherein he is openly shewed : and so saluation is neerer <sup>i</sup> because cleerer. Our Apostles argument then is <sup>k</sup> like that of *Iohn* the Baptist : *Repent, for the kingdome of God is at hand* : Mat. 3. 2.

The Gospell is the day, Christ is the light : faith is the eye which apprehends this light : and therefore seeing the day is come, let vs cast away the workes of darknesse, and put on the armour of light.

Sinnes are called the workes of darknesse : *The<sup>m</sup> foole maketh a mocke of sin* : as <sup>n</sup> *Abner* called fighting a sport : *Let the young men arise and play before vs* : so many men make sinne their ordinary pastime : <sup>o</sup> but our Apostle rearmes it a worke, and the Wiseman a weary work too : *Wisd. 5 7. Wee haue wearied our selues in the waies of wickednesse* : a worke it is, but blacke worke : a deed of darknesse, in that it doth begin from Satan, who is the prince of darknesse, and end in hell, which is vtter darknes. See before the song of *Simeon* : and *Aquin. lect. 3.* vpon this Chapter.

Holy vertues are called armour of light : armour, because with them a Christian must fight against his enemies : Ephes 6. See *Epist. Dom. 21. post Trin.* Light in three respects.

1. As proceeding from God, who is the *Father of lights* : *Iames 1. 17.*

2. Shining before men, as *lights in the world*. Mat. 5. 16.

3. Eduring the light : *Iohn 3. 20. 21. Hee that doth euill hateth the light : but hee that doth truth, commeth to the light.*

*Let vs walke honestly, &c.* ] That is, comely : night walkers are negligent in their habits : an olde gowne will serue their turne, without ruf or cuf, or other handsome trimme. But in the day men are ashamed, except they be in some good fashion according to their quality. Seeing then the night is past, and the day is come, let vs put off our night clothes, and put on our apparell for the day, so walking as we care not who seeth vs in all comeliness.

<sup>i</sup> *Melancthon*  
in locum.  
<sup>k</sup> *Sacerius* in  
locum.  
<sup>l</sup> *Luther. Pestil.*  
maior in *epist.*  
*Dom. 1. Advent*

<sup>m</sup> *Prou 14. 9.*  
<sup>n</sup> *2 Sam. 2 14*

<sup>o</sup> *Theophylact.*  
in locum.

<sup>p</sup> *Aquin. in loc.*



lineſſe and honeſty. The drunkard is in his night gown: the fornicator in his night gowne; the factious ſchiſmaticke fall of ſtrife in his night gown too: for he loues no comelineſſe in the Church.

¶ Defence for  
not ſubſcrib.  
chap. 8.

*Not in eating and drinking, neither in chambering and wantonneſſe, neither in ſtrife and enuying.* ] Heere the *No- ueliſts* except againſt our translation. For wee ſhould reade *(ſurſetting and drunkenneſſe)*. I anſwer, firſt in parti- cular, that as the Scripture muſt be conſtrued by Scrip- ture, ſo the Church by the Church: it being an axiom in our law, that euery man muſt interpret himſelfe. And an- other rule: *Sententia benignior in uerbis generalibus ſeu dubijs eſt preferenda*. Now the Church elſewhere <sup>r</sup> trans- lates and <sup>r</sup> expounds it, as they would haue it. Ergo: their cauill is cauſeleſſe.

¶ BB. Bible.  
Hom. againſt  
gluttony and  
drunkenneſſe.

In generall, concerning miſtranslation, I refer them vnto thoſe whom it more properly concerne; I know they know we can eaſily find faults in the *Geneua* transla- tion of the *Pſalmes* in Engliſh meeter vſed moſt, & pre- ferred beſt of all Scriptures in their priuate and publike deuotions. If a Salamandry ſpirit ſhould traduce that godly labour, as the ſilenced Miniſters haue wronged our *Communion Booke*, hee would obiect peraduenture that ſometime there want in it reaſons as wel as rythme. <sup>r</sup> *Laſtantiuſ* reports of *Arceſilaſ*, that hauing thoroughly conſidered the contradictions & oppoſitions of Philo- ſophers one againſt another, in fine contemned them al: *Et conſtituit nouam non philoſophandi philoſophiam*; euen ſo wordlings and Atheiſts expending the differences of Chriſtians in matters of religion haue reſolued to be of no religion. And vnderſtanding the violent contentions about formes of praier, and translations of Scriptures, vſe no prayer, no Bible, but make *Lucian* their old Testa- ment, and *Machiavel* their new.

¶ *Joſtitus*, lib.  
3. cap. 4.

¶ B. Latimer:  
ſermon vpon  
this Epistle.

The Church, as *Paul*, meanes too much eating and drinking, for it is lawfull to eat all manner of meat, whe- ther it bee fleſh or fiſh. <sup>u</sup> But there bee certaine hedges  
ouer

ouer which we may not leape: The first hedge is *Leuit. 19. 26. Thou shalt not eat the flesh with the blood*: that is to say, raw flesh: for if we should ordinarily deuoure raw flesh, it would ingender in vs a certaine cruelty, so that at length wee should eate one another, as<sup>a</sup> Diuines expound that place: we may not be *Canibals* or man-eaters: against this sin God hath set an high hedge: *Thou shalt not kill*: extreame famine made<sup>r</sup> mothers murtherers, and turned the sanctuary of life into the shambles of death: extreame necessity breakes all hedge, of nurture and nature: but in ordinary course, man is no meate for man: but as<sup>r</sup> *Ignatius* sayd, *only manchet for God*, a seruice and sacrifice for his maker. Happily some will say, well then, if I deuoure not mans flesh, I may eat whatsoever I list, howsoever I get it. No, God hath set a second hedge; *Thou shalt not steale*: thou mayest not take thy neighbours ox out of his stall, nor his sheepe out of his fold, nor his fish out of his poole, but thou must feed on thine owne meate bought into thine owne house, or brought vp in thine house, on that onely which is giuen or gotten honestly.

Neither mayest thou commit gluttonie with thine owne, for there is a third hedge, *Luke 21. 34. Take heed to your selues, lest at any time your hearts be oppressed with surfeiting and drunkenesse*. The gut is a gulfe: *vita Charybdis*. as<sup>a</sup> *Diogenes* aptly: for some man<sup>b</sup> draweth all his patrimony thorow his throat. As the *Babylonians* vsed daily to sacrifice to their *Bel*, so the glutton to his belly; making it his god, *Philip. 3. 19. Eat therefore moderately meate that is meet, not too much, but so much as doth neither* <sup>c</sup> *pracidere, nor excidere necessitatem*.

It is lawfull sometime to feast, and to prouide delicates as well as cares; vsing dainty bread in stead of daily bread: but we may not with the rich<sup>d</sup> *Epicure* fare deliciously every day, for this is *dissipare, non dispendere bona Domini*, prodigally to waste, not frugally to spend the gifts of our Lord bestowed vpon vs, neither mayst thou take

<sup>a</sup> *Caluin, in Leuit. 19. Carthufian in Leu. 17 B. Babington in Gen 9. 4. 5.*

<sup>r</sup> *L. m. nt 4. 10 Et Iosephus de b. Ro Iudico. lib 7. cap 8.*

<sup>r</sup> *Hieron ca: 4. log. in vita 73. nit.*

<sup>a</sup> *Lactantius in vita Diogenis.*  
<sup>b</sup> *Church hom. against gluttony, &c.*

<sup>c</sup> *Bernard de consideras. lib. 1*

<sup>d</sup> *Luke 16. 19.*

take meafurably what and when thou lift : for there is a fourth hedge : Rom. 14. 15. *Destroy not him with thy meate for whom Christ did.* Haue respect to thine owne and others conscience : first, thou must instruct thy brother in the truth, and then if he continue still in his old *Mumpsimus*, and will not beleue, but is offended out of obstinate wickednesse rather then any weakenesse, eate, not regarding his frowardnesse, especially where the Princes law command thee to eate, for that is another hedge : Rom. 13. 1: *Let every soule submit himselfe vnto the authority of the higher power.* Obseruing of Lent and fish-dayes is a pollicie of the State for the maintenance of fisher-townes, and encrease of fisher-men, and therefore this Statute must be obeyed not onely for feare of punishment, but also for conscience, saith *e Paul* : *f* I say conscience, not of the thing, which of it owne nature is indifferent, but of our obedience, which by the law of God we owe to the Magistrate. The 8 particular lawes of Princes grounded vpon the generall lawes of God, euen in things indifferent, makes our obedience not indifferent, but necessary. Thus thou mayest eate food of thine owne moderately, without offence to thy brother, or disobedience to thy gouernour.

Concerning drunkennesse and the rest, often elsewhere : yet by the way note the craftinesse of the Diuel, and unhappinesse of sinne, which seldom or neuer cometh alone ; it is vnlike the Raile, which flieth solitary, and in this respect most like the Partridge, who calles one another till they make a couey : first, *Paul* brings in sinne by the brace, *gluttony and drunkennesse, chambering and wantonnesse, strife and enuying* ; then as it were by the whole couey, for all these birds of a feather flie together ; immoderate diet begets chambering, chambering wantonnesse, wantonnesse strife, strife enuying ; thus sinne doth first couple, then increase. This text ought to be regarded of vs the more, because it was the very place to which *Augustine* that renowned Doctor by a voyce from

e Rom. 13. 5.  
f 2 Part hom.  
o: fasting.

g Melancthon  
loc. com. sit. de  
ceremon. &  
Christian. lib.  
Beza Epist. 24.  
Perkins Treas-  
ure of consci-  
ence, chap. 2.

## The first Sunday in Advent.

11

from heaven was directed at his first conuersion, as himselfe witnesseth, *Lib. 8. confess. cap. 12.*

*Put ye on the Lord Iesus Christ.* ] As wee must put off the old man, so put on the new man, and that is done <sup>h</sup>two waies, either by putting on his merits, or by putting on his manners. Our Sauour Christ in his life, but in his death especially wrought for vs <sup>i</sup>a garment of salvation, and <sup>k</sup>a long white robe of righteousness: now the spirituall hand of faith must apprehend and fit this wedding apparell on vs in such sort, that all our <sup>m</sup>unrighteousnesse may be forgiven, and all our sinne covered.

Secondly, we must put on the manners and excellent vertues of Christ, in whom was no worke of darkenes, but all armour of light; so the phrase is vsed, *Iob. 29. 14. I put on iustice and it covered me, my iudgement was a robe and a crowne.* This apparell is the true Perpetuall, neuer the worse, but the better for wearing.

<sup>h</sup> Luther & Melancthon in locum.

<sup>i</sup> Esa. 61. 10.

<sup>k</sup> Apocal. 7. 9.

<sup>l</sup> Math. 22. 11.

<sup>m</sup> Psalm. 32. 1.

## The Gospell. MATTH. 21. 1.

*And when they drew nigh vnto Hierusalem, &c.*

**C**Hrist is <sup>n</sup>Alpha, and <sup>o</sup>Omega, the first and the last, the beginning and ending; wherefore the Church allotting a feuerall Scripture for euery feuerall Sunday throughout the whole yeere, <sup>o</sup>beginnes and eades with the comming of Christ: for the conclusion of the last Gospell appointed for the last Sunday, is, *Of a truth, this is the same Prophet that should come into the world;* and the first sentence in the first Gospell for the first Sunday, *Behold, thy King commeth vnto thee.* Wherein the Church imitated the method of Gods owne Spirit: for as the first prophecie mentioned in the old Testament, is, *The seede of the woman shall bruiſe the Serpents head:* and the first historie deliuered in the new Testament

<sup>n</sup> Apocal. 1. 8.

<sup>o</sup> *Reu. ser. 1. Dom. 1. Advent*

ment is, *The booke of the generation of Iesus Christ*; so the first Gospell on the first *Dominicall*, according to the Churches account is *Aduentuall*, a Scripture describing Christ and his kingdome. fitting the text vnto the time: teaching vs hereby two things especially: first, what manner of person the Messias is who doth come: secondly, what manner of persons we should be now he is come.

In the former part  
obseruetwo points; a

Preface: *All this was done that it might be fulfilled which was spoken of by the Prophet: vers. 4.*

Prophecie: taken out of Zach, 9. 9. *Tell the daughter of Sion, &c.*

*All this was done that it might be fulfilled*] An vsuall phrase with our Euangelist, as *cap. 1. 22. cap. 8. 17. cap. 27. 35.* It doth insinuate the sweet harmonie betweene the Prophets and Apostles: as *Numenius* said *Plato* was nothing else but *Moyes* translated out of Hebrew into Greeke: and *Ascham*, that *Virgil* is nothing else but *Homer* turned out of Greeke into Latine: and as the *Nonelists* affirme, that our Communion booke is nothing else but the Roman Missale and *Portuis* thrust out of Latine into English: and as Diuines haue censured *Cyprian* to be nothing else but *Tertullian* in a more familiar and elegant stile: so the new Testament is nothing else as it were, but an exposition of the old. That difference which *Zeno* put betweene Logicke and Rhetoricke, Diuines vsuallly make betweene the Law and the Gospell, *the Law like the fist shut, the Gospell like the hand open.* *Euangelium reuelata Lex: Lex occultum Euangelium:* The Gospell a reuealed Law: the Law a hidden Gospell.

This harmonieall consent may serue to confound our aduersaries, and to comfort our selues. It doth abundantly confute obstinate Iewes, who expect another Messias to come, conceiting as yet all things not to be done in the Gospell, which was said of him in the Law: so that whereas the great question of the world is, *Who is that Christ?*

*p Theodoret. de curas. Græc. affect. lib. 2.*

*q Cicero ad Mar. Bruttium orat.*  
*r Augustin. quest 73. super Leuit.*  
*In vetera nouum later: in noua vetus patet.*



Christ? and the great question of the Church, *Who is that Antichrist?* the Jewish Rabbins are ignorant in both.

Secondly, this harmony convinceth all such Heretikes, as hold two sundry disagreeing Gods to be the authors of the two Testaments, one of the Law, another of the Gospell:

It affordeth also comfort: first in generall it may persuade the conscience that the Bible is the book of God. For if *Ptolomee* was astonish'd at the 72. Interpreters, because being placed in sundry roomes, and never conferring nor seeing one another, did notwithstanding write the same not onely for sense of matter, but in sound of words vpon the selfe same text, as *Justin Martyr*, and *Augustine* report; then how should we be moued with the most admirable diuine concordance betweene the Prophets and Apostles, who writing the word of God in diuers places, at diuers times, vpon diuers occasions, do notwithstanding agree so generally, \*that they seeme not diuers pen-men, but rather indeed only diuers pens of one and the same writer?

In more particular, it may strengthen our faith in the gracious promises of Almighty God: hee speakes the word; and it is done: commands, and it is effected: Heauen and earth shall passe, but not one jot of his word shall perish: he promised by *Zachary* that the Messias of the world should come, and hee tels vs heere by *Mattheu* that he is come: *All this was done, that it might be fulfilled which was spoken by the Prophet: Behold thy King commeth vnto thee.* Thus much of the Preface generally: now to list the words seuerally.

*That*, is taken here, *non* casually, *sed* consecutiuè, not for an efficient cause, but rather for a consequence and euent. Christ did not thus ride into Hierusalem because *Zachary* foretold it, but *Zacharie* foretold it because Christ would thus ride. Christ being the complement of the Prophets, and end of the Law: yet the word *That*, insinuates (as *Chrysostome* notes) the finall cause why Christ

*Terul. lib. 4. contra Mar. ion & Augustin. Harif. 21.*

*In admonition. Decret. D. i. lib. 13. cap. 42.*

*Bellarmin. de verbo Dei lib. 3. cap. 2.*

*Posit. cathel. con. 2. Dem. 1. Advent. & Maldonat. in locum.*

*Hom. 37. in Matth.*

a Maldonat. in  
2. Matth. 15.

b Esay 7. 14.

Christ did thus ride, namely, to certifie the Jewes how that himselfe onely, was that King of whom their Prophet *Zachary* did thus speake, that none but he was the King of the Jewes, and Messias of the world.

Fulfilled] A prophecy may be said to be fulfilled<sup>a</sup> foure waies especially : 1. When the selfe-same thing comes to passe which was literally deliuered in the prophecie. So S. *Matth.* cap. 1. 22. saith,<sup>b</sup> *Esayes* prophecy ; *Behold a virgine shall conceive, &c.* was fulfilled by *Mary*, who brought forth a Sonne, &c.

2. When the thing allegorically signified is fulfilled, as *Exod.* 12. 46 it is said of the Paschall Lambes. *Ye shall not breake a bone thereof* : yet S. *Iohn*, cap. 19. 36. affirms this to be fulfilled in Christ : *The souldiers brake not his legs, that the Scripture should be fulfilled, Not a bone of him shall be broken.*

3. When as neither the thing literally nor allegorically meant, but some other like is done : so Christ, *Mar.* 15. tells the people in his time, that the words of *Esay*, *This people draweth neere to mee with their mouthes, &c.* were fulfilled in him : *O hypocrites, Esay prophesied well of you*, that is, of such as are like to you.

4. When as it is daily more and more fulfilled, as *Iames* 2. 23. the Scripture was fulfilled which saith, *Abraham beleued God.* *Abraham* assuredly beleued God before, but his offering vp of *Isaac* was a greater probate of his faith : then the Scripture was fulfilled, that is, more and more fulfilled, when *Abraham* thus farre trusted in God. Now Christ fulfilled *Zacharies* saying in a literall and plaine sense, for he sent for an Ass and rodereth on into Hierusalem, *that it might be fulfilled which was spoken by the Prophet, Reioyce o daughter Sion, for behold thy King cometh, &c.*

S. *Iohn* and S. *Matthew* relate not the precise text of *Zachary*, but keeping the sense, they some what alter the words. On the contrary, blasphemous Heretikes and Atheists vse to keep the words of Scripture, but altogether to

to change the sense. Children full-fed often play with their meate: so *Lucianists* of our time play with the food of their soule, making the Bible their babble. The Lord who will not suffer his name to be taken in vaine, mend or end them.

As for Heretikes, it is alway their custome to make the Scriptures a ship-mans hose, wreathing and wrestling them every way to serue their turne. *c Non ad materiam scripturas sed materiam ad scripturas excogitant*: First they make their Sermon, and then they looke for a text.

Herein the Papists of latter time most offend, who do not only faine<sup>d</sup> new Fathers, and falsifie the old *c* Doctors, putting out, putting in, chopping and changing as shall best fit their purpose: so that the fathers (as *Renend<sup>f</sup> Iewel* said) are no Fathers, but their children, no Doctors, but their schollers, yttering not their owne mind, but what the Papists inforce them to speake: they do nor, I say, wrong humane authors only, but also presume to censure and construe Gods own bookes as they list, as *g Augustine* said of *Faustus* the Manichee; *Legant qui volunt, & inuenient aut falli imprudenter, aut fallere imprudenter*. Hence<sup>h</sup> kill and eate to *Peter*, is a<sup>i</sup> warrant for the Pope to depose Princes. It is written, *k Thou shalt go upon the Lion and the Adder, the young Lion and the Dragon shalt thou tread vnder thy fete*, <sup>l</sup> therefore the Pope may tread vpon the Emperours necke.

<sup>m</sup> God made two great lights in the firmament, that is, two great dignities in the Church, the Priest, and the Prince: but that which ruleth the day, to wit, spirituall things, is the greater; that which rulerh carnall things is the lesfer: as *Innocentius* the third disputes in the <sup>n</sup> Decretals: and their <sup>o</sup> Glosse further addes out of *Ptolomie*, that the Sunne contains the bignesse of the Moone seuen thousand seuen hundred fortie foure times, and so many degrees iump is every Prelate aboute euery Prince. Sometime they cite the beginning without the end, sometime the end without the beginning: sometime they

<sup>a</sup> Tertul. lib. de prescrip. heretic.

<sup>d</sup> Abdias. Amphilechius. Hippolytus, &c.

<sup>e</sup> In indic. expargit.

<sup>f</sup> Answer to Mr. Hardings conclusion.

<sup>g</sup> Contra Faust. lib. 22. cap. 32. *Met.* 10. 13.

<sup>h</sup> Baronius orat. ad Paul. 5. de Venis. excom.

<sup>i</sup> T. 1. 91. 13.

<sup>k</sup> Naucerus Gen. 40. an.

1177.

<sup>m</sup> Genes. 1. 36.

<sup>n</sup> L. b. tit. 33. de maior. & obedienc. cap. 6.

<sup>o</sup> Ibidem in verb. inter solem & lunam.

P Prefat. comment. in 4. E. uang. cap. 2.

¶ In luc.

they take the words against the meaning, sometime they make a meaning against the words, and so they do not receive, but giue the Gospell, as P Maldonate fitly: not admit the old Scripture, but vpon the point coine a new: for in controuerted places, either they suppress the words, or else not expresse the sense: as if a man should picke away the corne, & giue vs the chaffe, or conuey away the iewels, and throw vs the bag. The blessed Euangelists had warrant from God, and we warrant from them to quote Scripture, sometime more fully for explication, & sometime more shortly for breuitie, yet without alteration of the sense, though there besome little alteration of the sentence. ¶ Marlorats annotation is good, that our Euangelist and other do not alway repeat the very wordes in the Prophets and the Law, that we might hereby take occasion to peruse the text, and to conferre placewith place. Let vs then examine the words in Zachary, which are these; Reioice greatly o daughter Sion: shout for ioy o daughter Hierusalem: Behold thy King commeth vnto thee.

They containe two remarkable points: an

Exultation: Reioice greatly, &c. Exaltation, or commendation of Christ, as a reason of this exceeding ioy: Behold thy King commeth vnto thee, iust, meeke, &c.

In the former obserue the

Persons

Exhorting

Principall, God: for the word of the Lord came to Zachary: cap. 1. vers. 1. this then is not the word of man, but the voice of God. Instrumental: Zacharie.

Exhorted, Hierusalem. A & reioyce.

In

In that *Zacharie* was Gods organ, marke the worthineſſe of holy Prophets, as being the very tongues and pens of the bleſſed Spirit: and this dignitie belongeth alſo to their ſucceſſors, Apoſtles, and other Preachers of the word; for Saint *Matthew* ſpeakes in the plurall, *dicite*, tell yee; concluding the Prophets and Preachers, whoſe office is to tell *Hieruſalem* that her King and Saviour is come into the world to ſeek and ſaue that which is loſt.

Almighty God hath had in all ages either Patriarkes, or Prophets, or Apoſtles, or Preachers, a *Moses*, or an *Elias*, a *Zacharie*, or a *Paul*, or an *Athanaſius*, or an *Auguſtine*, or a *Luther*, or a *Jewel*, by whom hee ſpake to his beloved Spouſe comfortably. Reioyce greatly daughter *Sion*: eſpecially the Lord vieth to chuſe *Zacharies*, that is, ſuch as are mindfull of God, ſuch as delight in the Law of the Lord, and exerciſe themſelues therein day and night.

The perſons exhorted are, daughter *Sion*, and daughter *Hieruſalem*, that is, according to the vulgar Hebraiſme, *Sion* and *Hieruſalem*, as the Son of man, for man, and Son of ſloore for ſloore: *Eſay* 21. 10. and *Pſal* 72. 4. the children of the poore, for the poore, as *Auguſtine* vpon that place; ſo daughter *Sion*, daughter *Babylon*, daughter *Hieruſalem*, for *Sion*, *Babylon*, and *Hieruſalem*; a phraſe not ſtrange to the Poet, who called the Grecians -- *Ἰνὴς Ἀγαυή*.

Now *Hieruſalem* was the Metropolis of the Jewes, and *Sion* an eminent mount adioyning to *Hieruſalem*, and at this time the Jewes were the people of God, and *Hieruſalem* the Citie of God. *Y At Salem was his tabernacle, and his dwelling in Sion*. Whereas therefore S. *Matthew*, Tell ye the daughter of *Sion*, he meaneth, vſing a ſynecdoche, *Hieruſalem*. And whereas *Zacharie* names *Hieruſalem*, he meaneth the Church of God over the face of the whole earth, of which *Hieruſalem* is a figure, and ſo the text is to be conſtrued typically, not topically, for this ioy concernes the Gentile ſo well as the Jew, the

r Calvin. &  
Marloras. in loc



f Ribera in Ho  
ſtam cap. 10.  
num. 18.  
t Homer. Iliad.  
7.

u Leuit. 26. 12  
x Pſal 87. 2  
y Pſal 76. 2.

z Maldonat.  
in loc.

a Ianſen. in loc.



one as the roote, the other as the branch, as *Paul* sheweth in his Epistle to the Rom. chap. 11. Indeed Christ is the glory of his people Israel, but he is the light of the Gentiles, illuminating all such as sit in darknesse, and in the shadow of death.

Heere then obserue, that Christ is the Churches ioy, and onely the Churches ioy: dumbe Idols are the Gentiles ioy: *Mahomet* is the Turkes ioy: Circumcision is the Iewes ioy: *Antichrist* is the Babylonians ioy: the Deuill *Calientes* ioy: but onely Christ is our ioy: *Wee* <sup>b</sup> will reioyce and be glad in thee: <sup>c</sup> I am my beloueds, and my beloued is mine: Christ is so much the Churches, as that hee is none others ioy: for as <sup>d</sup> *Cyprian* and other catholike Doctores; He that hath not the Church for his Mother, hath not God for his Father: and hee that hath not God for his Father, hath not Christ for his Sauour. <sup>e</sup> *Per portam Ecclesie intramus in portam paradisi*: No Church no Christ; no Christ, no ioy.

This exultation appertaines only to the Church: Hee that is not a sonne of *Sion*, a citizen of *Hierusalem*, is in the gall of bitterness, and hath no part nor portion in this happinesse.

Now concerning the act, the matter is, to reioyce.

The manner, greatly to reioyce, with iubilation and shouting.

It is a receiued opinion in the world, that religion doth dull our wits, and daunt our spirits, as if mirth and mischief went alway together: but it is taught and felt in Christs schoole, that none can be so ioyfull as the faithfull, that there is not so merry a land as the holy land, and therefore *Zacharie* doth double his exhortation, *Reioyce greatly, shout for ioy*: and <sup>s</sup> *Zephony* doth triple it, *Reioyce O daughter Sion, be ye ioyfull O Israel, be glad with all thine heart, O daughter Hierusalem: Exulta, laetare, iubila*.

Now iubilation, as the <sup>h</sup> Fathers obserue, is so great a ioy, that it can neither be smothered nor uttered: <sup>i</sup> *Hilaris cum pandere virtus*. In the words of Christ, <sup>k</sup> *My yoke*

b Cantic 1.3.

c Cant. 6.2.

d Tract. de simplici  
plicitate prala-  
torum.

e Augustin.  
ser. 136. de  
tempore.

f Acts 8.23.

g Cap. 3.14.

h Augustin. in  
Psal. 65. & 94.  
Gregor. moral.  
lib. 28. cap. 14.

i Statius.

k Mat. 11.30

is easie, my burden is light. A new yoke is heauy, but when it is worne and dried it waxeth easie: Christ therefore did first weare and beare this yoke, that it might be seasoned and made light for vs: he commanded vs to fast, and himselfe did fast: hee commanded vs to pray, and himselfe did often pray: hee commanded vs to forgiue one another, and himselfe pardoned. Againe, when hee saith, My yoke is sweet, and my burden is light, he doth insinuate, that the yokes of other are bitter, and their burdens heauy: that it is a forie seruice to be Satans vassall, or the worlds hireling, so that the good man takes more delight in performing his duty, then the wicked can in all his villanies and vanities. *I was glad, saith Dauid, when they said vnto me, we will goe into the house of the Lord.* And Psal. 84. 2. *My soule hath a longing desire to enter into the courts of the Lord.* And Psal. 81. *Sing we merrily to God, &c.*

An vpright Christian is a Musician, a Physician, a Lawyer, a Diuine to himselfe: for what is sweeter Musicke then the witnesse of a<sup>m</sup> good conscience? What is better Physicke then *abstinere & sustinere*: good diet, and good quiet? what deeper counsell in Law, ° then in hauiug nothing to possesse all things? and what sounder Diuinitie, P then to know God and whom hee hath sent, Iesus Christ? On the contrary, the wicked is wearied in his wayes, and discontented in his courses. A malicious man is a murderher of himselfe, the prodigall man a theefe to himselfe, the voluptuous man a witch to himselfe, the couetous man a deuill to himselfe, the drunkard all these to himselfe, a murderher to his body, a theefe to his purse, a witch to his wit, a deuill to his soule. The blinde<sup>r</sup> Poet saw so much:

— Semita certè

*Tranquilla per virtutem patet unica via.*

Saluianus hath pithily comprehended all in a few words; *Nemo aliorum sensu miser est sed suo: & ideo non possunt cuiusquam falso iudicio esse miseri, qui sunt verè sua*

l Psal. 122. 1.

m Prou. 15. 15.

n Epictetus

o 2 Cor. 6. 10.

p Iohn 17. 3.

q Wisd. 5. 7.

r Juuenal.

l De gubernatione Dei Job. 1.

conscientiâ beati: hoc cunctis beatiore sunt religiosi, quia & habent quæ volunt, & meliora quàm quæ habent omnino habere non possunt. Fidei præsentis oblectamenta capiunt, & beatitudinis futura præmia consequuntur.

Hitherto concerning the Prophets exultation: his exaltation followeth, *Ecce Rex tuus*, &c. The word *Behold* in the Bible is like *Iohn the Baptist*, alway the forerunner of some excellent thing: and indeed all our comfort consists in this one sweet sentence, *Behold thy King cometh vnto thee*.

*Behold.*] Looke no more for him, but now looke on him: <sup>t Luk 10. 23.</sup> *Happy are the eyes which see the things that ye see.* *King.*] A reall and a royall Prince.

Reall in re- <sup>right, and that by</sup> <sup>sinre creationis.</sup> <sup>merito redemptionis.</sup> <sup>domo patris.</sup>  
gard of his <sup>a</sup> threefold title: <sup>might, as being the Lord, verse 3. who</sup>  
<sup>commands, and it is done, verſ. 6. for he can doe what-</sup>  
<sup>ſoeuer hee will, and more then he will. A royall Prince</sup>  
<sup>both in his affectiones and actions.</sup>

A tyrant doth rob and spoile the people, but the Meſſias is Ieſus, a Saviour of his people, *Matth. 1. 21*.

A tyrant is a wolfe to scatter and destroy the ſheepe; but Chriſt is the good ſhepherd, who gaue his life for the ſheepe, *Iohn 10. 11*.

<sup>x Rom. 9. 4.</sup> *Thy.*] <sup>a</sup> Promiſed vnto thee, borne of thee, bred vp with thee, fleſh of thy fleſh, and bone of thy bone: nor euery ones King, for Satan is Prince of the world; but *thy King*, for he is God of <sup>y Luk 1. 68.</sup> *Israel*: his comming was ſufficient for the whole world, but efficient only for *Sion*: or thy king, becauſe it is not enough to confeſſe in general that Chriſt is a King; for the deuill himſelfe beleeueth the <sup>z Euer.</sup> *Maïor* of the Goſpel: but the daughter of *Sion* muſt aſſume & beleue the *Minor*, that Chriſt is her king, *Eſay 9. 6. To vs a childe is borne, to vs a Sonne is giuen.* There is great diuinitie, ſaith <sup>a Com. in 1. Gal. verſ 4.</sup> *Luther*, in pronounes: a great Emphaſis in *nobis* and *noſter*, as <sup>b In Eſa. 1. 9. 6</sup> *Buſinger* and *Caluin* note.

*Commeth.*]

*Commeth.*] <sup>c</sup> Christ is the way, we <sup>d</sup> wanderers out of the way : <sup>e</sup> so that if the way had not found vs, we neuer should or could haue found the way, <sup>f</sup> *nec opibus, nec operibus, nec opera.*

*Vnto thee.*] <sup>g</sup> *Tibi si credis, contra te si non credis*: if incredulous, against thee : but if beleeuing, for thee : for thy, not his good, he <sup>h</sup> gaue himselfe for thee : <sup>i</sup> *Nascens se dedit in socium, conuascens in cibum, moriens in presium, regnans in primum.* See *Epist. Dom. 3. Quadrages.*

What could haue beene said lesse, and yet what canst thou wish for more ? For if Christ be a King, then hee is able : if thine, then willing : if he come, hee respects not his paine : if he come vnto thee, he regards not his profit : and therefore reioice daughter Sion, shout for ioy daughter Hierusalem. These glosses are common in the Fathers and Friers, and I shall often touch vpon them, especially Epistle and Gospell on Christmas day.

The second part of this } Thoughts.  
Gospell insinuates how wee } Words.  
must entertaine Christ in our } Deeds.

For the first : we must beleue Christ to be that Iesus, verse 11. that great Prophet, who is the Messias and Saviour of the world.

For the second : wee must professe and confesse this faith, hauing *Hosanna* in our mouthes, and crying, *Blessed is he that commeth in the name of the Lord, Hosanna in the highest,* verse 9.

For the third : wee must spreade our garments in the way, cut downe branches from the trees, and straw them in the passage, verse 8. <sup>k</sup> that is, forsake all, and follow Christ, profering and offering our selues wholly to his seruice : or, as the Epistle doth expound the Gospell, seeing our saluation is neere, the night past, and the day come, let vs cast away the workes of darknesse, and put on the armour of light, &c.

I am occasioned here iustly to direct their ignorance who doe not vnderstand, & correct their obstinacie who

<sup>c</sup> John 14. 6.  
<sup>d</sup> Esay 53. 6.  
<sup>e</sup> Aug. tract. de Epicut. & Stoich, cap vlt.  
<sup>f</sup> Pelican in loc.  
<sup>g</sup> Glossa ex Chrysost.  
<sup>h</sup> Ephes. 5. 2.  
<sup>i</sup> Postil. cathol. com. 2. Dom. 1. Advent.

<sup>k</sup> Melanct. & Culman in loc.

will not vnderstand the wilddome of the Church, so fitly disposing of the Gospels and Epistles, as that often the one may serue for a Commentarie to the other. As here *S. Matthew*, Behold thy King commeth: And *S. Paul*, Our saluation is nigh, and the day is come. *S. Paul* doth aduise, not to make prouision for the flesh: and *S. Matthew* reports, how the people accompanying Christ, spread their garments in the way.

*S. Paul* commands loue in all men, *S. Matthew* commends loue in these men, who gaue such entertainment vnto Christ.

1 Melancthon  
Pessil in loc.

The whole Gospell is a lively picture of the Church, in which are foure sorts of persons especially:

1. Christ, who is King and head: verse 5. and 12.
2. Prophets, who loose men from their sinnes, and bring them vnto Christ: verse 2. and 7.
3. Auditors, who beleue that Christ is the Messias, openly professing this faith, *Hosanna to the Sonne of Dauid*, vers. 9. and manifesting this faith also by their works in obeying the Ministers of Christ, vers. 3. and performing the best seruice they can, vers. 8.
4. Aduersaries, who much enuie Christs kingdome, saying, Who is this? vers. 10.

Concerning Christs seueritie toward those who plaid the Merchants in the Temple, see Gospell *Dom. 10. post Trinit.*

The

The Epistle. R o m. 15. 4.

*Whatsoever things are written aforetime, they are written for our learning, &c.*

**T**His Scripture containes in it three things concerning the Scripture:

What	{	Shewing the	{	authoritie.
When				antiquitie.
Why				utilitie.
			Scriptures	

For the first: things only told, passing thorow many mouthes, are easily mistold: it is long ere we get them, and wee soone forget them. Almighty God therefore commanded that his Law should be written in bookes, and ingrauen in stone, that the syllables thereof might alway be in our eies, so well as the sound in our eares, and that for two causes especially:

1. That the godly man might <sup>m</sup> exercise himselfe therein day and night.

2. That the wicked might neither <sup>n</sup> add to it, nor detract from it.

In like manner, albeit the <sup>o</sup> sound of the thundring Apostles went out thorow all the earth, and their words vnto the ends of the world: yet the Spirit of wisdom thought it meet that there should be a treatise written of <sup>p</sup> all that Christ did and said: and that <sup>q</sup> from point to point: entituled, <sup>r</sup> The booke of the generation of Iesus Christ. The Scripture then is a Bible, because written: and the Bible <sup>s</sup> *βιβλος*, in many respects excelling all other bookes, especially for the maker and matter, in so much that Saint Paul saith, <sup>t</sup> *If an Angell from heauen preach otherwise, let him be accursed.* And <sup>u</sup> Iustin Martyr goes yet further: If Christ himselfe should preach another God, or another Gospell, I would not beleue him: *Ipse non crederem Domino Iesu.*

<sup>m</sup> P<sup>sal.</sup> 1. 1.  
I<sup>osua</sup> 1. 8.

<sup>n</sup> Deut. 4. 2.

<sup>o</sup> Rom. 10. 18.

<sup>p</sup> Act. 1. 1.

<sup>q</sup> Luke 1. 2.

<sup>r</sup> Mat. 1. 1.

<sup>s</sup> Galath. 1. 8.

<sup>t</sup> Irenaeus cons. heres. lib. 4.

cap. 14. & Euseb. hist. lib. 4. cap. 18.



u Melancthon  
in locum.  
x Martyr. in  
loc.

y Esay 8. 20.  
z Isa. 1. 19. 105.

a Lib. contra  
Praxeas.

b Iosephus lib. 1.  
contra Appion.

c De varia hist.  
lib. 23.

d De curat.  
Græc. affect.  
lib. 2.

e In Protrept.  
f Libris contra  
Appion.

g Clem. 1. Strom.

h In Epinomide.

i Iustin. Mart.  
in admnitorio.

k Clem. 1. Strob.

l Ezecholcer. in  
Chron. ad ann.

2788.

m Idem ad an.  
3000.

n Idem ad an  
num 2373.

o Martyr in  
loc.

This doctrine makes against vnwritten verities of *Papists*, and fond reuelations of *Anabaptists*, and factious interpretations of *Schismatikes*, and impudent conceits of *Libertines*; all which equall their owne phantasies with the Scriptures authoritie.

The *Papists* and *Schismatikes* are all for a speaking Scripture: the *Libertines* and *Anabaptists* are all for an infused Scripture: the true *Catholikes* only for the written Scripture; *To the Law, and to the Testimonie.* *Thy word is a lanterne vnto my feet, and a light vnto my pathes.*

The second point to be considered is, that *ἡ πρώτη* are *ἡ πρώτη* Scriptures written aforetime, being the first book so well as the best booke: for as *Tertullian* was wont to call *Praxeas*, *hesternum Praxean*: so wee may terme the most ancient Poets and Philosophers, in comparison of *Moses*, vpstart writers. *Omnia Græcorum sunt noua Cæberi.* As *Galaton* painted *Homer* vomiting, *Reliquos verò poetas ea quæ ipse enomnisset haurientes*: to signifie, saith *Ælian*, that he was the first Poet, and all other, as well Greeke as Latine, but his apes.

In like maner *Moses* is called by *Theoderet*, *Oceanus Theologia*, the sea of Diuinitie, from whom all other writers as riuers are deriued. The which point as it is excellently confirmed by *Theoderet*, *Clemens*, *Iosephus*, and others, so it is ingenuously confessed enen by the heathen Historiographers: *Eupolemus lib. de Iudea regibus*, auoweth *Moses* to be the first wise man: *Plato*, that a barbarous Egyptian was the first inuenter of Arts; *Appion*, *Ptolemy*, *Palemon*, haue granted the same: and vpon the point, *Strabo*, *Plinie*, *Cornelius Tacitus*, and others, as *Ficinus* reports, *lib. de religione Christiana, cap. 26.* To demonstrare this more particularly; The Troian warre is the most ancient subiect of humane historie: but Troy was taken in the dayes of *Dauid*, about the yeere of the world, *2788.* and *Homer* flourished *anno 3000.* whereas *Moses* was borne *anno 2373.*

Secondly, this *ἡ πρώτη* confutes the *Marcionites* and

and *Manichees*, and all such as reiect the old Testament. For the place, to which the text hath reference, is taken out of the 69 Psalme, vers. 9. That the Scriptures of *Moses* and the Prophets are written for our instruction. It is plaine by Christs iniunction, *p Search the Scriptures*: as also by that of our Apostle, *1 Cor. 10. These things hapned vnto them for ensamples: and were written to admonish vs, vpon whom the ends of the world are come.* If all little histories, then much more the great mysteries are our school-masters vnto Christ: Let vs examine therefore the third obserueable point, concerning the Scriptures vtilitie; *Whatsoeuer things are written asofortime, they are written for our learning.* The Scripture (saith *Paul*) is the peoples instruction: the Scripture, say the *p* Papists, in the vulgar tongue, is the peoples destruction. The Scripture, saith *p Paul*, doth make the man of God absolute: the Scripture, say the Papists, in a knowne language, makes men hereticall and dissolute; but the Bible makes men heretikes, as the Sunne makes men blind: and therefore *Wickliffe* truly; To condemne the word of God, translated in any language for heresie, is to make God an heretike.

Not to presse this place nor vrge any other Scripture, we may beate the *Rhemish* and *Romish* in this controuersie with their owne weapons, *Antiquitie* and *Custom.* For it is acknowledged that the Christians in old time read the Bible to their great edification and increase of faith, in their mother tongue. The *Armenians* had the Psalter, and some other pieces of Scripture translated by *S. Chrysostome.* The *Sclauonians* by *S. Hierome*: the *Goths* by *Vulpilas*, and that before he was an *Arrian*: The *Italians* three hundred yeeres since by *Iames* Archbishop of *Genna*: and the Bible was in French also two hundred yeeres ago. Besides these, the *Syrians*, *Arabians*, *Ethiopians*, had of ancient time the Scriptures in their seuerall languages; as it is manifest by those portions of them, which are at this day brought from their countries into this part of the world.

p *Iohn* 5.39.

q *Beſarmin. de verba Dei, lib. 2. cap. 15.*  
r *2 Tim* 3.17.

f In his Wicket.

t *Sicutus Senen. bib. Job. 6. anno 152.*  
u *Rhem. preface, sect. 4.*

x *D. Fulke* answered to *Rhemish* preface, vbi supra.

To .

y Fox Preface  
before the 4.  
Euang. in the  
Saxon.  
z *Histor. Eli.*  
*lib. 1. cap. 37.*

a *Polyd. Virg.*  
*hist. Anglican.*  
*lib. 20. fol. 420.*

b *Tit. de ma-*  
*gistris.*

To speake of our owne Countrey : venerable *Beda* did translate the whole Bible into the *Saxon* tongue, and the Gospell of *S. Iohn* into English. King *Alfred* also considering the great ignorance that was in his Kingdome, translated both the Testaments into his native language. Queene *Anne*, wife to *Richard* the second, had Scriptures translated in the vulgar, as *Thomas Arundel*, then Archbishop of Yorke, and Chancellor of England, mentioned at her funerall Sermon, Anno *1394*.

Moreouer, in a Parliament of this King *Richard*, there was a bill put in to disanull the Bible translated into English, vnto which *Iohn* Duke of Lancaster answered, and said ; We will not be the refuse of all men : other nations haue Gods lawes in their owne language. *Thomas Arundel*, as we reade in the constitutions of *Linwood*, being translated vnto the See of Canterburie, made strait provision in a Councell holden at Oxford, that no version set out by *Wickliffe* or his adherents should be suffered, being not approued by the Diocesan.

It is apparent then out of our owne Chronicles, that the Bible was turned into the mother tongue before and after the Conquest, before and after the time of *Wickliffe*, before and after the daies of *Luther* : and all this paine was vndertaken by good and holy men, that the people of God reading and vnderstanding the Scripture, through patience and comfort of the same, might haue certaine hope of another life.

As then I condemne the malice of Papists in forbidding, so likewise the negligence of carnall Gospellers in forbearing to reade those things *aforetime written for our learning*. Our Forefathers heretofore spared neither cost nor paine : they ventured their crownes and their heads too for the new Testament in English, translated by Master *Tyndall* : and when they could not heare the Gospell in the Church publikely, they receiued much comfort by reading in their houses priuately : the very children became fathers vnto their parents, and begat them

in

in Christ, euen by reading a few plaine Chapters vnto them in a corner: but in our time, when euery shop hath Bibles of diuers translations, editions, volumes, annotations, the number of those who can reade is but small, the number of those who doe reade is lesse, the number of those who reade as they should, least of all. If a learned Clerke should pen a treatise for thy particular instruction, thou wouldest instantly with all diligence peruse it. If a Nobleman should send thee gracious letters concerning thy preferment, thou wouldest with all dutifull respect entertaine them. If thy father, or some other friend, taking a iourney into a farre Countrey, should pen his Will, and leaue it in thine hands and custodie, thou wouldest hold it as a great token of his loue. Behold the Bible is written by Wisdome it selfe for our learning, that wee may be perfect vnto all good works. It is Gods <sup>c</sup> Epistle, and Letters Patent, wherein are granted vnto vs many gracious immunities and priuiledges: it is his Testament wherein all his will is reuealed, whatsoeuer hee would haue done or vndone: and therefore let vs pray with the Church, that we may in such wise reade holy Scriptures, heare, marke, learne, and inwardly digest them, that by patience and comfort of Gods holy word, we may embrace and euer hold fast the hope of euerlasting life, through Iesus Christ our Lord. *Amen.*

c *Chrysost.*  
2. Thess. 2.

The Gospell. L V K. 21. 25.

*There shall be signes in the Sunne, &c.*

THE <sup>d</sup> Sunne of righteousness appeareth  
in three signes: { Leo.  
Virgo.  
Libra.

d *Mal. 4. 2.*

First roring as a Lion in the Law: <sup>e</sup> so that the people could not endure his voice: Then in *Virgo*, borne of a <sup>f</sup> Virgin, in the Gospell: in *Libra*, weying our workes in his <sup>g</sup> ballance at the last and dreadfull audit. Or there

e *Exod. 10. 19.*

f *Matt. 1. 25.*

g *Dan. 5. 27.*

is

is a three-fold comming of Christ, according to the  
 three-fold difference of time {  
 Past.  
 Present.  
 Future.

h *Serm. 3. de  
aduentu Dom.*

Which <sup>k</sup> Bernard hath vttered elegantly: *venit*

{ *ad homines.*  
*in homines.*  
*contra homines.*

i *Iohn 1. 14.*

He came among men in time past, when as the Word was made<sup>i</sup> flesh and dwelt among vs: he comes into men in the present by his grace and holy Spirit, *Apoc. 3. 20. Behold I stand at the doore and knocke.* He shall in the future come against men, to iudge both the quicke and the dead: but the Sonne of Man hath but two commings in the forme of man: his first comming in great meeknesse, his second in exceeding maiestie. At his first comming he rode vpon an Asse: in his second (as it is here said) he shall ride vpon the clouds. In his first comming he came to be iudged: in his second hee comes to iudge. In his first comming the people did triumph and reioice, crying *Hosanna*: but in his second comming the people shall be at their wits end for feare, and for looking after those things which shall come on the world.

k *Psal. 101. 1.*  
 l *Serm. 1. in Euangelium Dom. 2. Aduent.*  
 m *Acosta con. 1. Dom. 1. Aduent.*  
 n *Luk. 10. 34.*

In that therefore the Church hath adioined this Gospell of his second comming vnto that other of his first comming, it doth teach all Teachers this lesson, that their song be like *Dauids*, of<sup>k</sup> *iudgement and mercie*; that in all their Sermons they mingle faith and feare; <sup>l</sup> that they preach Christ to be a Iudge so well as an Aduocate. This method Christ himselfe did vse, who did as well expound the Law, as propound the Gospell; who denounced woe to the proud Pharisees, and pronounced blessednesse to the poore in spirit; <sup>m</sup> who powred wine and oile into the wounds of him that was halfe dead: oile which is supple, wine which is sharpe: and when he departed he gaue to the host two pence, <sup>n</sup> that is, to the Preachers who take charge of him, the two Testaments, and willed them to temper and applie these two till hee come

n *Theophylact. in 10. Luk.*

come againe, that thinking on the Gospell we might neuer despaire, and thinking on the Law we might neuer presume : that looking vpon Christs first comming wee might reioice; and expecting his second comming, we might feare, because there shall be signes in the Sunne and in the Moone, &c.

In handling whereof I will not trouble you with idle curiosities : onely note two plaine points

Especially, to } Certaintie } Of Christs second  
wit, the } Vncertaintie } comming.

The certaintie, that he shall come : the vncertaintie, when he shall come,

[ Affirmed barely : ver. 27. *They shall see the Son of man come in a cloud, &c.*

Enforced with an asseueration, ver. 22. *Verily I say vnto you, &c.* adding further a peremptorie conclusion : ver. 33. *Heauen and earth shall passe away, but my words shall not passe away.*

Words :

The certaintie is declared here by

Wonders, ver 27. *There shall be signes, &c.*

The words are spoken by Christ, as it is apparent ver. 8. Now Christ is truth : Ergo, this propheticie cannot be false. That which he foretold touching *Hierusalem* in this Chapter, is in euery particular come to passe : why then should this propheticie be thought vntrue concerning the worlds destruction, when as that other was true concerning *Hierusalems* desolation ?

*Zacharie* foretold that the Messias in his first comming should in meeknesse ride vpon an Asse, and, as *S. Matthew* reports, all that was done : behold heere a greater then *Zacharie*, tels vs that the Messias in his second comming shall ride vpon the clouds : and shall wee doubt of his word, who is that eternall Word ? Shall we beleuee *Zacharie*, who was but one of the small Prophets, and shall

o Cap. 21. 4.



shal we distrust him who is that great Prophet? Ioh. 6. 14.

But because men will not beleue him vpon his bare word, who made all the world with his word: Psal. 33. 9. *He spake, and it was done*: he doth vse an oath and earnest asseueration in the 32. verse, *Verily I say vnto you, &c.* Because there is none greater then himselfe, hee doth sweare by himselfe, Truth doth protest by Truth, *This generation shall not passe, till all be fulfilled.*

The word generation hath perplexed as well olde as new writers exceedingly. Sometime generation in Scripture signifieth an age: As *one generation passeth, and another cometh*: and *the truth of the Lord endureth from generation to generation*, that is, euer, from age to age. Now *generation* in this acception is an hundred yeeres. So Nestor is said to liue *treis hōias*, three ages, that is, three hundred yeeres: and therefore some Diuines haue referred this vnto the destruction of Hierusalem onely, which hapned within an hundred yeeres after this prophecie: so learned *Erasmus* and *Beza* construe the place, both of them, interpreting the word, *et as*: and the translators of Geneva following them in our lesser English Bible, *This age shall not passe*: but as well the translation as obseruation is defectiue, because Christ saith here, *This generation shall not passe, till all these things be done, ταυτα ταυτα*, not onely those which concerne the desolation of Hierusalem, but all those likewise which concerne the worlds end.

*Other* by this generation vnderstand the nation of the Iewes, as Luke 17. 25. *The Sonne of man must be reprobmed of this generation*: and Mat. 23. 36. *All these things shall come vpon this generation*: that is, this nation.

*S.* *Hierom* by generation vnderstands all mankind, as if Christ should say, the generation of men shall continue till all be fulfilled, and then in fine they shal acknowledge that I spake the truth.

*x Chrysostome*, *y Theophylact*, *Euthymius*, expound this of that generation onely *z* which seeke God; of Gods

elect

p Eccles. 1. 4.  
q Psal. 100. 5.

r Iansenius con-  
cord. cap. 124.

f Annot. in  
Mat. 24. 34.

t Abulensis in  
loc. uti possit.  
cathol. con. 4.  
Dom 2. Advent.  
g Iansenius  
ubi supra.

u Cor. in Mat.  
24. 24.

x Aquin. caten.  
in Mat. 24.

y In loc. Mat.  
ubi supra.

z Psal. 24. 6.

elect and faithfull people, as if Christ should speak thus ;  
Albeit there be signes in heauen , and troubles on earth,  
yet <sup>a</sup> hell gates shall not preuaile against the Church: <sup>b</sup> *I  
am with you alway, saith Christ, vntill the end of the world.*  
The generation of such as beleue in me shall not passe,  
till all this be fulfilled : and therefore let none of my fol-  
lowers be discouraged , but rather lift vp their heads , in  
that their redemption is so neere. This expolition I take  
to be both pertinent and profitable, because Christ in this  
Chapter had foretold, that his Disciples should be perse-  
cuted and brought before Kings and Princes for profes-  
sing his Gospell: vers. 12. Yet this generation shall not  
passe, but there shall be a Church alway to confesse the  
faith in despight of the deuill. <sup>c</sup> The Church one day  
shall passe too, but not till these things be done, then in  
the end it shall inherit a better possession in Gods owne  
kingdome without end.

<sup>d</sup> Other by generation vnderstand all that time be-  
tween Christs first comming and his last , for the whole  
world being diuided into three generations , a time be-  
fore the Law, a time vnder the Law, a time after the Law:  
the time of the Gospell is *Hora nouissima*, the last houre :  
<sup>e</sup> Epist Iohn 2. 18. and, *We are they upon whom the ends of  
the world are come* : 1 Cor. 10. 11. so that ye shall not look  
for another Gospell, or another change, for the preaching  
of this Gospell and the world shall end together.

<sup>e</sup> Other by generation vnderstand not only the Iewes  
or the Christians, or all men only, but the whole vniuer-  
sall world, termed elsewhere the Creature. This genera-  
tion, that is, this world, in which all things are generated,  
shall not end till these signes, forerunners of it ruine, shall  
come to passe. So Christ interprets himselfe in the verse  
following, *Heauen and earth shall passe, but my words shall  
not passe away.* That is, howsoeuer the earth be mouea-  
ble, and the powers of heauen shake : though both waxe  
old as doth a garment , and all things in them are subiect  
to mutation and change, yet <sup>f</sup> *Christ is yester day, and*

<sup>a</sup> Mat. 16 18.  
<sup>b</sup> Mat. 28 20.

<sup>c</sup> Origen &  
Aquin. caten. in  
Matth. 24.

<sup>d</sup> Postil. cathol.  
ubi supra.

<sup>e</sup> Maldenar. in  
Matth. 24. 34.

<sup>f</sup> Heb. 13. 8.

to day, the same also for ever: so that if you will credit Christ, either vpon your owne reason and experience, or vpon his word and oath, beleue this also, that hee shall come riding on the clouds with great power and glory to iudge both the quicke and dead.

Secondly, Christs comming to iudgement is shewed heere by wonders in heauen, in earth, and in the sea, which shall belike harbingers of that dreadfull and terrible day: *There shall be signes in the Sunne, and in the Moone, and in the earth: the people shall be at their wisend through despayre: the sea and the waters shall rore, &c.*

Euery man is desirous to buy the Kalender, that at the beginning of the yeere he may know what will happen in the end: Merchants and Husbandmen especially, that they may see this yeere what dearth, or death, or other accidents are likely to ensue the next yeere. Behold heere Christs Prognostication, forerelling by signes in the Sunne, and in the Moone, and in the Stars, what shall come to passe in the end of our yeeres, as also what shall betide vs in the new yeere, the world to come. The<sup>h</sup> Mathematicians of the world neuer mentioned or dreamed of an vniuerfall eclipse of the Sunne and Moone together, only Christs Almanacke reports this. I purpose not in particular to discusse any curious question, but only to note in generall, that these wonders in heauen, and extraordinary troubles on earth, are manifest forerunners of the worlds ruine; that as we know Summer is neere when the trees bud, so when we see these things come to passe, we may be sure that the kingdom of God is nigh: for as a man that is dying hath many phantasies, euen so, saith *Chryssostome*, the world declining shall haue manifold errors, in so much if it were possible Gods elect should be deceived, *Matth 24. 24.*

*Aristotle* could not conceiue the world should haue an end, because he thought and taught it had no beginning: but diuine *Plato* who liued in Egypt, and read (as it is<sup>1</sup> supposed) the bookes of *Moses*, acknowledged the worlds

g *Bartholomaeus*  
Pontanus bi-  
bliothec. concio-  
num Dom. 2.  
Aduent.  
h *Thomas sup-*  
plement. quest.  
73. artic. 3.

i *Iustin. Martyr*  
in admonitorio.

worlds creation, and so subscribed to the worlds destruction, holding this axiome, *Quod oritur, moritur*, That which hath a beginning, hath an end, whatsoever hath an end, hath a beginning; the which is to be construed of compounded elementary substances, subiect to generation and corruption, as all things in this world are. For as we read in Scripture, Some things haue a beginning, but no end, as Angels, and the soules of men.

Some things haue no beginning, but yet haue an end, as Gods eternall decrees.

One thing, to wit, *Ens Entium*, Almighty God, hath neither beginning nor end: <sup>k</sup> who onely hath immortalitye of all other things: the <sup>l</sup> first and the last: and yet in himselfe there is neither first nor last.

Some things haue both a beginning and end, as the world, which had a creation, and is subiect to corruption. <sup>m</sup> The world passeth away, and the glory thereof, and then when as the powers of heauen shall be shaken, and the <sup>n</sup> element shall melt with heate, and the earth with the workes that are therein shall be burnt vp, then the Son of man shall come in a cloud with power and great glorie.

Now this certainty of Christs comming to iudgement

affordeth abundant matter of } Comfort to the godly.  
 } Terror to the wicked.  
 } Instruction to both.

Comfort to Gods elect: for when these things come to passe, then, saith Christ in 28. verse, *Lift up your heads, for your redemption draweth neere*. Now you are persecuted and persecuted, deliuered vp to the Synagogues and cast into prison, but at that great assise there shall be a generall goale deliery, and you that haue done good, shall go into euerlasting ioy; and your enemies who haue done euill, into euerlasting fire. Heere yee mourne, but hereafter all teares shall be wiped from your eyes: heere ye sowe in hope, but then ye shall reape with ioy: when as ye shall see the Son of man comming in the clouds, &c. As God is the God of comfort, so his booke is the booke

<sup>k</sup> 1. Tim. 6. 16.

<sup>l</sup> Apocal. 1. 8.

<sup>m</sup> 1. Iohn. 2. 17.

<sup>n</sup> 2. Pet. 3. 10.

of comfort: *Whatsoever things are written aforesime, they are written for our learning, that wee through patience and comfort of the Scriptures might haue hope.*

The very soule of all the Bible is the Gospell: and the summe of all the Gospell is the Creed: and the maine point of all the Creed is that article concerning our resurrection and hope of eternall glory, when Christ shall appeare. The Church then hath wel annexed that Epistle to this Gospell, as a consolation against desolation. By the booke of comfort, we know that our redeemer liueth, and that he will come againe to iudge and reuenge our cause.

We beleue that an eternall kingdome was secretly granted vnto vs in our election, openly promised in our vocation, sealed in our iustification, and that possession shall be giuen in our glorification: when as the iudge of the world shall say, *Come ye blessed of my Father, inherit ye the kingdome prepared for you from the foundations of the world.* <sup>o</sup> *When the Lord himselfe shall descend from heauen with a shout, and with the voice of the Archangell, and with the trumpet of God; wee shall be caught up in the clouds to meet him, and so shall euer be with him.* And therefore pray wee daily, *Thy kingdome come: Come Lord Iesus, come quickly. Amen.*

Now as this is comfortable to good men, so most terrible to the wicked: as Christ, verl. 26. *Their hearts shall faile them for feare. They shall seeke death in those daies, and shall not finde it.* And, as it is Apocal, 6. 16. *They shall say to the mountaines and rockes, fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.* This hath been their day, wherein so farre as they could they haue done their will; the next is the Lords day, wherein they must suffer his will; <sup>q</sup> *a day of anger, a day of trouble and heauinesse; a day of destruction and desolation; a day of obscuritie and darkenesse; a day of clouds and blacknesse.* Thereprobate shall see the Sonne of man in the clouds aboue, to condemne them: beneath hell

<sup>o</sup> 1. Thef. 4. 16.

<sup>p</sup> Apocal. 9. 6.

<sup>q</sup> Zeph. 1. 15.

hell mouth open ready to deuoure them : before, the diuels haling them : behind, the Saints and all their dearest friends forsaking them : on the left hand, their sinnes accusing them : on the right iustice threatening them : on all sides the whole world made a bone-fire terrifying them ; to go forward, insupportable ; to go backe, impossible ; to turne aside, vnauitable : no maruell then if at the worlds end, men be at their wits end.

Thirdly, this administred instruction vnto all : for as it is in the Epistle : *What soeuer things are written aforetime, are written for our instruction.* And this is so good a lesson, that if we could obserue it well, we should need no more teaching : so saith the Wiseman, *Remember the last things, and thou shalt neuer doe amisse.*

<sup>a</sup> Eccles. 7. 38.

The last things are foure :  $\left\{ \begin{array}{l} \text{Death.} \\ \text{Iudgement.} \\ \text{Heauen.} \\ \text{Hell.} \end{array} \right.$

But the chiefe is Iudgement : for all the rest attend it. Death is vsſher to Iudgement going before ; Heauen and Hell executioners following after. Death would not be so fearefull, if Iudgement did not follow : Hell would not be so painfull, if Iudgement went not before : without it Heauen would not be desired, nor Hell feared. He then that remembers the last day, remembers in it all the last things : and he that remembers the last things, cannot do amisse. Wherefore let vs euer embrace that godly meditation of S. Hierome : *Whether I eate or drinke, or whatsoeuer I doe elsse, I thinke I heare the last trumpe : Arise yee dead and come vnto Iudgement.* The consideration of the worlds destruction is a sufficient instruction to keepe good men in honest courses, & to terrifie bad men from euill waies. *Italians*, in a great thunder, vse to ring their bells, and discharge their cannon shot, that the roring of the one, may lessen the terror of the other. <sup>c</sup> In like sort Satan hangs tinckling cymbals on our eares, and delights vs with the vanities and musicke of the world, that

<sup>c</sup> Dietz. can. 1.



<sup>c</sup> Du Bartas  
1. day, 1. weeke  
fol. 15.

<sup>a</sup> Math. 24. 36

<sup>z</sup> Cap. 6. 2.

<sup>r</sup> Hieron. com.  
in loc. *fiat sup.*  
*Præterita ante*  
*mundum, & fu*  
*tura post mun*  
*dum scire non*  
*possumus: sed*  
*meditationem*  
*contemplamur.*  
<sup>z</sup> *Musculus &*  
*Marlorat, in*  
*Matth. 24. 36.*  
<sup>a</sup> *De gubernat.*  
*Dei, lib. 3.*

<sup>b</sup> *Act. 1. 7.*

<sup>c</sup> Bernard. ser.  
in illud *Psalmi:*  
*Audiam quid*  
*loquatur in me*  
*Deus. sal. 345.*  
<sup>a</sup> *Matth. 18. 10*

we may forget the sound of the last trumpe, and so that  
day be seene, before foreseene of most.

As it is certaine that Christ shall come; so most vncertaine when he shall come: for he speaks of the time not definitely, but indefinitely: vers. 25. *Then there shall be signes:* vers. 27. *Then shall they see the sonne of man coming in a cloud:* vers. 28. *When these things come to passe, then looke up, for your redemption draweth neere.* But how neere now? <sup>a</sup> no man or Angel can tell. <sup>x</sup> *Esa* saw God in his throne, and the Seraphims stood vpon it, couering his face with two wings, and his feet with two wings: his face, <sup>r</sup> keeping vs from the secrets of Gods eternall predestination in the beginning: his feete, nor disclosing when hee will come to iudge the world in the end.

The certainty then of this vncertainty, may teach vs not to bee <sup>z</sup> curious or carelesse; not cuirous, for why should we presume to know more then other men? more then all men? more then Angels? more then Christ himselfe? It is a kinde of sacriledge, sayth. <sup>a</sup> *Saluianus*, to breake into Gods holy place, and prie into his secret Sanctuary, and to know more then he would haue vs to know.

Christs Apostles were his Secretaries, his especiall fauourites and followers, from whom hee kept nothing which was for their good, and yet hee sayd vnto them, <sup>b</sup> *It is not for you to know the times of the seasons, which the Father hath put in his owne power.* The glorious Angels abound with much knowledge, *natural, experimantal, reuealed*, hauing farre better meanes of knowledge then wee: for as much as wee know the Creatour by the creatures; whereas they know the creatures by the Creator. <sup>c</sup> *Opus habet humana anima, quasi quodam vehiculo Creatura, ut ad cognitionem Creatoris assurgat. Cum contra longè perfectius angelica natura in Creatore notitiam habet creatura:* Angels alway. <sup>d</sup> behold the face of God in heauen, which as in a glasse they see much more then is possible for vs on earth to discern. Let not then

an

an heauie lump of clay presume to know more then heauens heralds : and yet Christ, to satisfie further our curiositie, faith in the thirteenth of *Marke*, that himselfe knowes not that day and houre. Now <sup>e</sup> the disciple is not above his master, nor the seruant above his Lord : It is enough for the disciple to be as his master is, and the seruant as his Lord. He is a foole that will be wiser then Wise-dome it selfe: but Christ as man was either ignorant of it, or else had no commission to reueale it : or as <sup>f</sup> *Aguine*, *Dicitur nescire, quia non facit* (cire : Hee is said himselfe not to know, because he <sup>e</sup> would not haue vs to know. Such as will enquire more touching that text, may see *Sixt. Senen. Bib. sent. lib. 6. annot. 105. Suarez. Conimbricen. tract. 3. in Matth. Bellarm. lib. de anima Christi, cap. 5. sect. Iam de quarto. Iansen. concord. cap. 124. Maldonat. in Matth. 24. 36. I will end with the saying of <sup>h</sup> *Angustine* : *Ne nos addamus inquirere, quod ille non addidit dicere.*  
<sup>i</sup> Let vs not seeke the things that are too hard for vs : but that which God hath commanded let vs thinke vpon with reuerence. <sup>k</sup> *Secret things belong to the Lord; reuealed things vnto vs.**

Secondly, this vncertaintie of Christs second coming, may teach vs not to be carelesse : *Nam ideo latet ultimus dies, ut obseruetur omnis dies* : God would haue vs ignorant of the last day, that we might be vigilant euery day. This vs Christ makes in the words immediately following my text : and *Matth. 24. 42. and Mark. 13. 33.* It behoueth vs, vpon whom the ends of the world are come, to be more watchfull, because Satan is growne more wrathfull, *Apocal. 12. 12.*

— <sup>l</sup> as *Lysards* cut in peeces,  
 Threat with more malice, though with lesser might :  
 And enen in dying shew their lining flight.

The Father of mercies and God of compassion increase our faith, and fill our lampes with oile, that when the Bridegroom shall come, we may meet him, and enter with him into the wedding ; <sup>m</sup> where there is ioy be-

D 3

yond

e *Mat. 10. 24.*  
 25.

f *Part. 3. q. 10.*  
 art. 2. ex *Augustino*, lib. 83.  
 questionum,  
 quest. 60.

g *Responsam*  
*nesciendi non*  
*nature, sed vo-*  
*luntatis, vt Hi-*  
*lar. de Trin.*  
 lib. 6.

h *Epist. 146.*  
 i *Ecclesi. 3. 22.*

k *Deut. 29. 29.*

l *Du Bartas :*  
 1. day, 1. weeke.

m *Aug. sileq.*  
 sap. 35.

yond all ioy, pleasure without paine, life without death, euery thing that is good, without any thing that is euill. Amen.

The Epistle. 1. COR. 4. 1.

*Let a man thus wise esteeme vs, euen as the Ministers of Christ, &c.*

• 1. Cor. 3. 3.  
• Suruey of  
the pretended  
holy disc. cap.  
29.

THE people of <sup>a</sup> Corinth in Pauls age, like the people of <sup>o</sup> England in our time, were very factious and humorous, extolling some Preachers, and despising other indiscreetly, without either iudgement or loue. S. Paul therefore rebukes sharply this insolent rashnes, and sheweth in this Scripture, 1. What euery man should iudge, vers. 1. *Let a man* &c.

2. What he should not iudge of the Preachers: in which point he doth { 1. Report, vers. 2.  
2. Reproue their fault, and that two wayes:

1. ΕΛΕΓΧΕΙς, by way of correction, *I passe very little to be iudged of you, &c.* vers. 3. 4.

2. ΔΕΥΞΑΝΕΙς, by way of direction, *He that iudgeth is the Lord, and therefore iudge nothing before the time,* vers. 5.

*Let a man* ] Whereas the Corinthians ascribed either too much or too little to their Teachers, our Apostle shewes a *meane*, *Let a man thus wise* &c. neither magnifying them as Christ, for they are not Masters but Ministers, and yet not vilifying them as ordinarie seruants in Gods house, for they are stewards, and that of Gods owne secrets.

• Martyr. &  
Caluin. in loc.

• 1. Cor. 3. 6.  
• Augustin. contra  
litteras Peti-  
lian, li. 3. cap. 55

Albeit Paul <sup>a</sup> plant, and Apollos water, only God giueth increase. Paul<sup>r</sup> planted in preaching, Apollos watered in baptising: some plant by their wordes, other water by their workes; some plant by doctrine, other water by their exhortation: some plant by speaking, other

other water by writing, but in all God is all.

*He that planteth is nothing, hee that watereth is nothing, that is, no great thing, no principall agent, but a subordinate instrument : wherefore let not a man boast in men, whether it be Paul or Apollos, or Cephas, or the world, or life, or death ; whether they be things present, or things to come, euen all are yours, and yet Christs, and Christ Gods. If then the Preachers are yours, and you are Christs, and Christ Gods, as of him, and through him, and for him are all things, so vnto him, and not vnto men, giue all the praise and glory.*

Let a man esteeme vs not as Christ, but as the Ministers of Christ, not as Lords, but as stewards in Gods house: now stewards administer not their owne goods but their masters, and one day must account for them, and therefore ye must haue, and we behaue our selues as accountants. <sup>a</sup> Antichrist then is not the Vicar of God, but a factor of Satan, in preaching his owne Decrees, and equalling them with the diuine Law.

But albeit Preachers are seruants, yet are they not meane, but high stewards : and this is an exceeding great dignity to be Christs mouth, Christs voice, Christs messengers, Christs Angels, in so much as <sup>a</sup> *he that receiveth them, receiveth him, and hee that despiseth them, despiseth him*, as ambassadour speaking from him, and for him, as our Apostles elsewhere. They be not only common ambassadors, but *legati à latere*, stewards of his hidden secrets: not only *dispensatores ministeriorum*, as in the vulgar Latine; but <sup>a</sup> according to the originall, *mysteriorum*, administrators of his Sacraments, which are mysteries, and Preachers of his faith, which is a deepe secret, 1. Tim. 3. 16. of all other the greatest: and yet it is the <sup>a</sup> Ministers proper office, with John Baptist to shew the Lambe of God, which taketh away the sinnes of the world.

They are the mouth of God in preaching to the people, and againe the peoples mouth in praying to God; euen mediators as it were betwene God and man: as

<sup>a</sup> Aquin. in loc.

<sup>a</sup> Rem. 11. 36.

<sup>a</sup> Luther. possil. maior. in loc.

<sup>a</sup> Matth. 10. 40

<sup>a</sup> 1 Cor. 5. 20.

<sup>a</sup> Erasmus in locum.

<sup>a</sup> Luther. loc. cum. tit. de mysterio verbi.

Moses said of himselfe, Deut. 5. *I stood betweene the Lord and you, to declare vnto you the word of the Lord.* This doth intimate how wee should teach, and you should heare. First how we should preach: *If any man speake, let him talke as the words of God.* 1 Pet. 4. 11.

It is a good obseruation, that the Lawyer ought to begin with reason, and so descend to common experience and authoritie. The Physician he must begin with experience, and so come to reason and authoritie: but the Divine must begin with authoritie, and so proceed to reason and experience.

b 1 Theff. 2. 13.

2 This may teach you to heare our voice,<sup>b</sup> not as the word of men, but as it is indeed the word of God. Christ said of the wicked Pharisies in the 23 of Saint *Matthew*, *Que dicunt, facite*: Doe as they say, but not as they do:

c Aug. contra  
litteras Petil.  
lib. 2. cap 6.

*Discunt enim que Dei sunt, faciunt que sua sunt*: They do their owne workes, but speake the Lords word. And therefore so long as the Preachers deliuer the wholsome words of our Lord Iesus,<sup>d</sup> or doctrine which is according to his words, you must intertaine them as Angels of God, euen as Christ Iesus; honoring their place, and reuerencing their persons. And this I take to be the pith of the first part.

d 1 Tim 6. 3.

In the second, Saint *Paul* teacheth how wee must not iudge: first he reports, then reproues their fault. His report is in these words: *\* Hic iam queritur, &c. † Quod non dicitur: §* Hereamong you *Corinthians* it is discuffed and disputed who is a faithfull Minister, and who is vnfaithfull.

e Hier. in loc.  
f Erasmus in  
locum.

g Aquin. &  
Gorran. in loc.

And herein they wrong both God, his word, and his Ministers: God, to whom onely iudgment belongs in this case. Some peraduenture may iudge of the Ministers eloquence; many of his industry, but none of his faithfulness: which is the<sup>h</sup> chiefe thing required in a steward. A man may be fruitfull and yet not faithfull; an instrument to saue other, and yet be condemned himselfe: for he may preach Christ, not for Christ, but happily for other

h Mat. 24. 45.

other respects : as the fornicator makes delectation his end, not generation; so the Preacher, *adulterans verbum*, as it is in the vulgar, intends not to get children in Christ vnto God, but gaine or glory to himselfe. Yee know the men, ye know not their mind : ye see their fact, not their faith ; only God knowes the secrets of all hearts.

i 2 Cor. 4. 2.

Secondly, it is an iniurie to Gods word, in hauing the faith of our glorious Lord Iesus Christ in respect of persons, James 2. 1. It is not any who, who may either priuledge an error, or preiudice a truth : if another Gospell, hold him accursed, although the Minister be an Angell : if a truth, do as they say, though the teacher be a deuill : poison in a golden cup is as hurtfull as in an earthen pot : wine in a siluer bowle no better then in a wooden dish. When one saith, *I am Pauls*, and another *I am Apollos*, are yee not <sup>k</sup> carnall ? Is not this grosse carnalitie, to set vp Idols in the Church, and to worship them in stead of God ?

k 1 Cor. 3. 4.

Thirdly, this is an indignitie to the Preachers, in that artlesse men will take vpon them to iudge of arte. By the lawes of the Land, a person occupying the craft of a Butcher, may not vse the occupation of a Tanner; and a Brewer may not deale in the occupation of a Cooper : *Quod medicorum est promittunt medici, tractant fabrilis fabri*. None prescribe physicke but such as are Doctors, at least practitioners in the facultie: none plead at the common barre, but such as are learned in the law : yet every one, as *Hierome* complaines in an Epistle to *Paulinus*, takes vpon him exact knowledge in Theologie, and will teach both Clerke and Priest what they should say, what they should do. So that often it fareth with Preachers, as it doth alway with fish, none so welcome as new come : If a stranger happily come among vs, albeit he be neuer so weake for his learning, neuer so wicked for his liuing ; yet all the country must gad after him, and neglect their owne Pastors : <sup>m</sup> as Christ in the Gospell, *A Prophet is not honoured in his owne citie, and in his owne house*. This was

l *Poultons*  
Abridgment,  
title, Brewer,  
and Butcher.

m Mat. 13. 57.



<sup>a</sup> Aquin. in loc.

was a foule fault in Corinth : *Apollos* and *Cephas* and *Paul* were despised, while false teachers were deified. Indeed *Paul* writes in the third chapter of this Epistle, as if some followed him, and other *Apollos* : himselfe for his plaine doctrine, and *Apollos* for his excellent eloquence. But in the sixth verse of this chapter he saith, hee applied those things vnto himselfe, and *Apollos* figuratiuely ; <sup>n</sup> meaning that *Peter* and *Apollos* and himselfe were neglected, and other vpstart seducers only regarded : he did vse the names of Gods Apostles in his censure for the benefit of the Corinthians : For your sake, that ye might learne by vs that no man presume about that which is written, and that one swell not against another for any mans cause.

So men in our dayes are too partiall in hearing and censuring their Teachers : as one said, Auditories are like Faires ; the Pedler and the Ballad-monger hath more company then the graue rich Merchant : Children and fooles hang vpon them who sell toyes, and neglect those who haue their shops stufte with good commodities : and this assuredly doth discourag many Pastors learned and profitable. For euery man hath not a magnanimous spirit, *spemere se sperni*, to tell his auditory with *Paul*, *I passe very little to be iudged of you*. For so this fault is reprobued in the third verse.

<sup>a</sup> 2. Cor. 10. 10.

<sup>p</sup> Marlorat. ex  
Martyr. in loc.

<sup>a</sup> In locum.

The false teachers had extolled themselues and disgraced him; affirming <sup>o</sup> that *his bodily presence was weak, and his speech of no value*. S. *Paul* therefore hauing the testimony of a good conscience, resolutely tels the Corinthians, *I little passe to be iudged of them, or you, or any man* : He<sup>r</sup> saith not, I esteeme not at all ; but I little regard : that is, not so much respect your iudgement, as that I should be discouraged in doing my duty. The wimes of conscience is more comfortable then the vulgar breath : in comparison of the one, I little prize the other. Or as <sup>a</sup> *Gorran* : It were a great thing to bee iudged of such as are spirituall ; but it is a very small thing to bee iudged of you,

you, who are thus carnall. As *Seneca: Malè de me lo-  
quantur, sed malè; monerè si de me Marcus Cato, si Lælius  
sapiens, si duo Scipiones ista loquerentur: nunc malis displi-  
cere laudari est.*

*Euther of mans iudgement.* ] Our Apostle wilts to re-  
buke with all long suffering and doctrine. Now himselfe  
is a paterne of his owne precept: for lest he should seeme  
too bitter in chiding the Corinthians, and despising their  
iudgement; he doth in this clause somewhat qualifie his  
speech, insinuating that he doth except against all others  
iudgement, so well as theirs. Happily some will object it  
is vnciuill and vnchristian, not to regard what men speak  
of vs: As we must haue care of our conscience, so like-  
wise of our credit:

*Quà semel amissà postea nullus eris.*

It is good in our courses to gaine the fore-game, for it  
is exceeding hard to play an after-game of reputation.  
Answer is made, that albeit *Paul* esteemed little their  
iudgement in regard of himselfe, as expecting the praise  
of God, and hauing a good certificat from his owne  
conscience; yet in respect of other who might hereby be  
scandalized, and so the Gospell hindered, he was assured-  
ly grieved, and therefore reprocues heere their fault bold-  
ly, that they might repent heartily: To me it is little, but  
vnto other it is a great scandall, that I should be thus a-  
bused and neglected of you.

*I iudge not mine owne selfe.* ] I know more by my selfe  
then you or any man else: and yet I cannot iudge my selfe,  
therefore much lesse ought ye to iudge me. This seemes  
contradictorie to that of *Paul*: *If we would iudge our  
selves we should not be iudged.* I answer with *Aquino*, that

there is a three-fold iudgement: {  
1. *Discussionis.*  
2. *Condemnationis.*  
3. *Absolutionis.*

Euery man may, yea must iudge himselfe with the two  
former; he must examine himselfe, and vpon examina-  
tion altogether condemne himselfe. Euery man ought  
daily

\* *Deremedys,  
fortuitorum ad  
Galionem.*

\* *Ouid.*

\* *I. Thes. 2. 6.*

\* *I. Cor. II. 31.*  
\* *In locum.*

y Bernard. me-  
diar. cap. 5.

z Poisupra.

a Cap. 13. 15.

b Cap. 9. 20.

c Psal. 143. 2.

d 1. Epist. 1. 10.

e Aug. tract.  
80. in Ioan. al-  
luding to that  
of Saint Iohn,  
chap. 15. 2. 3.

f Hieron. epist.  
ad Ctesiphont.  
tom. 2. fol. 254.  
g Augustin. de  
cinit. Deil. 19.  
cap. 27.

daily to commune with his owne heart, and to search out his spirit, Psal. 77. 6. *Scopebam spiritum*, I did as it were sweepe my soule : y *Diligentier attende, quantum proficias vel quantum deficias* : Examine thy selfe whether thou hast gone forward or backward in the waies of the Lord. Summon thy selfe, as it were before another, and so sift the whole course of thy life, wherein thou hast offended in thought, word, deed ; by sinnes of omission, or commission, against God, thy neighbour, and thy selfe. Iudge thine owne selfe in secret before thy selfe, and thou shalt not be condemned at the last day before all the world. Doe this, saith <sup>z</sup> Bernard, *Si non semper, aut sapere, falsem interdum* : If not alwaies, or often, at least sometime : especially, saith our Apostle, when yee come to receiue the blessed Sacrament of our Lords Supper : *Let a man examine himselfe, and so let him eat of this bread, and drinke of this cup.*

The second kinde of iudgement is of condemnation. So <sup>a</sup> Iob : *I will reprove my waies in his sight.* <sup>b</sup> If I would iustifie my selfe, mine owne mouth shall condemne me. So <sup>c</sup> Dauid : *Enter not into iudgement with thy servant, for in thy sight shall no man living be iustified.* And Saint <sup>d</sup> Iohn : *If we say we haue no sinne, wee deceiue our selues, and the truth of God is not in vs.*

A Christian in this world is *mundus & mundandus* : cleane in part, and in part to be made cleane : <sup>f</sup> all his perfection consists in acknowledging his imperfection ; all his righteousness in <sup>g</sup> forgiuenesse of sinnes, rather then in perfection of vertue. Yea but, say the Pelagians, and after them the Papists, *Elizabeth and Zacharie were iust, observing all the Commandements and ordinances of the Lord*, Luke 1. 6. *Iob an upright man departing from euill, and preserving his innocencie*, Iob 2. 3. In Dauid no wickednesse, Psalm. 17. 3. and heere Paul, *I know nothing by my selfe.*

I answer to the first : If Zacharie was a Priest, then a sinner : for as we reade, Heb. 7. 27. the Priests maner was first

first to offer sacrifice for his owne sinnes, and then for the peoples. If then *Zachary* did sacrifice, he had sinne, and sinne is a transgression of the Law: so that he did not exactly keepe the whole Law, but himselfe and his wife so farre obserued the Commandements, as that they were blamelesse in the worlds eye: <sup>h</sup>no man could iustly condemn them for doing vniustly.

But, <sup>a</sup>*Augustine* sayd, *Ua etiam laudabili vita hominum, si remota misericordia, discutias eam*: Woeto the commendable life of man, if God set mercy aside in iudging of it.

Euen their owne <sup>k</sup>*Bernard* confesseth ingenuously, that if the Lord should take a strait account of vs his stewards, it were impossible that any should answer the thousandth, yea the least part of his debt, *nec millesima nec minimas parti*.

For the commendation of *Iob*, it is not simple but comparative: There was none like him on the earth; at least none so righteous in that part of the earth in the land of *Vz*. <sup>1</sup>It was a great praise to be so good among that people, who were so bad. According to the measure of humane perfection Almighty God hath given him so great testimony of righteousness, faith <sup>m</sup>*Augustine*: *Hast thou not considered my seruant Iob? how none is like him in the earth, an upright and iust man, one that feareth God, and escheweth evil*. But himselfe is afraid of himselfe: *Verebar omnia opera mea*: So the Romish translation hath it: *I was afraid of all my workes*, *Iob*. 9. 28. And in the second verse of the same chapter: *How shall a man bee iustified before God?* and in the third verse: *If I contend with him, I shall not be able to answer him one for a thousand*.

Now for *Dauid*, his praise was not generall, but particular and partiall. There was no wickednesse found in him, <sup>n</sup>that is, no plot or practise against *Saul*; whereof he was accused vniustly: but otherwise in other things, his sinnes were so many, and those so heavy, that hee crieth out in the 38. Psalm, *Put me not to rebuke, O Lord, in thine anger,*

<sup>h</sup> *Bucer. & Beza in locum.*

<sup>i</sup> *Confess. lib. 9. cap. 13.*

<sup>k</sup> *Ser. de quadruplici debito.*

<sup>1</sup> *Gregor. Mora. lib. 1. cap. 1.*

<sup>m</sup> *De peccatorum meritis & remissione, lib. 2. cap. 12. tom. 7. fol. 472.*

<sup>n</sup> *Euthymius in locum.*

anger, &c. David was no traytor, but David was an adulterer, and a cruell murtherer : He returned from nothing the Lord commanded him all the daies of his life, saue onely in the matter of *Vriah* the Hittite, 1. Kings 15. 5.

° Psal. 51. 5.

What, had David no fault else, but onely that against *Vriah*? Yes surely, David was ° conceived in sinne, and shapen in wickednesse. As he was the sonne of many yeares, so the father of many sinnes. In his priuate conuersation he did so much offend; as that he saith in the 130. Psalme, *If thou O Lord be extream to marke what is done amisse, oh Lord who may abide it?* That text then is to be construed of his publike gouernment, as the circumstances import; as hee was a King, the Scripture giueth him this commendation; that, excepting the matter of *Vriah*, hee gaue no publike scandall in the whole time of his raigne. David was in many things a bad man, but in most things a good King.

¶ Calvin. in loc.

¶ Sermon 3.  
before King  
Edward the  
sixth.

So likewise this speech of Paul, *I know nothing by my selfe*, is not ¶ generall, extended to the whole course of his life, but particular touching his Apostleship. So Bishop ¶ Latimer said: As for sedition, for ought that I know, me thinkes I should not need Christ: if I might so say. Paul knew nothing, that is, no vnfaithfulnes in exercising his ministry; which he did vtter heere, not to iustifie himselfe, as it is apparent in the next clause, but to glorifie God. As we find in the fifteenth chapter of this Epistle, verse 9. *I am the least of the Apostles, not worthy to be called an Apostle, because I persecuted the Church of God: but by the grace of God I am that I am, and his grace was not in vaine, for I laboured more abundantly then them all; yet not I, but the grace of God which is with me.* S. Paul then, assisted with Gods especiall grace, found nothing in himselfe to condemne himselfe, for his vnfaithfulnesse in preaching: but in other actions hee was so buffeted with Satan, and overladen as it were with his infirmities, as that he grievously complaineth: *O wretched man that I am, who shall deliuer me from the body of this death?* Hee that

¶ Rom. 7. 24.

that calls himselfe in <sup>c</sup> one place the least Saint, in <sup>a</sup> another acknowledgeth himselfe the greatest sinner. But what need we looke any further? He that heere saith, I know nothing by my selfe, saith also, yet herein am I not iustified: as I do not condemne, so not absolue my selfe. The Papist then in citing this text, hath lost a pound to gaine a penie: For although a man do all that he can, he is still an vnprofitable seruant, I know no vnfaithfulnes in me, yet I am not hereby iustified: for, as <sup>u</sup> Gorran and Aquin note, Paul might haue many secret sinnes vnknowne to himselfe: according to that of <sup>s</sup> David; *Who can tell how often he offendeth? O cleanse thou me from my secret faults. Euery way of a man (saith <sup>v</sup> Salomon) is right in his owne eye: but the Lord pondereth the heart: and who can say, <sup>z</sup> I haue made mine heart cleane?* Or, as <sup>a</sup> our Diuines expound it, howsoeuer Paul was faithfull in his office, yet his and all our good workes are stained with some blemish.

There was iniquitie in the holy sacrifices of the children of Israel: but their high Priest did beare their iniquitie to make the offering acceptable before the Lord: Exod. 28 38. There is vnholinesse in our holiest actions, but Christ our high Priest hath borne the iniquitie: and they are accepted of God in him, not by themselves or their owne perfection, but as perfumed with the sweet incense of Christs obedience: who to make both vs and them acceptable, gaue himselfe an offering and a sacrifice of a sweete smelling sauour to God: Ephes. 5. 2. See *Epist. Dom. 3. Quadrages.*

<sup>c</sup> Ephes. 3. 8.  
<sup>e</sup> 1. Tim. 1. 15.

<sup>u</sup> In locum.

<sup>s</sup> Psal 19. 12.

<sup>v</sup> Prou. 21. 2.

<sup>z</sup> Pro. 10. 9.

<sup>a</sup> D. Fulk. in loc.

D. Abbot contra

Bishop, pag. 574

Cainin institut.

lib. 3. cap. 14.

Secl. 18. & cap.

17. secl. 14.

The



## The Gospell. MATTH. II. 2.

*When Iohn in prison heard the workes of Christ.*

This Gospell hath two principall parts: { A question moued by S. Iohn Baptist, in the 2. 3. verse. An answer made by our Sauour Christ in the rest.

In the question foure things are regarded: { 1. The place where: in prison.  
2. The time when, he heard the workes of Christ.  
3. The messengers: he sent two of his disciples.  
4. The message: Art thou he that shall come, &c.

Christs answer con- { Message } Of Iohn.  
cerneth either the { Or person }

That which concerned the message of Iohn, he deliuered vnto the messengers: vers. 4. 5. 6. *Goe and shew Iohn what ye haue heard and seene.*

That which concerned the person of Iohn: he deliuered vnto the multitude when the discipls of Iohn were departed: vers. 7. 8. 9. 10.

Wherein obserue these three circumstances: {

1. When: *After Iohns disciples were gone, auoyding hereby all flatterie.*
2. To whom: *To the multitude, confirming in them a reuerend opinion of Iohn.*
3. What: his speech altogether tended vnto the praise of Iohn.

And it is partly { Negative, shewing what he was not for his life: vers. 7. 8.  
Affirmatiue, shewing what he was for his office, vers. 9. 10.

This

This I take to be this Gospels anatome and epitome.  
*When Iohn, in prison.* ] <sup>b</sup> Many are the troubles of the  
 righteous. If they were many, and not troubles, then as it  
 is in the prouerbe, the more the merrier : or if they were  
 troubles, and not many, then the fewer the better cheere.  
 But it hath pleased Almighty God to couple them both  
 together, in nature troubles, in number many, *that tho-*  
*row many tribulations wee might enter into the kingdome of*  
*God,* Act. 14. 22.

<sup>b</sup> Psal. 34. 18.

Some therefore are touched in their reputation, as *Su-*  
*sanna* ; some crossed in their children, as *Ely* ; some per-  
 secuted by their enemies, as *Dauid* ; some wronged by  
 their friends, as *Ioseph* ; some tormented in their body,  
 as *Lazarus* ; some suffer losse of goods, as *Iob* ; some re-  
 strained of their libertie, as here *Iohn in prison*. As *Naples*  
 is called in <sup>c</sup> historie, the butt, and *Millaine* the bale of  
 fortune ; so the good man is the butt of the wicked,  
 whereat he shoots his sharpest head arrowes : and there-  
 fore we must put on Gods armour, following *S. Iohns* ex-  
 ample. When we are in prison, or in any other affliction,  
 wee must not flie to witches, or relie too much on men,  
 but immediatly send to Christ ; I say send two messen-  
 gers vnto God, our almes and our praiers : for they will  
 doe our errand for vs, as they did for *Cornelius*, Act 10. 4.

<sup>c</sup> Ortelius.

Not to follow the common postils in this argument, I  
 note out of these two circumstances, of place and time,  
 two commendable vertues in *Iohn*, to wit, his discretion  
 and humilitie. The disciples of *Iohn* held their master a  
 greater Prophet then Christ : albeit he told them plain-  
 lie, that hee was not worthie to yntie the latcher of  
 Christs shooe, Matth. 3. 11. Behold then his exceeding  
 wisdom, who sent his disciples vnto Christ, when him-  
 selfe was most abased in regard of his present imprison-  
 ment, and imminent death, and when Christ on the o-  
 ther side was most famous for his wondrous workes and  
 strange miracles : *When Iohn being in prison, heard the*  
*workes of Christ, he sent two of his disciples vnto him.*

d *John* 3. 26.e *John* 3. 28.

The Disciples of *John* had three faults, as wee finde in the Gospell.

f *Matth.* 9. 14.

g *Iacob. de v. rag. s. r. 1. Dom.*  
3. *Aduent.*

h *Clem. Strö* 2.

i *Marlorat. ex*  
*C. duin. in loc.*

k *De Confid.*  
*lib. 3.*

l *Ludolphus de*  
*vita Christi,*  
*part. 1. cap. 56.*  
*et Zepherus*  
*con. 1. Dom. 3.*  
*Aduent.*

m *Dierx. con. 2.*  
n *1 Tim. 5. 8.*

Enuie : <sup>d</sup> Behold he that was with thee beyond Iordan baptizeth, and all men follow him.

Ignorance : supposing <sup>e</sup> *John* to be Christ.

Incredulitie ; ioining with the Pharisees against Christ, saying, <sup>f</sup> Why doe we and the Pharisees fast oft, and thy disciples fast not ?

Now in <sup>g</sup> Christs schoole there were three perfections opposite to these three defects : Examples of humilitie against enuie : words of wisdom against ignorance : workes of wonder against incredulitie. *John* therefore sent his disciples vnto Christ, that seeing his humilitie, their enuie might be lessened ; that hearing his wisdom, their ignorance might be rectified ; that wondring at his workes, their incredulitie might be confounded : and because <sup>h</sup> faith is the mother of all vertues, and infidelitie the nurse of all wickednesse, the Baptist then sent his disciples, when he heard of the great workes of Christ ; that going, they might see ; seeing, wonder ; wondring, beleeue ; beleeuing, be saued.

A good example for all <sup>i</sup> Preachers to follow ; that they take their hint, & best opportunitie to benefit their auditors. Euery Pastor is a steward in Gods house ; and a steward must not onely provide meate enough, but also prepare it in due season : otherwise, faith <sup>k</sup> *Bernard*, it is not *dispensatio*, but *dissipatio*. This ought to be their first and last <sup>l</sup> care : for *John* in prison euen at deaths doore was most careful to commend his schollers vnto the best Tutor : and this paterne fits all Parents, as well as Preachers. In a word, all <sup>m</sup> superiours that they be watchfull, for the good of such as are vnder them. <sup>n</sup> If there be any that provideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidell. If such as neglect their families in tēporall things, be worse then

then infidels; how bad are they who neglect them in spirituall things, vsing no paines in their life, nor care at their death; that their seruants and children after their departure, may be brought vp in instruction and information of the Lord?

But that which is especially noted out of those circumstances, is *Iohns* humility, who was not vaine-glorious, or factious, or any way desirous to draw disciples after him, but rather to send them vnto other. who could better instruct them. If all our Preachers were like *Iohn*, there would be much lesse diuision, and much more deuotion in the Church. An itching shepheard must necessarily make a scabby sheepe.

*He sent*] When the Pastor is restrained of his libertie, let him not cease to provide for his flock: when the Master of the family cannot come to Church himselfe, let him send his seruants vnto Christ.

*Two*] For mutuall sociery, because two are better then one: if one fall, the other may lift him vp; if one forget, the other may remember: and yet not mo then two, lest *turba* should prooue *turbulenta*, lest many heads should make many Creeds. ¶ As *Iosuah* sent two to spie the promised land; so *Iohn* sent two to spie the promised Lord.

*Art thou hee that shall come*] At the first sight heereof some may suppose that *Iohn* did doubt, whether Christ was the true Messias or no: for otherwise he would neuer haue sent his disciples with this question; *Art thou hee that shalt come*, &c. But if you call to minde that which is written before; that *Iohn* baptized Christ in Iordan, and how hee saw the holy Ghost descending vpon him, and how he pointed him out with the finger, *This is the Lamb of God*. Or if you shall aduisedly consider what followeth after this question of *Iohn* in this present chapter, what honorable testimony Christ gaue of him, that hee was not a reed shaken with the winde; that is, an inconstant man, one that preached Christ to be come, and now to make question of his coming: that he was a Prophet,

• Eccles. 4. 2.

•  
¶ *Beauxamis*  
*har. Evang.*  
*com. 2. fol. 255.*

yea more then a Prophet : if, I say, we note the text either precedent or consequent, it will appeare more manifest then light at noone, that *Iohn* himselfe did no way doubt of Christ: and therefore to let passe all other expositions, I follow with the whole streame of late writers, that old interpretation of S. Hierome, Chrysostome, Theophylact, Euthymius, Hilary, Rupertus, all which are of this opinion, that *Iohn* Baptist made not this doubt in regard of himselfe, but in the behalfe of his doubting disciples, as yet not throughly perswaded that Christ was the Sauour of the world: and therefore did he send them vnto Christ, that by occasion of Christs answer, hearing his words, and seeing his wonders, they might bee fully satisfied, and in fine laued.

A candle being put in a close roome, will shew forth it selfe thorow the little cranies of the wals, and chinckes of the window. *Iohn* was a <sup>x</sup> burning and shining lamp: and therfore though he was shut vp in prison, yet notwithstanding shined in his humility, wisdom, loue, zeale before men, euen like the Sun giuing the greatest glimpse at his going downe.

*Go and tell Iohn*] Why tell *Iohn*? He knew before that Christ was the Messias: he might haue said rather, I tell you; not, Goe you and shew *Iohn*: y but Christ would take no notice of their vnbeleefe, lest hee should shame and discouragethem too much.

*What you haue heard and seene*] What you haue heard of others, and seene your selues: for as S. Luke reports at that very time before their eyes, for our Sauour cured many of their sickneses & plagues, and of euill spirits, & vnto many blind men hee gaue sight: as if he should reason thus, I haue made the premises; it remaineth only that ye gather the conclusion: he that enlightneth the eyes of the blind, and openeth the eares of the deafe, and bindeth vp the broken hearted, and preacheth good tidings vnto the poore, &c. hee is assuredly the Messias of the world: But I do all these; therefore go tell *Iohn* what ye haue

<sup>a</sup> Jansen. Concord. cap 47.  
Beaux-mus ubi  
supra. Culman.  
conc. 1. Dom. 3.  
Aduent.

Muscuus, Mald.  
d. n. & c. in loc.

<sup>c</sup> Com. in loc.

<sup>d</sup> Hom. 27 in

Matth.

<sup>e</sup> Fulcrum.

<sup>f</sup> Lib. 9. in Mat.  
fol 80.

<sup>g</sup> John 5. 35.

<sup>h</sup> Maldonat. in  
locum.

<sup>i</sup> Cap. 7. 21.

<sup>k</sup> Esay 35. 5.

<sup>l</sup> Esay 61. 1.

haue heard and seene, the blind receive their sight, the lame walke, &c. Ye know the tree by his fruit. *c Non ex folijs, non ex floribus, sed ex fructibus.* Here then we may learne to teach ignorant people with our workes as well as our words, that all men may see, so well as heare what we are.

Yea but why did he not shew them in plaine tearmes, but demonstrate by miracle, that he was the Messias? He told the woman of *c Samaria* before she did aske: why then did hee not tell them when they did aske? *Chrysostome* giues this reason; because Christ knew the woman of Samaria would easily beleeeue, therefore he vsed a bare word onely: but the disciples of *Iohn* were hard of beleefe, and therefore hee thought it best to teach them by workes, and not by words: *f I haue greater witnesse then the witnesse of Iohn; for the workes which the Father hath giuen me to finish, the same workes that I do, beare witnesse of me, that the Father hath sent me. Wherefore, though ye beleene not me, yet beleene the workes:* Go shew what ye haue seene; the blind receiue their sight, the lame walke, the leapers are cleansed, and the deafe heare, the dead are raised vp, &c. These *h* workes which I haue done, the like whereof were neuer done, testifie that I am hee who should come: and so will your master *Iohn*, that he looke for none other. This answere was thought sufficient by Christ, which is wisdom it selfe: Go and shew *Iohn* the things that yee haue heard and seene. But if Christ now will finde any faith among our Atheists, hee had need to come with new miracles, I might haue said with more then miracles, lest our searching wits finde the reason of them: or otherwise conclude them to be but our ignorance of the cause. Men and gods, as it is in the fable of the golden chaine, were not able to draw *Iupiter* downe to the earth, and yet *Iupiter* was able to draw them vp to heauen: so we must submit our reason vnto faith, and not faith vnto reason.

*And as they departed, Iesus began to say vnto the people. ]*  
This part of our Sauours answere concernes the com

*c Bern. epist. 107.*

*d Ludolph. vbi supra, & Act. 1. Con 3. Dom. 2. Advent.*

*e Iohn 4. 26.*

*f Iohn 5. 36.*

*g Iohn 10. 38.*

*h Iohn 15. 24.*



i Cicero orat.  
pro Archia poet.  
O fortunate, qui  
tunc virtutis  
H. matrum pre-  
conem invenie-  
ru.

k L. dolphin:  
Ee. uxam:  
lausent: Mar-  
rat: Bucer: &c.  
in lra.

l In Ezekiel.

m Levit. 2. 13.

n Colos. 4. 6.

o Reusner, class.  
i Symbol. p. 145  
p Plautus.

q Luke 4. 29.

commendation of *Iohn*: if <sup>i</sup> *Alexander* the great accounted *Achilles* happy for that he had so good a trumpeter of his honor as *Homer*, what an exceeding glory was it for the Baptist to be thus extolled by Christ, who being truth it selfe would not flatter, and could not lie?

<sup>a</sup> Divines out of these circumstances of persons and time, note Christs wisdom and sinceritie; wisdom, who did not magnifie *Iohn* before those who did already praise him too much: his sinceritie, that would not flatter him before his owne disciples, albeit hee did extoll him before the people, when they were gone. It is an old saying of <sup>i</sup> *Gregorie*: *Plus nocet lingua adulatoris, quam gladius persecutoris*; The word of the flatterer hurts more then the sword of the persecuter.

A malicious enemy doth often good by telling vs of our vices, but a faunting friend wrongs vs in telling vs of our virtues: either commending that which wee have not, or too much extolling that which wee have: the which is termed in the Canon law, *simonia lingua*, verball simonie. <sup>m</sup> Salt was vsed in the legall sacrifices, but not honie; that our lips may offer vp acceptable sacrifice to God. We must have salt in our <sup>n</sup> speech, and not honie complements, as being more desirous to correct our acquaintance wisely, then to flatter them basely.

o *Si dona non sunt dona, que dant hostium;*  
*Nec verba que dant verba, sed sunt verbera.*

<sup>q</sup> The Paralytike, saith the <sup>p</sup> Poet, hath bread in one hand, and a stone in the other; vsing vs as the Iewes did Christ; carrie vs vp to the top of an hill, and then cast vs downe headlong. <sup>q</sup> Christ therefore rebuked the Pharisees before their face, but commended *Iohn* behind his backe, not to his owne but to the people, lest they should entertaine an ill conceit of him who was a Preacher and a Prophet: and heere by the way note, that the difference betweene the Disciples of Christ and *Iohn* in matter of ceremonies, as fasting and washing of hands, made no schisme in the Church; but *Iohn* gaue this testimonie of Christ,

Christ, that he was not worthie to loose the larchet of his shooe : and Christ here commends highly both the carriage and calling of *Iohn* ; affirming of the one, that hee was not an inconstant or vaine man; of the other, that he was a Prophet and more then a Prophet. There are three kinds of Prophets according to the three-fold distinction of time : some write of things past, as *Moses* : In the beginning God created, &c. penning an *hexameron* many yeeres after the world was made : some of things to come, so Christ was foretold by the mouth of all his holy Prophets euer since the world began : some of things present, as *Zacharias* in his song : *Blessed bee the Lord God of Israel, for he hath visited and redeemed his people* : Christ being then conceiued had begun his visitation. And such a Prophet was old *Simeon* at Christs Circumcision : *Mine eyes haue seene thy saluation*. Now *Iohn* is more then any of these, because he is all these ; prophecyng of things past, *I am the voice of him that crieth in the wildernesse*, opening an old text of *Esay* : prophecyng of things present, *Behold the Lambe of God, that taketh away the sinnes of the world* : prophecyng of things to come, *Repent, for the kingdome of God is at hand*.

Secondly, *Iohn* is more then a Prophet ; for whereas other prophecied onely in their life, *Iohn* was a Prophet in his mothers bellie before hee was borne : for when *Elizabeth* heard the salutation of *Mary*, the babe sprang in her wombe ; the which was so sensible a prophecie, that *Elizabeth* instantly called *Mary* the mother of our Lord.

Thirdly, *Iohn* was greater then the Prophets vnder the Law, because they prophecied of Christ to come, but *Iohn* bare record that he was come, being, as *Diuines* haue tearmed him, a mid'ling, betweene a Prophet and an Apostle : a Propheticall Apostle, and an Apostolicall Prophet : "*Limes inter virumque constitutus, in quo desinerent vetera, & noua inciperent* : The Baptist then is more then a Prophet, in pointing him out with the fin-

† Cap 40.3.

† Luke 1.41.

† Beauxamis  
Herm. t. m. 2.  
fol. 258. & Al-  
bert. in l. c. &  
Caluin. Instit.  
lib. 2 cap. 9.  
Scēt. 5.  
u. Terullian.  
lib. 4. contra  
Marcion.

x Hieron. in  
lor.

y Cap. 3. 1.

z Maldomat.  
in locum.

a Augustin.  
epist. 48.

b Decon Basilic.  
con. lib. 1. pag. 8.

c Epist. 190.

ger, who is the very center of all the Prophets aime.

Fourthly, greater then a Prophet,\* in that he baptised the Lord of the Prophets.

But what need we looke any further, when as our Sauiour in the very next verse giues a sufficient reason of this assertion out of the Prophet *Malachie*: *This is he of whom it is written, Behold I send my messenger before thy face, &c.* <sup>z</sup> Other Prophets are sent to men, but *Iohn* to God, from God the Father to God the Sonne: *Behold, saith God the Father, I send mine Angell before thee, &c.*

Christ in all his Sermons vsually cited text for the prooue of his doctrine: so *Iohn* the Baptist; *I am the voice of a crier, as saith the Prophet Esay*: So Saint *Peter*, *This is that which was spoken by the Prophet Joel*: so *S. Paul* buildeth al his exhortations and conclusions vpon evidence of holy writ; teaching vs heereby, that howsoeuer the descant be fetched out of the schoole, yet the grounds of all our preaching must bee taken out of Gods owne booke. Beleeue this, for it is written: doe this, for it is written. <sup>a</sup> *Audi, dicit Dominus, non dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Augustinus, sed dicit Dominus.* Expound one text by comparing it with another; for the Prophets are <sup>b</sup> commentaries vpon *Moses*, and the Gospell is a short exposition of both: and that you may the better performe this, examine the questions, harmonies, concordances, annotations, glosses of the learned Doctors in Christs Church from time to time: for it was an impudent speech of *Abelardus*, *Omnes sic, sed ego non sic*: and worthily censured by <sup>c</sup> *Bernard*: *Os talia loquens fustibus insimul tunderetur, quam rationibus refelleretur.* For as the word of God was not penned in old time, so likewise not to be construed in our time by any priuate spirit, 2. Pet. 1. 20. 21.

*Behold I send my messenger.*] Our Euangelist reports this as spoken by God the Father, but the Prophet as spoken by the Sonne: *Behold, I will send my messenger, and he shall prepare the way before me.* This altering of the persons hath

hath troubled Interpreters a little : <sup>d</sup> some therfore thus, *I send my messenger before my face* ; that is, before my Son, Hebr. 1. 3. This obseruation is true, but not pertinent : \* for to send a messenger before a mans face, is nothing else but to send a messenger before him, as Hab. 3. 5. *Before him went the pestilence* : and *Jeremie*, Lament. 1. 5. *Her children are gone into captiuitie before theemie* : *Ante faciem tribulantis* ; and so Christ expounds it heere, before thy face, that is, before thee.

Now for the changing of the persons, it is vsuall in the Bible : Saint <sup>f</sup> *Peter* affirms that the word of God was written by the holy Ghost ; but Saint *Paul* saith, Heb. 1. 1. that God the Father in old time spake by the Prophets. <sup>g</sup> *Esay* doth ascribe this vnto the Sonne ; My people shall know my name, in that day they shall know that I am he who sent to them : and the reason hereof is plaine ; because all the workes of the sacred Trinitie, *quoad extra*, be common vnto all the three persons, and so God the Father, and God the Sonne, and God the holy Ghost, send. The persons diuersitie then alters not the sacred Identitie : but as <sup>h</sup> Interpreters obserue, that text of *Malachie* compared with this of *Matthew*, proues notably that God the Father and God the Sonne are all one, their power equall, their Maiestie coeternall.

*My messenger.*] In the vulgar Latine, *Angelum meum* : <sup>i</sup> *Origen* therfore thought *Iohn* was an Angel, but other Expositors more fitly, that the Baptist was *Angelus officio*, non natura ; so *Malachie* calls other Prophets, Angels, in his 2. chap 7. *The Priests lips shall preserve knowledge, and they shall seeke the Law at his mouth, for he is the messenger of the Lord of hosts* : *Angelus Domini* : so Preachers are called <sup>k</sup> Angels in the new Testament, that is, messengers and ambassadors of God ; and heere the Gospell agrees with the Epistle. This is a paterne of Saint *Pauls* precept : Preachers are to be respected as the Ministers of Christ, and stewards of God, for God saith of *Iohn* the Baptist, *Behold I send my messenger, &c.*

Happily

d *Pet. Galat.*  
de arcanis, li. 3.  
ca 12. & *Ian-*  
*sen concord.*  
cap. 12.  
e *Ribera* in  
*Malach. 3.*  
num. 4. 5.

f *1. Pet. 1. 11.*

g *Cap. 52. 6.*

h *Hieron. Ian-*  
*sen. Maldonat.*  
in locum.

i *Vi Bedain*  
cap. 1. *Marc.*

k *Apoc. 2. 1.*  
8. 12.

l Luke 1.76.

m Theophy-  
last in loc.  
n Maldonat.  
in locum.  
o Serm. 63.

p P<sup>r</sup>isupra.

Happily some will object, if ordinarie Prophets are called Angels, how doth this testimonie proue *Iohn* to be more then a Prophet? Answer is made by *Zacharie*,<sup>1</sup> that *Iohn* is κατ' εἶδος, the Prophet, and here by *Matthew*, that *Angell*, as it were bedell or gentleman vther vnto Christ. As then in a solemnetriumph they be most honoured, who goe next before the King; so *Iohn* being next vnto Christ, euen before his face, is greater then they who went farre off: hee was the voice, Christ the word: now the word and the voice are so neere, that *Iohn* was taken for Christ. Againe, *Iohn* may be called that *Angell*, in<sup>m</sup> regard of his carriage so well as his calling; for albeit he did no miracle, yet, as<sup>n</sup> one said, his whole life was a perpetuall miracle: first, his conception was wonderfull; begotten, saith<sup>o</sup> *Ambrose*, with praier: *Non tam complexibus quam orationibus*: An *Angell* from heauen auoucheth as much in the first of *Luke*, verse 13. Feare not *Zacharie*, for thy praier is heard, and thy wife *Elizabeth* shall beare thee a son, and thou shalt call his name *Iohn*. It was another miracle, that a babe which could not speake, yea, that was vnborne, began to execute his angelicall office, and to shew that Christ was neere: that dumbe *Zacharie* should prophecie, was a third wonder at his circumcision; and so the whole life of *Iohn* was very strange, liuing in the wildernesse more like an *Angell* then a man: and in a word, those things which are commendable in other seuerally, were found in him all iointly, being a Prophet, Euangelist, Confessor, Virgin, Martyr: liuing and dying in the truth and for the truth. I know not (as<sup>p</sup> *Ambrose* speaks) whether his birth, or death, or life was more wonderfull.

How *Iohn* doth prepare the way before Christ, is shewed in the Gospell on next Sunday; yet obserue thus much in generall, that it is the Ministers office to shew men the right way to saluation and to bring them vnto God: our Saviour hath promised to come vnto men; it is our dutie therefore to knocke at the doores of your heart,  
by

by preaching faith and repentance, to prepare the way for our master, that when himselfe knocks he may be let in, and so sup with you, and dwell with you, and you with him euermore. Amen.

The Epistle, P H I L. 4. 4.

*Reioyce in the Lord alwayes : againe, I say reioyce.*

A Text of reioycing against the time of reioycing : whereby the Church intimates how wee should spend our Christmas insuing; not in gluttonie and drunkenesse, in chambering and wantonnesse, doing the deuill more seruice in the twelue daies, then in al the twelue moneths : but rather in Psalmes and hymnes and spirituall songs, making melody in our hearts vnto the Lord : I say the Church allotting this scripture for this Sunday, teacheth vs how this holy time should be wel employed, not in vnholinesse and mad meriments among lords of misrule : but in good offices of religion, as it becomes the seruants of him who is the God of order : obseruing this festiuall in honor of *Iesu*, not *Iacchus* ; alway praising our heavenly Father, in louing vs so well as to send his Sonner to saue his seruants : and lest we should erre in our spirituall reuel's, obserue in this Epistle both

q Colos. 3. 16.

The  $\left. \begin{array}{l} \text{Matter} \\ \text{Manner} \end{array} \right\}$  Of our ioy.

The matter and object of our ioy : *reioyce in the Lord.*

The manner : how  $\left. \begin{array}{l} \text{Long ; alway reioyce.} \\ \text{Much ; againe and againe reioyce.} \end{array} \right\}$

It is an old rule in Philosophie, and it is true in Diuinitie, that affections of the mind, as, anger, feare, delight, &c. are in their owne nature neither absolutely good, nor simply euill, but either good or bad, as their object is good or bad. As for example, to be angry or not angry, is indifferent : *Be angry, and sinne not*, saith Paul ; there is a good anger. *Who soeuer is angry with his brother*

z Arist. Ethic. lib. 2. cap. 5.

( Ephes. 4. 26.

vnadvisedly



t *Matth. 5. 22.*u *Prou. 2. 14.*x *Ser. de nimia  
fallacia presen-  
tis vite, fol 329*y *Luke 6. 26.*z *Zanchinus in  
Philip. 3. 1. ex  
Græcorum scho-  
lis.*a *Eccles. 9. 9.*b *1 Cor. 10. 31.*c *Theophylact.  
& Marlorat.  
ex Brent. in loc.*

vnadvisedly (saith <sup>t</sup> Christ) is in danger of iudgment; there is a bad anger. So *Matth. 10. 28.* *Feare not them that kill the bodie, and are not able to kill the soule: but rather feare him which is able to destroy both soule and bodie in hell.* So likewise to reioyce, or not to reioyce, in it selfe is neither absolutely disgracefull, nor altogether commendable: we may not reioyce in the toies of the world, in frowardnesse, or doing euill: saith <sup>u</sup> Salomon: *Non in uitijs, non in diuitijs,* saith <sup>x</sup> Bernard: *Woe be to you that thus laugh, for ye shall waile and weepe:* but wee may delight in the Lord, saith *David.* Reioyce in Christ, saith *Marie:* then our ioy is good, when as our ioyes obiect is good, yea God; as *Paul* heere; *Reioyce in the Lord.*

As sorrow is a straitning of the heart, for some ill: so ioy the dilating of the heart for some good, either in possession or expectation. Now Christ is our chiefe good; as being author of all grace in this life, and all glory in the next: and <sup>z</sup> therefore wee must chiefly reioyce in him, and in other things only for him: in him, as the donor of euery good and perfect gift: for him, that is, according to his will: as the phrase is vsed, *1 Cor. 7. 39.* *If her husband be dead, shee is at libertie to marrie with whom she will, only in the Lord.*

So then we may reioyce in other things; for the Lord as in the Lord: we may reioyce in our selues, as being the Lords; and in other, because they reioyce in the Lord. *Psal. 16. 3.* *All my delight is vpon the Saints that are in the earth, and vpon such as excell in vertue:* So likewise wee may reioyce with the <sup>a</sup> wife of our youth, and disport our selues in good companie: we may make Christmas pies, and Haruest dinners: in a word, reioyce in euery thing which may further our spirituall reioycing in the Lord. But <sup>b</sup> whether we eate or drinke, or whatsoeuer we do else, all must be done to the honor and glory of God. Reioyce in the Lord alwaies: and againe I say reioyce.

Yea but Christ, *Mat. 5. 4.* *Blessed are they that mourne:* *Luk. 6. 21.* *Blessed are they that weep.* <sup>c</sup> This reioycing is

not

not contrary to that mourning : for such as mourne are blessed in being comforted: and comforted by reioycing in the Lord. Reioyce, saith <sup>d</sup> Christ, in that day and bee glad, when any shall hate you for my sake: the which his Apostles accordingly fulfilled, Act. 5. 41. They departed from the Councell reioycing, that they were counted worthy to suffer rebuke for his Name: that Christ would vse them as his <sup>e</sup> buckler: and Rom. 5. 2. Wee reioyce in tribulations. The Father of mercies and God of all consolation comforteth vs in all our afflictions: <sup>f</sup> As the sufferings of Christ abound in vs, so our consolation aboundeth through Christ. <sup>g</sup> He doth appoint comfort to such as mourne in Sion: he doth giue beauty for ashes, oyle of ioy for sorrow, the garment of gladnesse for the spirit of heauinesse: so that a martyr when he is most mournefull, is mirthfull: he speaks of his tormentor, as <sup>h</sup> Socrates of Anitus; and <sup>i</sup> Petus of Nero the tyrant, *Occidere me potest, ledere verò non potest*: He may well kill me, but hee shall neuer ill me. *Nihil crux sentit in neruo, cum manus est in caelo*, saith <sup>k</sup> Tertullian: Euery cut is a wide mouth to praise Christ, as the Martyr <sup>l</sup> Romanus sweetly:

*Tot ecce laudant ora quot sunt vulnera.*

*Grates tibi ò presecte magnas debeo,*

*Quòd multa pandens ora, iam Christum loquor.*

Blessed are they that die for the Lord, because they reioyce in the Lord. No losse, no crosse can interrupt our spirituall ioy: for as it followeth in the text to bee considered, it must be continuall, *alway reioyce*. The Christian must keepe Christmas all his life, though not in his hall, yet in his heart: alwaies in his minde, albeit not alway with his mouth.

It is a true rule deliuered in the schoole, that Gods affirmatiue lawes, *obligant semper, sed non ad semper*: *ad semper velle*, but not *ad semper agere*; requiring disposition perpetuall, and practise so often as occasion is offered. Holy, iust, valiant men are they who can whensoever they will, and will whensoever they ought, execute what their

<sup>d</sup> Luke 6. 23.

<sup>e</sup> Bernard. de considerat. lib. 2.

<sup>f</sup> 2 Cor. 1. 5.

<sup>g</sup> Esay 61. 3.

<sup>h</sup> Plato in Apolog. Socratis, & Epist. Enchirid. cap. ult.

<sup>i</sup> Xiphilin, in vita Neronis.

<sup>k</sup> Tertul. ad Martyr.

<sup>l</sup> Prudentius

Per Stephan. hymn. 10.

<sup>m</sup> Thomas 12a. quest. 71. 5. 5. ad. 3. m.

their severall perfections import. There is a time for all things, and therefore severall duties ought to be discharged in severall seasons. Hethat saith heere *reioyce alway*, saith in another place, <sup>a</sup> *pray continually*, and in *all things giue thanks*: and therefore we need not alwaies actually pray, nor actually giue thanks: nor actually reioyce, in word and outward gesture, but as opportunity shall require. If then as time, neuer a better time, then this holy time: neuer greater cause to <sup>o</sup> shout out for ioy, then now, for that our King comes vnto vs: it is our bounden duty alwaies intentionally; but at this time with Psalmes and songs actually. No sin, no sorrow must hinder our spirituall reioycing. For in all our aduersity God is euen at hand, <sup>p</sup> not only nigh in his Maies<sup>ty</sup>, <sup>q</sup> though doubtlesse he be not farre from euery one of vs, but also nigh in his mercy. Psal. 145. 18. The Lord is nigh vnto all them that call vpon him. <sup>r</sup> A very present helpe in trouble. Yea the Lords second comming is at <sup>t</sup> hand, when as hee shall iudge and reuenge our cause; rewarding vs with eternall happines, and punishing our aduersaries with euerlasting fire: and therefore reioyce alwaies in all things: I say, reioyce in the Lord: for we cannot alway reioyce in the things of this life. <sup>s</sup> The world passeth away, and the lust thereof, but Christ is euermore the same: the beginning and end of all other things, himselve without either beginning or end. If then our ioyes obiect be God, it may be continuall: but if fixed on earthly things, exposed to manifold changes and chances; it must necessarily bee mutable. <sup>u</sup> *Gaudium in materia conuertibili mutari necesse sit re mutata.* So that as the <sup>x</sup> Poet truly: *Gaudia principium nostris sunt sepe doloris.* <sup>y</sup> Euen in laughing the heart is sorrowfull, and the end of mirth is heauinesse. The world is a sea of glasse, Apocal. 4. 6. <sup>z</sup> brittle as glasse, tumultuous as the sea: but he that reioyceth in the Lord, is like <sup>a</sup> mount Sion which standeth fast for ever. If then any delire to reioyce alway, let him reioyce in the Lord.

And againe I [say, reioyce.] The <sup>b</sup> troubles of this life  
are

<sup>a</sup> 1 Thess 5. 17.

<sup>o</sup> Zachar 9. 9.

<sup>p</sup> Aquin. in loc.

<sup>q</sup> Acts 17. 27.

<sup>r</sup> Psal. 46. 1.

<sup>t</sup> 1 Pet. 4. 7.

<sup>s</sup> 1 Iohn 2. 17.

<sup>u</sup> Bernard. serm. de nimia fallacia presentis vite.

<sup>x</sup> Quid. de pont. lib. 4.

<sup>y</sup> Prov. 14. 15.

<sup>z</sup> Bullinger com.

24. in Apocal.

<sup>a</sup> Psal. 125. 1.

<sup>b</sup> Theophylast. in loc.

are so great, and our patience so little, that *Paul* doubleth his exhortation <sup>c</sup> to presse the dutie, and expresse our dulnesse: and indeed our reioycing cannot be continued, except it be multiplied againe and againe: reioyce therefore for mercies alreadie receiued, and againe, reioyce for mercies hereafter promised. For receiued grace: first, for thy creation: Almighty God might haue made thee a dull asse, a venemous serpent, an vglie toade; whereas he created thee according to his owne Image and similitude, as it were *diuinitatis epitome*. For the world is Gods booke, and man is *Index* of that booke, or a commentarie vpon that text: reioyce therefore in the Lord, and say with <sup>d</sup> *Dauid*; *What is man that thou art so mindefull of him, or the Son of man, that thou shouldest visit him? Thou hast crowned him with worship and glorie: thou makest him to haue dominion of the workes of thy hands, and thou hast put all things in subiection vnder his feet, as a ladder whereby men might ascend to the consideration of thy greatnesse and goodnesse.*

For thy preseruatiō, he might haue denied thee sight, as he did to *Bartimeus*, or made thee deafe or dumbe, or a cripple, as we read of many in the Gospell, and daily see many crying and dying in our streets. If the Lord of hosts had not been thy guard, all other creatures his souldiers would haue banded themselues against thee; fire would haue deuoured thee, water would haue drowned thee, mother earth would open and swallow thee quicke; <sup>e</sup> the stone out of the wall, the beame out of the timber would fight against thee: but <sup>f</sup> he hath giuen his Angels charge ouer thee, to keepe thee in all thy waies: he doth defend thee vnder his wings, and <sup>g</sup> blesse thy going forth, and thy comming home; blesse the fruit of thy body, the fruit of thy ground, the fruit of thy cattell; euery way so blesse thee, that thou maiest alway reioyce in the Lord.

For thy redemption, at this festiuall especially; consider with <sup>h</sup> *Bernard*, *Quis est qui venit, unde, quo, ad quid quando, quā*: meditate on Gods vnspokeable loue, who sent

<sup>a</sup> *Marloras.*  
*in locum.*

<sup>d</sup> *Psalm. 8.*

<sup>e</sup> *Habac. 2. 11.*

<sup>f</sup> *Psalm. 91. 11.*

<sup>g</sup> *Deut. 28. 6.*

<sup>h</sup> *Serm. 1. de*  
*Aduentu.*

i Hebr. 1. 3.

sent his Sonne, his first begotten, onely begotten Sonne, whom hee loued as himselfe. The very <sup>i</sup> character and brightnesse of his glory to deliuer vs his seruants, vndutifull as vnprofitable, from the hands of all our enemies. If thou halt any feeling of these mysteries, any faith, be it so small as a graine of mustard seed, euermore reioyce in the Lord.

k 2 Cor. 4. 17.

l 2 Tim. 4. 8.

m Rom. 12. 12.

n Cap. 3. 18.

For thy sanctification also : many men in a reprobate sense doe not call vpon God ; cannot call vpon God. Whereas hee hath giuen thee grace to pray with the congregation publicly , with thine owne familie priuately, with thy selfe secretly ; giuing thee grace to feele thy sinnes, and to bee sorry for the same : reioyce for these good benefits in possession ; and againe reioyce for those mercies of God in expectation ; for that <sup>k</sup> most excellent and eternall weight of glory , which hee hath <sup>l</sup> laid vp, and in that day will giue to such as loue his appearing. Let vs euermore reioyce in this <sup>m</sup> hope, saying with <sup>n</sup> Habacuk, *I will reioyce in the Lord, I will ioy in the God of my saluation.*

o Ephes 3. 17.

p Rom. 10. 17.

q Iohn 15. 11.

Faith is the mother of our reioycing in the Lord : for Christ dwelleth in our hearts by <sup>o</sup> faith , and faith is by <sup>p</sup> hearing of the word : spirituall ioy then is increased by reading, hearing, meditating on holy Scriptures. *¶ I haue spoken vnto you these things, that my ioy might remaine in you : Luk. 24. 32. Did not our hearts burne within vs while he talked with vs, and opened vnto vs the Scriptures ?*

r Ephes. 4. 30.

It is increased also by good life. For as sin doth <sup>r</sup> grieve the spirit , so good workes on the contrary cheere the soule. Prouerbs 21. 15. *It is ioy to the iust to doe iudgment.* ¶ Heere the Gospell and Epistle parallell , for the way of the Lord is prepared especially by faith and repentance. Now *pœnitens de peccato dolet ; & de dolore gaudet* : Hee that is a good man sorroweth in his sins , and reioyceth in his sorrow ; and that he may do this, he must reioyce in the Lord : wherefore be not carefull for that which is worldly, but make your patient mind known vnto men, and

[ Postil. maioris cum glossis  
& figuris in  
epist. Dom. 3.  
Aduent.

and let your petitions be manifest vnto God. And the peace of God which passeth all vnderstanding, keep your harts and minds through Christ, giuing you many ioyes in this life, to the end; and in the next, his eternall ioy, without end. *Amen.*

The Gospell. I O H N 1. 19.

*This is the record of Iohn, When the Iewes sent Priests and Leuites from Ierusalem to aske him, What art thou?*

**T**His Gospell is a dialogue between certaine Priests and Iohn the Baptist. The Priests inquire after his person and place, cariage and calling. Their interrogatories are five: the which are answered by S. Iohn seuerally; shewing, and that directly, both what he was not, as also what he was; not Christ, not *Elias*, not the Prophet; but the voice of a Crier in the wilderness.

The first question is, *Who art thou?* *Quis ego sum?* is the question of a good man; *Tu quis es?* of an enuious. He that hath a bad house gads abroad. The wicked are busie Bishops in other mens diocesses. A true saying in it selfe, but vpon this text a false glosse: for it belonged vnto the<sup>x</sup> Priests office to manage the businesse of the Church, and exactly to know what euery Prophet was. And albeit *Euthymius* is of opinion, that the Iewes here in maliciously disabled their knowledge: yet it is more probable that they made this question to see whether he was Christ. For as we read, Luke 3. 15. All men mused in their hearts of Iohn, if he were not the Christ: and our<sup>y</sup> Saviour told the Iewes plainly, that they for a time reioiced more in Iohn, who was but a candle, then in himselfe who was the Sunne of righteousness, and light of the world: and albeit these messengers vttered not so much in word, yet assuredly they harboured such a conceit

t *Dirx. conc. 1.*  
Dom. 3. *Aduē.*

u 1 *Pet. 4. 15.*

x *Melanct.*  
*Caluin. &*  
*Marlorat. in*  
*loc.*

y *Iohn 5. 35.*



z Theophylact.  
& Caيسان. in  
locum.

a Culman in  
loc. con. 1.

b Zepperus in  
locum.

c Hom. 7. in  
Luang.

d John 3. 30.

e Eccles. 1. 2.

f Cam. 6. 12.

g Jer. 22. 29.

h Acts 10. 26.

i Acts 14. 15.

ceit in their hearts, therefore *John* answering their<sup>a</sup> intention, rather then their question, acknowledged ingeniously, that he was not the Christ.

In which answer, obserue the matter and the manner. In the matter he confesseth the truth, denying himselfe, where note his<sup>a</sup> modesty; and acknowledging Christ to be the Messias; where note his<sup>b</sup> constancie. *Fortè* (saith <sup>c</sup>*Gregorie*) *grane non est gloriam & honorem non petere, sed valde grane est non eum suscipere cum offertur.* It was then great humilitie to refuse this honor, which not onely the people, but also the Priests, as it should seem, were ready to cast vpon him: hereby teaching vs in all our actions, to seeke, not our owne, but Gods glory, saying with this holy Baptist, <sup>d</sup>*he must increase, but we must decrease.* The constant resolution of *John* is also remarkeable, confessing Christ freely, not only before the multitude, but also before the Lewites and Pharisees, men of great learning, and no lesse place in the Church, and such as hee might well suspect would call his preaching into question.

But the manner of his confession exceeds far the matter: *hee confessed and denied not, and said plainly, I am not Christ.* The which words are not superfluous and idle, for euery tittle of the Scriptures hath his worth and weight. Such repetitions are vsuall in the Bible, to set out things more fully, as <sup>e</sup>*vanitie of vanities, vanitie of vanities, and all is vanitie.* <sup>f</sup>*Returne, returne, O Sbulamite returne, returne.* <sup>g</sup>*O earth, earth, earth, heare the word of the Lord.* By this iteration then of one and the same thing, S. *John* shewed how vnwilling hee was to rob Christ of that honor, which onely belonged vnto him. When <sup>h</sup>*Cornelius* fell downe at *Peters* feet, and would haue worshipped him, *Peter* instantly tooke him vp, saying; *Stand up, for euen I my selfe am a man.* When the men of <sup>i</sup>*Lystra* would haue sacrificed vnto *Paul* and *Barnabas*, they rent their clothes, and ran in among the people, crying, *Wee are enen men, subiect to the like passions that ye be.* When that other *John* would haue worshipped the glorious Angell, who

who shewed him his reuelation, he said vnto *Iohn*, <sup>k</sup> See thou doe it not, for I am thy fellow seruant : so carefull are Gods children in all ages to giue God the things appertaining to God; honour to whom honour, feare to whom feare, diuine worship to whom diuine worship belongeth. Heere wee may iustly condemne the Papiſts, in giuing that kinde of<sup>l</sup> worship to the crosse, which is onely due to Christ. If a man should aske them whether the crucifix were Christ, I hope they would answer with *Iohn*, and denie, and confesse plainly that it is not the Christ. Giue then to the crucifix the respect due to the crucifix, reseruing to the crucified that honour which only belongs to the crucified.

If a man should aske the bread in the Sacrament, what art thou ? it would answer plainly with *Iohn*, in such language as it can, I am not the Christ ; approuing it selfe to our light and taste, that it is a morsell of bread, a creature, not a Creator, and therefore not to be worshipped and adored as God. If good men on earth, and glorious Angels in heauen, haue refused alway to be reputed Christ ; what shamelesse Idolaters are they, who say, heere is Christ, and there is Christ, this is Christ, & that is Christ ?

The second question is, *Art thou Elias* ? To which *Iohn* answers, No. Yet<sup>m</sup> Christ saith, he is that *Elias*. An<sup>n</sup> Angell from heauen hath answered this obiection, *Luk*. 1. 17. *Iohn* Baptist is *Elias* in power, not in person, indued with the like temperance, like wisdom, like courage. Now the Pharisees imagined that *Elias* <sup>o</sup> him selfe should come, not another in the spirit of *Elias* ; and therefore *Iohn* according to their meaning, answered truly, that he was not *Elias*. How *Iohn* and *Elias* parallel, see *Beaux-amis Harmon. Euangel. Tom. 1. fol. 101. Ludolphus de vita Christi, part. 1. cap. 19. Postil. Catholic. Con. 2. Dom. 4. Advent.* Whether *Elias* shall come before the great day of the Lords second comming, see *Luther. postil. maior. in loc.* and his Maiesties Premonition, from the 62. page to the 80.

<sup>k</sup> Apocal. 22. 9.

<sup>l</sup> *Thom. in 3. sent. dist. 2. & part. 3. quest. 25. art. 4.*

<sup>m</sup> *Mat. 11. 14*  
<sup>n</sup> *Aug. tract. 4 in Ioan. & Greg hom 7. in Euang.*  
<sup>o</sup> *Malac. 4. 5.*

The third question is, *Art thou a Prophet?* To which *Iohn* answered also negatiuely. Christ said hee was more then a Prophet: himselfe that he was lesse then a Prophet. There are three degrees of

humilitie: { 1. To submit our selues vnto our betters.  
2. To giue place to equals.  
3. To yeeld vnto inferiours.

All these were found in *Iohn*: he submitted himselfe to superiors, affirming that he was not Christ: he gaue place to equals, answering that he was not *Elias*: he did yeeld to his inferiors, in saying he was not a Prophet. ¶ Yea but *Iohn* out of his humilitie must not tell an vntruth: his father *Zacharias* in the *Benedictus*, calls him the Prophet of the most high; and Christ, more then a Prophet. ¶ *Chrysostome*, *Theophylact*, *Euthymius*, and other Greeke Fathers are of opinion, that the Pharisees imagined *Iohn* to be that Prophet spoken of by *Moses*, Deut. 18. 15. *The Lord thy God will raise up vnto thee a Prophet like vnto mee from among you, euen of thy brethren, vnto him ye shall hearken.* ¶ The which text must be construed either of the whole Colledge of Prophets, or else of Christ, the chiefe of the Prophets: and therefore *Iohn* answered directly, that hee was not that Prophet, *ὁ προφητῆς*, the Prophet. ¶ *Rupertus* and other Latine Doctors affirme, that the Pharisees in this interrogatorie desired to know whether his office were like that of *Esay*, *Ieremias*, *Amos*, and the old Prophets: vnto which *Iohn* might answer well, that he was not such a Prophet; for thei office was to foreshew Christ by some workes, or foretell him by some words; *vel dictis praefigurare, vel factis praefigurare*, saith *Rupertus*. But *Iohns* ambassage was not to foretell that Christ should come, but plainly to tell that Christ was come. *Thou shalt be called the Prophet of the most high*: not as to prefigure. but to goe before the face of the Lord. A Prophet is a Preacher of the Gospell, not as a Priest of the Law.

Hitherto *Iohn* Baptist answers negatiuely, shewing what he was not, neither Christ, nor *Elias*, nor a Prophet. Wherein

p Maldonat.  
in locum.

q Hom. 15. in  
Ioan.  
r In locum.

C Beza in Ioan.  
1. 21.

t Lib. 1. comment.  
in Ioan.

Wherein hee did not satisfie the messengers of the Iewes fully. That therefore they might returne a more perfect answer, they further importune and presse him, to know what he was; *What saiest thou of thy selfe?* The which is the fourth interrogatorie. To this Iohn affirmatiuely, declaring what he was: *I am the voice of a Crier, &c.*

There were two chiefe prophecies of him: one, that he should be that Angell of the Lord; and this, that he should be the voice of a Crier in the wilderness. Heere then <sup>u</sup> Interpreters obserue Iohns humilitie, giuing himselfe the meanest title; not Christ, not an Angell, not a Prophet, but only *vox clamantis*, &c. <sup>x</sup> Wherein he liuely describeth a good Preacher of the Gospell: hee must be the voice of a Crier in the wilderness, to make strait the way for the Lord.

<sup>u</sup> Dic<sup>o</sup> con. 1.  
D. m 3 Ad-  
uent. & Mal-  
donat. in loc.  
<sup>x</sup> Culman. con.  
2. Dom 4. Ad-  
uent.

The word of God is a proclamation in writing, common to all, and the Minister is the voice of the Crier to giue notice to the people, that the matter of the proclamation concerneth them and euery one of them: Acts 13. 26. *Men and brethren, and who soeuer among you feareth God, to you is the word of this saluation sent: To you God raised up his Sonne Iesus, and hath sent him to blesse you by turning euery one of you from your iniquities.*

<sup>y</sup> Acts 3 26.

Out of the abundance of the heart the mouth speaketh: A Preacher therefore must crie from the bottome of his heart; the which is prefigured, Ezekiel 3. 1. *Sonne of man, eat this roll, and goe and speake vnto the house of Israel.* Vtter nothing to the people, but that which thou hast first digested thy selfe.

*The voice.*] A word is first conceived in the heart, then vttered by the voice; yet wee heare the voice before wee know the word: so Christ the eternall Word was before Iohn and all other Preachers. *In the beginning was the Word, &c.* that beginning was before all beginning: yet the world knew not the Word, till it was preached by the voice of men and Angels: albeit the word in it selfe be before the voice, yet vnto vs the voice goeth before the

2 John 1. 15.

word: <sup>2</sup> *He that commeth after me was before mee.* Christ then is the Word; & euery Preacher of Christ is a voice; the which one word confounds all such as beeing called thereunto, doe neglect their duty of preaching. In euery voice, especially a Church voice, three commendable qualities are required; that it bee cleere, sweet, and high.

1 Tim. 4. 12.

Cleere: for as *Hierome* said, *Omnia in sacerdote debent esse vocalia*: All things in a Diuine should preach: his apparel preach, his diet preach, his whole iife preach: <sup>a</sup> *An example in word, in conuersation, in spirit, in faith, in purenesse.* Such a voice was the Baptist; his preaching was of repentance, and he liued as a penitent: as he did boldly speake the truth, so constantly suffer for the truth: on the contrary, bad manners and false doctrine make harsh & hoarse the loud voice.

Couetous *Indas* had an hoarse voice: filthy *Nicholas* an hoarse voice: *Simon Magus* an hoarse voice: *Peter* in denying his Master, through extream coldnesse of feare, had an hoarse voice too for a time: *Manicheus*, *Arius*, *Pelagius*, all Hereticall, Schismaticall, Atheisticall teachers are hoarse voices in Gods quier.

*Ille solus predicat uera uoce, qui predicat uita & uoce.*

2 Tim. 2. 15.

Secondly, the Church voice must be sweet: euery seed is not to be sown at euery season, in euery ground: and so it is in Gods husbandrie: The voice therefore must <sup>b</sup> aright diuide the word which it sings and sayes; obseruing time, and keeping it selfe in tune, speaking to the proud boldly, to the meeke mildly, to all wisely. The bells hung on <sup>c</sup> *Aarons* garment were of pure gold, heereby signifying that *Aarons* voice should bee no sounding brasie, nor iarring cymball, but a sweetering, praouing sweetly, repraouing sweetly, confuting error sweetly, confirming the truth sweetly; running ouer all the changes of Gods ring, mentioned 2. Tim. 4. without any iarre or false stroke sweetly. Such a voice was *Iohn* the Baptist, rebuking <sup>d</sup> *Herod*, hardened in his wickednes, ruffy: ta-

Exod. 28. 33.

Luke 3. 19.

king

king vp the dissembling \* Pharillies bitterly; speaking to his owne disciples gently, singeing to euery one the true note fitly: and this, as <sup>t</sup> David speaks, is to charme wisely.

\* *Matth. 3. 7.*

Thirdly, the Church voice must bee high, and that in regard of the <sup>Matter, of which</sup> Men, to which <sup>He</sup> speaks.

\* *Psal. 58. 5.*

And such a voice was the Baptist also. First for the matter, he reached many streines neuer sung before: Repent, saith he, for the kingdom of heauen is at hand. This note was neuer heard of the people, nor sung by the Priests in olde time. *John* being more then a Prophet, exalted his voyce aboue the Prophets, and in a plaine song, without any crochets, preached him who is higher then the highest.

Secondly, in regard of the men, to whom hee spake: For, as it followeth in the next word, he was the voice of a Crier. Now men vsed to crie aloud,

When they speake to men which are a farre off.  
\* Either When they speake to men which are deafe.  
When they are angry.

\* *Thom. caten. in 3. Math. ex Riban. & Beauxamin Har. Tom. 1. fol. 100.*

Sinners are farre off from God, and exceeding deafe: and therefore we must be angry crying aloud, and lifting vp our voyce like a <sup>h</sup> Trumpet, shewing the people their transgressions, and to the house of *Iacob* their sinnes.

\* *Esay 58. 1.*

First, sinners are farre off, as it is said of the <sup>i</sup> prodigall child gone into a farre countrey, like <sup>k</sup> lost sheepe, strayed out of Gods pastures into Sa:ans inclosures: and therefore it is our office not onely to whistle, but also to crie: *Retourne, retourne, ô Sionlamite, retourne, retourne.*

\* *Luke 15. 13.*  
\* *Esay 53. 6.*

God doth not go from man, but man from God. He that sailerh nigh a rocke, thinketh the rocke runs from the ship, when as indeede the ship rides, and the rocke stands still: euen so we leaue the wayes of the Lord, and runne our owne courses, and then wee complaine that God is farre from vs, and that our crie comes not nigh him. It is true that God is <sup>i</sup> farre off from the wicked, not

*Non tollus cymbam; cellurem cymba relinquit.*

\* *Prou. 14. 29.*



<sup>m</sup> Psal 139 6.  
*Ubi non est p r*  
*gratiam, adeſt*  
*per vindictam.*  
*Auguſt. mediæ.*  
*cap 29.*

<sup>m</sup> Psal. 119. 155  
<sup>o</sup> Lam. 4. 8.

<sup>p</sup> Bilney to B.  
*Tonſt. d. vii*  
*For Acts and*  
*Mon ſol. 917.*

<sup>q</sup> In Psal 57.  
*Tom 8. fol. 392.*

<sup>r</sup> Cap. 22. 29.

<sup>r</sup> 1 Tim. 6. 17. 18.

because hee is moueable, for he is euer the same, but because they bee wandering : yet they cannot flie from his <sup>m</sup> presence. The further from East the neerer vnto the West : the more they goe from Gods grace, the neerer his iustice : <sup>n</sup> saluation is far from the wicked, but iudgement hangs ouer their heads. It is our duty therefore to recall men, <sup>a</sup> *Deo irato ad Deum placatum*, from God as an angry Iudge, to God as a mercifull Father. If we draw neere to God, <sup>o</sup> hee will draw neere to vs : as the good Father of the prodigall sonne, when he perceiued him a farre off, he had compassion, and ran, and fell on his neck, and kiſſed him. It is said in the text, that the sonne did go to his father ; but the father ran to meete his sonne. The fathers compassion and mercy, was greater then the sonnes passion and misery.

Secondly, sinners are deafe, and therefore wee neede to crie aloud. Some will heare, but with one eare, like <sup>p</sup> *Malchus* in the Gospell, hauing their right eare cut off, and only bringing their left eare to the sermon, misconstruing all things sinisterly : Some stop both their eares ; like the deafe adder, refusing to heare the voice of the charmer, charme hee neuer so wisely : Psalme 58. 5.  
<sup>q</sup> S. *Augustine* writing vpon those words, hath reported out of naturall Historiographers, that the Serpent delighting in the darknesse, wherewithall he hath enclosed himselfe, claspeth one of his eares hard to the ground, and with his taile stoppeth the other, lest hearing the *Marſus* hee should bee brought forth into the light : so worldly men stop one eare with earth, that is, with couetousnesse ; and the other with their taile, that is, hope of long life. <sup>r</sup> *Jeremy* therefore crieth : *O earth, earth, earth.*  
 O vnhappy caitiue, thou that hast nothing but earth in thy mouth, euer talking of worldly wealth : thou hast nothing but earth in thy minde, euer plotting how to ioyne house to house, and field to field ; nothing but earth in thine hands, euer busied about the trifles of this life ; heare the word of the Lord, which <sup>r</sup> chargeth thee

not

not to trust in vncertain riches, but in the liuing God : and that thou be rich in good workes, euermore ready to distribute while thou hast time ; stop not thine eare from the crie of the poore with hope of long life, but remember what *Iob* saith in his 21. chapter, vers. 13. They spend their daies in wealth, and suddenly they go downe to hell. O foole this night will they fetch away thy soule from thee, then whole shall those things bee which thou hast prouided ?

Thirdly, men speake aloud, when as they be angry : so the Preacher ought to bee zealous in the cause of God : euermore displeased with the sinnes of his people, saying with *Dauid* ; Doe not I hate them, O Lord, who hate thee ? and am not I grieved with those that rise vppe against thee ? Such a crier was *S. Peter*, telling *Simon* the Sorcerer that he was in the<sup>x</sup> gall of bitternes and bond of iniquity. Such a crier was *Paul*, taking vp *Elmas* ; O full of mischief, the childe of the diuell, and enemy of all righteousnesse, &c. Such a crier was *Polycarpus*, who told *Marcion* that he was the diuels darling. And such a crier euery Diuine should bee, as a *Simon* helping to beare the crosse of the distressed ; and a *Barnabas*, which is the sonne of consolation ? so like *Iames* and *Iohn*, stiled in *b* Scripture *Bonarges*, which is, sonnes of thunder : as *c* *Ambrose* fity, *vox* and *clamor* must goe together, the voice preach faith, the crie repentance ; the voice comfort, the crie threaten ; the voice sing mercie, the crie sound iudgement : so most *d* Interpreters expound *vox clamantis*, according to the vulgar Hebraisme, *vox clamantis*. Yet it is a good obseruation of *e* other, that *Iohn* is not the crier, but the voice of the crier : for it is Christ who crieth in Preachers, he speakes by the<sup>f</sup> mouth of all his holy Prophets : he crieth, O ye foolish, how long will yee loue foolishnes ? he crieth, Repent, for the kingdom of God is at hand : he crieth, Come into mee all ye that are wearied and laden, and I will refresh you. To day then if yee will heare his voice harden not your hearts ; but suffer the

*Luk.* 12. 20.

*Psal.* 139. 21

*Act.* 8. 23.

*Act.* 13. 10.

*Irenaeus lib.*  
3. cap. 3.

*Act.* 4. 36.

*Mark.* 3. 17.

*Serm.* 64.

*Musculus &*  
*Mald. m. s. in*  
*Matth.* 3. 3.

*Jansen, conc.*  
cap. 13.

*Dict. con. r.*  
*Dom. 3. Ament.*

*Agui. caten.*  
*Matth.* 3.

*Reperius com in*  
*Matth.* lib. 2.

fol. 17.

*Luk.* 1. 70.

*Prou.* 1. 22.

the words of exhortation and doctrine: be moued at his cry, lest he despise your call. As he saith in the first of the Prouerbs: Because I haue called, and yee haue refused, I haue stretched out mine hand, and none would regard: therefore they shall call vpon me, but I will not answer: they shall seeke me earely, but they shall not finde mee. Thinke on this all yee that forget God, yee that suffer Christ to stand and knocke, and crie at the doore of your hearts, and yet ye will not let him in.

*In the wilderness*] That is, in the world a desert of goodnes, wherein the Preacher must fight with beasts, as <sup>h</sup> Paul at Ephesus in the shapes of men, crying vnto rauening wolues, couetous foxes, roaring lyons, &c. Here is the place where he must crie: for in heauen there is no crying, but all singing, and in hell there is no crying, to take heed of wo; but howling and crying for wo; while then you are in the way, while it is called to <sup>k</sup> day, giue eare to the voice of the Crier.

*Or in the wilderness*] That is, Ierusalem; out of order as a desert; or *in the wilderness*: that is, among the Gentiles and desolate people, strangers from the common-wealth of Israel, and aliants from the couenants of promise before Christs comming: but now the desolate hath more children then the married wife. The Gentiles heretofore were without an husband, and the synagogue of the Iewes had God for her loue; but now contrariwise the Church conuerted to the faith, beares more children vnto God then euer the synagogue did. The voice of the Crier shall gather and call so many sheepe to Christs fold, that the wilderness shall say in her heart, Who hath begotten me these children, seeing I am barren and desolate?

*Or in the wilderness*] A Literally, because that is the most fit place for the Preacher of repentance, wherein there is least tumult: and againe, to signifie that the people should follow the Pastor, not the Pastor humour the people. The Preacher is the voice of a Crier in the wilderness,

<sup>1</sup> Cor. 15. 32.

<sup>1</sup> Matth. 5. 25.

<sup>h</sup> Hebr. 3. 13.

<sup>1</sup> Calu. & Mar-

lorat. in Mat. 3

ex Hilario &

Gregorio.

<sup>m</sup> Ex Hierony.

mo et Ambrosio.

Pont. in in

theatro Dom. 4.

Aduent.

<sup>1</sup> Esay 54. 1.

<sup>1</sup> Esay 49. 21.

<sup>1</sup> Coſter. con. 3.

Dom. 3. Ad-

uent.

dernesse, not a carpet diuine for table Gospellers in a corner. I will not any further examine the place, the end is all, and that is to make straight the way of the Lord.

The wicked walke either in circles, or else in ouerthwart waies. *Impij ambulans in circulo*, saith <sup>9</sup> David, wearying themselues in the labyrinth of their vnruely desires; or if they walke not circularly, they walke in wrie waies and by-waies opposite to the Lords way: for example; The vaine glorious doe all their good workes to be<sup>t</sup> scene of men, and so they crosse Gods way tending to another end; onely the children of God walke in the straight way, in a right line beginning and ending in God; as euery good gift is from him, so it is by them referred vnto him; as his is the power, so his is the praise.

The end of our preaching is not to make way for our selues & our own preferment, but for our Master and his glory: Make straight the way of the Lord, as saith the Prophet *Esaie*. Wherefore leauing all other expositions, I come to the Prophets interpretation, as it is recorded in his 40. Chapter, at the 3. and 4. verses. *A voice crieth in the wilderness, prepare yee the way of the Lord: make straight in the desert a path for our God. Euery valley shall be exalted, and euery mountaine and hill shall bee made low: and the crooked shall bee straight, and the rough place, plaine.*

Now these things are to bee construed in a<sup>t</sup> spirituall sense. For <sup>as</sup> Kings in their solemne progresses haue their waies leuelled and straightned against their coming into the country: so the Preachers as harbingers and sumners of Christ, ought to prepare the people, that he may come vnto them, as about this time he came vnto them. Presumption and pride make mountaines and hills in Christs way; desperation holes in Christs way; vaine-glory makes crooked the way: couetous cares are briars and bushes in the way: noisome lusts makes fowle the way: wherefore the voice of the crier in the wilderness must dig downe the mountaines, exalt the valleys, Rub

vp

<sup>1</sup> *Psalm* 13. 6.

<sup>2</sup> *Matth* 3. 7. 1. 5.

<sup>1</sup> *Hyperius in loc. Esaiæ.*

<sup>2</sup> *Thomas caten in 3. Matth. ex Chrysost.*

u Jerem. I. 10

x See B. Bilson  
against the Ie-  
suits, fol. 167.  
161.

y Lira in Jer. 1

z In loc. Jer.

a De Confid.  
lib. 2.b Pastoral.  
part. 3. admo-  
nit. 35.

c 2 Sam. 12.

d Acts 2.

vp the briers, make smooth the rough, rectifie y crooked. Behold, saith God to the <sup>u</sup> Prophet, *I haue set thee ouer the nations, and ouer the kingdomes, to plucke vp, and to roote out; and to destroy and ouerthrow, to build and to plant.* The which <sup>x</sup> text is wrested by the Papiſts exceedingly, to proue that the Pope hath authority to depole Princes, and dispose of their crownes at his pleasure. But God expounds himselfe in the words immediately before: *I haue made thee a Prophet, and put my words into thy mouth:* a Preacher with words in his mouth, not a Magistrate with a sword in his hand: and therefore their owne y glossographer interprets it thus: *I haue appointed thee to roote vp; that is, to roote vp vices, to beate downe heresies, and to build vp vertues.* And <sup>z</sup> Theodoret; *To roote vp kingdoms is nothing else but to denounce Gods heauie iudgments against them: As Hierome; To cast them downe by the word of Almighty God. Ut facias opus prophete, sarculo, non sceptro, opus est tibi,* saith <sup>a</sup> Bernard; That thou maist doe the worke of a Prophet, thou must haue a weeding hooke, not a scepter: And as <sup>b</sup> Gregorie notes aptly, the Prophet is willed heere first to roote vp, and after to plant; because the foundation of truth is neuer well laid, except the frame of error be first subuerted: at the first wee must cast downe the mountaines by the preaching of the Law; then exalt the valleys by the preaching of the Gospell. Such a voice was the Prophet <sup>c</sup> Nathan: at the first hee did cast downe the mountaine, the presumptuous hypocrisie of King David, rebuking him for his sinnes, and thundring out iudgments for the same: but when he saw this huge mountaine cast down, when David was vnder foote, deieſted in spirit, crying out, *I haue sinned against the Lord; Nathan presently raiseth vp this valley, saying, The Lord hath taken away thy sinne.* This course <sup>d</sup> S. Peter vied in his first Sermon, in beginning whereof hee charged the Iewes with their sinnes: but so soone as they were pricked in their hearts, and said, Men and brethren what shall we doe? S. Peter presently

presently lifteth them vp againe by preaching Christ for the remission of sinnes. And well might *Iohn* call himselfe such a voice, for all his preaching stood vpon two legs, repentance and faith, <sup>e</sup>digging downe the mountaines by the one, and <sup>f</sup>raising vp the vallies by the other.

The great Doctor hauing heauen for his chaire, earth for his Schoole, the whole Bible for his text, and the whole world for his audience, began this method in the first Sermon that euer was made, Genes. 3. *Adam* by following his new Schoolemaster the deuill, waxed proud, and began to grow so big as a mountaine: God therefore doth first cast him downe, shewing the greatnesse of his fault, and then he raiseh him vp againe, by promising that *the seed of the woman should bruse the Serpents head*. Seeing then wee haue both precept and paterne from God himselfe, let vs be followers of him as deare children, pulling downe the mightie from their seats, and exalting the humble and meeke. To begin with the first :

There are 2. sorts of mountaints: <sup>g</sup>One assuming too much vnto themselves, out of their owne merit. <sup>h</sup>The other presuming too much vpon Gods mercie.

Euery man is naturally like *Simon* the Sorcerer, Act. 8. conceiting himselfe to be some great man : as *Martine* & *Luther* said, *All of vs haue a Pope bred in vs* ; an opinion of our owne workes : albeit there be in vs no reall vertue, no true substance ; yet, *Narcissus* like, we are inamoured with our owne shadowes : and this is the <sup>i</sup>Serpents head, the beginning of all euill, *Omnium iniustiarum est ferè sola causa iustitia*. Wherefore wee must labour euery day to dig down this high mountaine: we must descend that wee may <sup>j</sup>ascend : as wee fell by ascending, so wee must be raised by descending. *Beda* wrote of the Publican : *Appropinquare noluit ad Deum, ut appropinquaret ad illum*. Hee that will not be a mountaine in Christs way, must not be a mount-banke of his owne vertue, but leuel himselfe

<sup>e</sup> *Matth.* 3. 10  
<sup>f</sup> *Iohn* 1. 29.

<sup>g</sup> *Loc. com. sit.*  
*de profect. in*  
*Christianism,*

<sup>h</sup> *Luther. ubi*  
*sup. sit. de pra-*  
*sumption.*

<sup>i</sup> *Aug. confess.*  
*lib. 4. cap. 12.*  
*Descendite vs*  
*ascendat ad*  
*Deum: cecidisti*  
*anim. ascenden-*  
*do contra tuum.*



k Philip. 2. 13.

l Rom. 5. 20.  
m Calvin. &  
Aquinas in loc.  
Paul.  
n Melancthon.  
in loc. Paul.  
om. 4. fol. 124.  
o August. de  
Spiritu & liti-  
ra, cap. 6.

p 1. Sam. 4. 18.  
q John 18. 6.

r Ammonius in  
caton. Grec. ci-  
tat.  
s Maldonat. in  
loc. ex Chrysost.

himselfe euen with the ground, <sup>k</sup> working his saluation in feare and trembling.

The second kind of mountaines are such as raise them-  
selues vpon meere presumption of mercie, boasting of a  
shorter cut to heaven then either the good workes of Pa-  
pists, or good words of Puritans, abusing that sweet text  
of <sup>l</sup> Paul; *Where sinne aboundeth, there grace super-aboun-  
deth*. Indeed where sinne is <sup>m</sup> felt and grieved for, there  
Gods grace is greater then our sinne, <sup>n</sup> both in imputati-  
on and effect: for our sinnes are finite, whereas his good-  
nesse is infinite, thealue is greater then the fore. <sup>o</sup> *Non  
peccantis merito, sed supernuenientis auxilio*. But when we  
draw iniquitie with cords of vanitie, and sin as with car-  
ropes; when we speake good of euill, and euill of good;  
when as without any remorse we sinne presumptuously;  
when as wee fall not forward as *Abraham* and *Ezechiel*,  
but backward as old <sup>p</sup> *Eli*, and the <sup>q</sup> *Iewes* who tooke  
Christ; then assuredly the more sin, the lesse grace. Shall  
we continue still in sin that grace may abound? God for-  
bid. Yea God hath forbidden it, enioining vs to be holy  
as he is holy, that being deliuered out of the hands of all  
our enemies, wee might serue him in holinesse and righ-  
teousnesse all the daies of our life.

A man is deiected and made a } Great faults.  
valley two waies: in regard of his } Little faith.

The voice of the Crier must pronounce Gods procla-  
mation and generall pardon for the one, and applie it in  
particular for the strengthening of the other.

The fifth and last question of the Pharisees is: *Why bap-  
tizest thou then, if thou be not the Christ, neither Elias, nor  
the Prophet?* Vnto which *Iohn* answered; *I baptize with  
water, &c.*

This last interrogatorie was the first in their intenti-  
on: <sup>r</sup> for the Pharisees had a tradition, that none might  
baptize but Christ, or some great Prophet, and therefore  
they did first aske craftily whether hee were Christ, or a  
Prophet: and then hauing <sup>s</sup> vndermined him thorowly,  
with

with what authoritie doest thou baptize? being neither Christ; nor *Elias*, nor a Prophet? S. *Iohn* answer is opposit, but apposite. \* I am a Minister, but not a *Messias*; I giue the outward signe, but Christ is he who doth giue the inward grace: *I baptize you with water, <sup>u</sup> but hee that cometh after mee shall baptize you with the holy Ghost and fire.* \* In which he compareth the ministerie of man with the power of God; the outward baptism with the spirituall baptism: whereof the first is done by the hand of man; the other is peculiar only to Christ. <sup>v</sup> The comparison is not as the Papists imagine, betwene the baptism of *Iohn* and Christ, but between the person of *Iohn* and Christ: for the baptism of *Iohn* and Christ are one, both in effect and authoritie: for *Iohns* baptism was not of his owne deuising, but of Gods institution: as he sheweth his commission in the first of *Ioh. 33.* *He that sent me to baptize with water, &c.* a text which hath made <sup>2</sup> *Bellarmino* contradict himselfe twice in one page. For whereas he first had set downe peremptorily that *Iohn* instituted his own baptism; now he confesseth honestly that God was author of it for the matter in generall, but not for the manner in particular: and yet after long search hee cannot finde in what rite *Iohns* baptism differs from Christs.

It is an axiome deliuered in their owne <sup>a</sup> schoole, that there are but two things essentiall in Baptisme, *verbum & elementum*, the outward elements of water, and invocation of the blessed Trinitie. So S. <sup>b</sup> *Aug.* *Accedit verbum ad elementum & fit sacramentum*: Other things are required in a Sacrament circumstantially, not substantially. Now *Bellarmino* out of this text grants that *Iohn* vsed the right element: for hee saith, *I baptize you with water*: and out of <sup>c</sup> *Ambrose* cites against himselfe, that *Iohn* invoked the sacred Trinitie, Father, Sonne and holy Ghost: *Ergo*, the baptism of *Iohn* and Christ are one for essence: so likewise one in effect, for *Iohn* preached the baptism of repentance <sup>d</sup> for the remission of sinnes: *Ergo*, forgive-

t *Melancthon*,  
loc. com. iis. de  
baptis. *Iohn. &*  
*Christi.*

u *Matth. 3. 11.*  
x *Doct. Fialke*  
in *Matth. 3. 11.*

y *Calvin &*  
*Marlorat. in 3.*  
*Mar. 11. &*  
*Melanct. ubi*  
*supra.*

z *De Sacra-*  
*mento Baptis.*  
*lib. 1. cap. 20.*

a *Lombard.*  
*senz. lib. 4. di-*  
*stinct 3.*

b *Tract. 80. in*  
*Juan. Tom 9.*  
*fol 303.*

c *De Spirit.*  
*Sanct. lib. 1.*  
*cap. 3.*

d *Mark. 1. 4.*

e Lib. 5. de  
Baptism cap. 10  
f De Baptism.  
lib. 1. cap. 2.  
g Orat. de lau-  
dibus Basilij.  
h Vbi supra  
cap. 21.  
i Sess. 7. con. 1.

k Melanct. in 3.  
Matth. rom. 3.  
fol. 256.  
l Act. 9. 14.

forgiuenes of sins is by the baptisme of *Iohn*, so well as by the baptisme of the blessed Apostles: as *e Augustine*, *f Basil*, *g Gregory Nyssen*: out of that text obserue: neither doth the *h* Cardinall disauow their glasse, though the Councell of *i* Trent hath denounced *anathema* to such as hold *baptismum Iohannis habuisse eandem vim cum baptismo Christi*: let *Matthaeus Tortus*, if he can, vnloose this wedge for his Master. I feare that ouerthwart Diuine so little, that I say with *Luther*; *Hunc modum neq. soluant, neq. soluent unquam omnes papicole in unum Chaos confusi*. The Scripture makes no difference between *Iohn* and our baptisme: but this only; *k* that we baptise in *Christum passum & resuscitatum*; whereas *Iohn* baptised in *Christum passurum & resurrecturum*. See *Epist. Dom. 17. post Trin.*

### The Epistle, GALAT. 4. 1.

*I say, that the heire so long as he is a child differeth not from a seruant, &c.*

m Greg. Nyssen.  
orat. de laude  
Theodor. solet  
pictura tacens  
in pariete loqui.  
The Papist  
calls it the  
lay mans Gos-  
pell.

**I**gnorant people behold rather an *m* Image well painted, then a booke well written, and are sooner perswaded with plaine similitudes and familiar examples, then with subtil reasons and accurate discourses. Our Apostle therefore after hee had vsed for his purpose (namely, to proue that iustification is not by the Law, but by faith in Christ) the comparison of a mans will, of the prison, of the schoolemaster in the former Chapter, addes also this of an heire; wherein as in euery similitude two points are remarkable: the *Proposition*: vers. 1. 2.  
*R*eddition in the rest.

In which our twofold estate must bee considered, of *Thraldome*, vnder *Moses*.  
*F*reedom, by Christ, when the Lawes tyrannicall government ends: and that is,

Two manner of waies, as  
Interpreters out of the text:

1. By the coming of Christ  
in the flesh once at the  
fulnes of time: ver. 4. 5.  
2. By the coming of Christ  
in the spirit daily: verse  
6. 7.

n Luther in loc.

In his  
first com-  
ming,  
note the

Fact: ver. 4.  
and in it the

Giuer: God,  
whose good  
will appears  
in bestow-  
ing on vs his  
Sonne:

Fitly: when the  
time was full  
come.  
Freely: for hee  
was not bought  
or stolne, but  
sent.

Gift: Christ  
described  
here by his

Diuinitie: his  
Sonne.  
Humanitie: made  
of a woman.  
Humilitie: bound  
to the law.

Effect: ver. 9. to redeeme them which were bound  
unto the law, &c.

The heire as long as he is a child] This comparison is ta-  
ken out of the Roman law, by which it is ordeined that  
a pupill, albeit he be Lord of all his fathers inheritance,  
should be kept vnder tutors and gouernors, vntill hee  
come to full age; to wit, vnder tutors till o fourteene  
yeeres, vnder Curators vntill p five and twenty. ¶ *Tutores*  
*dantur impub. ribus. Curatores puberibus.* Tutors are guar-  
dians of the pupils: person principally: so called, ¶ *Quasi*  
*tutores atq. defensores*; but: Curators are factors especia-  
lly for his goods and estate.

Now the Ward, during the time of his minoritie, suf-  
fers much bondage; differing, saith Paul, nothing from a  
seruant; nothing in respect of any present possession, or  
actuall administration of his owne estate, but very much  
in respect of his right and proprietie, being *d minus ha-*  
*bitu: non vsu*: as hauing<sup>x</sup> free hold in law, though as yet

G

not

o Iustinian. in-  
stit. l. 1 tit. 22.  
p Idem eodem  
tit 23.  
q Idem eodem  
tit 20.  
r Idem eod. m  
tit 14.  
s L. 1. D. de  
Tutela.  
t L. in copulan-  
da 8. c. de nup-  
tis.  
u Gorran. in  
loc.  
x Terms of  
the law pag.  
103.

y L. quod at  
tinet 32. D. de  
reg. iuris.

z L. 2. D. de le-  
gem Aquilem  
a Serm at  
Pauls Crosse.

b Gen. 12. 3.

c Gorran. &  
Aquín. in loc.

d Galat. 3. 24.

e Luther in loc.

f Gal. 4. 9.

g Vbi supra.

not free hold in deede : and so the Ward doth differ from the slaue ; who was in old time no<sup>y</sup> person in law, but a meere chattell, and as it were of the nature of<sup>z</sup> cattell.

It was in *Pauls* age then a great slauerie to be a pupil. And<sup>a</sup> Bishop *Latimer* complained of late, that there was not a schoole for the Wards, so wel as a Court: a schoole for their learning, so well as a Court for their land. It should seeme Gardians in his daies vsed young Noble men not as Lords, but as seruants ; as *Paul* here, &c.

In like manner, when wee were little children, in our nonage we were heires, hauing the promise of an eternall inheritance to come, which should be giuen vnto vs by the seed of<sup>b</sup> *Abraham* : that is to say, by *Christ*, in whom all nations should be blessed ; but because the fulnesse of time was not yet come, *Moses* our tutor and gouernor held vs in bondage. The law doth threaten, accuse, condemn, so long as we be children in vnderstanding, dwartes in faith, ignorant of *Christ*. Saint *Paul* calls the law rudiments of the world ; not onely<sup>c</sup> because it is our first<sup>d</sup> schoole-master, and A, B, C, to *Christ*, but<sup>e</sup> because it leaues a man in the world, and prepares not a way for him to heauen. I kill not, I steale not, I commit not adultery : this outward honest conuersation is not the kingdome of *Christ*, but the righteousnes of the world.

The law when it is in his principall vse, cannot iustifie, but accuse, terrifie, condemne. Now these are things of the world, which because it is the kingdome of the deuill, is nothing else but a puddle of sinne, death, hell, and of all euill : and so the whole law, especially the ceremoniall, are<sup>f</sup> beggerly rudiments of the world.

I speake not this to disgrace the law, neither doth *Paul* so meane ; for it is holy, righteous, spirituall, diuine : but because *Paul* is in the matter of iustification, it is, as<sup>g</sup> *Luther* obserues, exceeding necessary, that he should speake of the law as of a very contemptible thing. Wherefore, when Satan assaults thee with the terrors of the Law, banish

nish that stutting and stammering *Moses* far from thee: let him vtterly be suspected as an heretike, or as an excommunicate person, worse then the Pope, worse then the deuill himselſe, quoth *Luther*: but out of the matter of iustification, and conflict of conscience, reuerence *Moses* as a great Prophet, as a man of God, euen as God.

In the ciuill life *Moses* and *Christ* agree: for our Saviour said, *hee came not to destroy, but to fulfil the law*; but in the spirituall life, the one cannot abide the other: for *no man is iustified by the law; but the iust shall live by faith*. And therefore when *Christ* is present, the Law must depart out of the conscience, and leaue the *bed, which is so strait that it cannot hold two*, to *Christ* alone. Let him onely raigne in righteousnesse, in peace, ioy, life, that the soule may sleepe and repose it selfe in the multitude of his mercies sweetly without any terror of the law, sinne, death, hell. And thus you see the law tyrannizeth ouer our consciences, as the cruell tutor doth ouer his vnfortunate Ward, till God in fulnesse of time giueth vs freedom by *Christ*.

*When the time was full come* } Not by fatall necessitie, but by Gods appointment. For there is a time for all things, and Almighty God doth all things in his due time; he created and redeemed vs in his due time, preferueth, iustifieth, sanctifieth in his due time, and he will also glorifie vs in his due time.

Now the comming of *Christ* in the flesh, is called the fulnesse of time for many respects: as,

1 For the <sup>1</sup> fulnesse of grace receiued by his comming.

2 Because *Christ* is the fulfilling of the <sup>m</sup> promises of God, as being in him, yea and amen.

3 Because the <sup>n</sup> Law and the <sup>o</sup> Prophets are fulfilled in him.

4 Because the times from *Christ* are the <sup>p</sup> ends of the world, and it was fit hee should come so late, when the time was full, for <sup>q</sup> two reasons especially:

<sup>h</sup> *Mat.* 5. 17.

<sup>i</sup> *Gal.* 3. 11.

<sup>k</sup> *Esay* 28. 20.

<sup>l</sup> *John* 1. 16.

<sup>m</sup> *2 Cor.* 1. 20.

<sup>n</sup> *Rom.* 10. 4.

<sup>o</sup> *Luk.* 1. 70.

<sup>p</sup> *1 Cor.* 10. 11.

<sup>q</sup> *Aquinas* in loc.



1. Because Christ is a Lord, yea the Lord, and therefore most meet there should be great preparation, and long expectation of so puissant a person.

2. Because Christ is the grand Physician of the world, and therefore very requisite all sinners, his patients, should thorowly \* feele their sicknesse and miserie, before he came to visit and redeeme them; *ut convincerentur homines de morbo ut quantum ad defectum scientia in lege naturæ, & quantum ad defectum virtutis in lege scripturæ.*

\* *Matth. 9. 12*  
The whole  
need not a  
Physician.

All men, and all things, by creation generally.

*His Sonne.*] God } His elect, by adoption specially.  
is Father of } Christ, by nature, singularly. See  
before the Creed: *Art. His only Sonne.*

*Made of a woman.*] In expounding this clause, we must take heed of sundrie wicked heresies, on the left hand, and on the right. On the left; first, of *Paulus Samosatensis*, and *Fotinus*, affirming that Christ had his being and beginning from his mother *Mary*: whereas the Scripture teacheth plainly, that Christ was *made of the seed of David according to the flesh*: not according to his person, for that is eternall. *In the beginning was the Word, and the Word was with God, and that Word was God.* Again, wee must take heed of *Ebion*, holding that Christ was not conceived of the holy Ghost, but begot of *Ioseph*: and the reason of his madnesse is taken hence, because *Mary* is called a woman, not a virgin. \* Our answer is, that a woman in Scripture doth not alway signifie the married, or one that hath knowne a man: but sometime it doth only denotare the sex, as *Gen. 3. 12. The woman which thou gavest to be with me, she gave me of the tree, and I did eat.* *Eva* must needs be a virgin, because so soone as she was made she was married: and yet the text calls her woman at that time, when there could be no time for man to corrupt her.

On the right hand wee must shun the rockes of *Valentinus*

r *Augustine ha-*  
res. 44.  
f. *Jam her. 45.*

t *Rom. 1. 2.*

u *Irenæus li. 1.*  
cap. 25.

x *Gloss & Au-*  
gust. contr. *Fau-*  
stus, lib. 23  
cap. 7 & *Thom.*  
3. p. quæst. 28.  
ar. 1. ad 3.<sup>m</sup>.

sinus and Nestorius : of y Valentinus who taught, Christ had not his body from Mary, but that he brought it with him from heauen, and passed thorow the wombe of the virgin, as water through a conduit pipe : contrary to the text heere ; *made of a woman.* <sup>2</sup> *Ex muliere, non in muliere* : not in a woman, but of a woman. And the preposition <sup>a</sup> *ex*, notes the matter, as an house is made of timber and stone ; bread is made of wheat ; wine of grapes : and therefore Christ had the materials of his body from *Mary* : so some copies haue it heere, <sup>b</sup> *ὑποδωκεν* not *ὑποδωκε*. Yet Christ had not his *formale principium* of *Mary*, for the holy Ghost was agent in his wonderfull conception : and therefore fitly said here to be borne, or as we read, to be made ; not begotten of a woman.

By this also we may shun Nestorius his rocke, who thought *Mary* might not be called the mother of the Sonne of God : for the text is plaine ; *God sent his Sonne made of a woman* : Ergo, the Sonne of God was the sonne of *Mary*. For the confutation of this error, the famous Councell of Ephesus was assembled, wherein it was <sup>c</sup> concluded, and that in the first canon, that *Mary* should be called the mother of God. See before, the Creed ; *Art. Borne of the virgin Mary.*

*Bond to the Law* ] Though he were Lord of the Law, yet made he himselfe subiect to the Law, circumcised according to the Law, and presented in the Temple, according to the law ; yea it executed vpon him all the iurisdiction it had ouer vs. It doth by good right accuse, conuince, condeme vs. For alas, all of vs are <sup>d</sup> sinners, and by nature the children of <sup>e</sup> wrath : but Christ did no sinne, neither was there <sup>f</sup> guile found in his mouth : yet notwithstanding the Law was no lesse cruell against this innocent and blessed lambe, then it was against vs cursed and damnable sinners : yea much more rigorous. For it made him guilty before God of all the sinnes of the whole world. It terrified and oppressed him with such an heauynesse of spirit, that hee sweat bloud ; and in fine,

y Aug. har. 11.

z Gorran. in loc.  
a Aquin. in loc.

b Erasmus an.  
not. in loc.

c Magdeburg.  
Cent. 5. col. 889.

d Psal. 14. 4.  
e Ephes. 2. 3.  
f 1 Pet. 2. 22.

condemned him to death, euen the death of the Crosse. Thus Christ *was made bond vnto the law, to redeeme them which were bound vnto the law*: for he died for our sinnes, and indured all this for our sakes; and so being vnder the law, conquered the law by a <sup>s</sup> double right: first, as the Sonne of God, and Lord of the law: secondly, in our person, which is as much as if our selues had ouercome the law; for his victory is ours.

And therefore remember alway this sweete and comfortable text in the midst of all dangers, all assaults of tyrants, all temptations of Satan, in the houre of death especially, saying to the law; *Thou hast no power ouer me; for God the Father hath sent his Sonne to redeeme mee from thy bondage, thou dost accuse, terrifie, condemne in vaine*: for I will <sup>h</sup> creepe into the hole which bloudy *Longinus* made with his speare in my Sauiors side. There will I hide my selfe from all my foes; I will plunge my conscience in his wounds, death, victorious resurrection, glorious ascension; besides him I will see nothing, I will heare nothing. <sup>i</sup> *The sting of death is sinne, and the strength of sinne is the law. But thanks be vnto God, which hath giuen vs victory through our Lord Iesus Christ.*

<sup>k</sup> The Nouelists exception against our translating *naturall sonnes*, is idle: for our Communion book doth not call vs naturall sonnes, as Christ is Gods naturall Sonne by eternall generation: but as it were naturalized by spiritual regeneration, adopted through election & grace: so *Paul* elsewhere termeth vs <sup>1</sup> *Coheries with Christ*. Neither doth this paraphrase wrong the Patriarkes before the law, nor the prophets vnder the law: for as I haue noted out of *Martin Luther*; Christ, who came in the flesh once, comes in the spirit daily, crying *Abba Father*, as it followeth in the text: he is one <sup>m</sup> yesterday, and to day, and shall be the same for euer. Yesterday, before the time of his comming in the flesh: to day, now he is reuealed in fulnesse of time: *For euer the same Lambe of God, slain from the beginning of the worlde.* The <sup>o</sup> Fathers then

<sup>s</sup> *Luther in loc.*

<sup>h</sup> *August. m. 1. nuel. cap. 23.*

<sup>i</sup> *1 Cor. 15. 56.*

<sup>k</sup> Defence for not subscribing, part. 1. cap. 9.

<sup>1</sup> *Rom. 8. 17.*

<sup>m</sup> *Heb. 13. 8.*

<sup>n</sup> *Apoc. 13. 8.*

<sup>o</sup> *Luther in loc.*

then had Christ in spirit ; which holy spirit made them free from the bondage of the law : so that they and wee are saued by one and the same grace, by one and the same faith in one and the same P Christ.

How the blessed Spirit cryeth in our hearts, assuring our spirit that we are the children of God ; helping our infirmities, and making request for vs with sighes, which cannot be exprest; see before, *The grace of our Lord Iesus Christ, &c.* This Epistle doth accord with the Gospell, which intimates in particular, how Christ became the Sonne of man, that hee might make vs the sonnes of God: how Christ is Iesus and Emanuel. Both fit the time, that in the midst of Christmas our soule might magnifie the Lord, and our spirit reioyce in God our Sauour: *who was made of a woman, and made bond unto the Law : to redeeme those who were bound vnto the Law : that wee might bee sonnes and heires of God through him.*

*P Anglian.  
Confess. art. 7.*

## The Gospell. MATTH. I. I.

*Liber generationis, Iesu Christi, filij David, filij Abraham.*



*Summa Theologia Scriptura, summa Scriptura Evangelium, summa Evangelij*  $\text{ΕΙΣΑΓΩΓΗ}$   $\text{ΣΥΝΕΧΕΙΣ}$  *summa summarum Iesus Christus, filius David, filius Abraham, ille primus, ille postremus: Alpha Legis, Omega Evangelij: principium*  $\text{ΣΥΝΕΧΕΙΣ}$   $\text{ΑΠΟΚΛΥΨΕΩΣ}$

q August. li. 5.  
de ciuit. cap. 18.

*Amen. ¶ Velatus in veteri Testamento, reuelatus in nouo: in illo praedictus, in isto predicatus. Vno spiritu dicam breuissimè, nihil aliud continet verbum Domini nisi verbum Dominum.*

r Cap. 2. vers. 2.

*Innuat hoc in presenti titulo Matthaeus; annuit Paulus ad Corinthios: prima. Non statui quicquam inter vos scire nisi Iesum Christum crucifixum. Apertius ait Augustinus Confessionum quinto, cap. 4. Infelix homo qui scit cetera omnia, te autem nescit: beatus autem qui te scit, etiamsi illa omnia nesciat: qui verò te & illa nouit, non propter illa beator, sed propter te solum beatissimus. Est ars artium, & scientia scientiarum, ea legere & agere quae narrantur in hoc libro generationis filij David, filij Abraham.*

*Cuius frontispicii*  $\text{Inscriptio Evangelij.}$   
*duo sunt lumina.*  $\text{Descriptio Christi.}$

*Inscriptionis (ut ita loquar) duo praecipui sunt radij respicientes Euangelium: 1. Quod*  $\text{ΕΙΣΑΓΩΓΗ.}$  *2. Quod*  $\text{ΕΙΣΑΓΩΓΗ.}$   $\text{ΣΥΝΕΧΕΙΣ.}$

f Malac. 3. 2.

*Descriptionis item*  $\text{Nominis,}$   $\text{Proprio: Iesus.}$   
*duo; splendet enim*  $\text{Appellatio: Christus.}$   
*solius*  $\text{Generis,}$   $\text{Filius David, Filius Abraham.}$

*Vbi quatuor problemata veniunt examinanda:*

1. Cui

1. Cur hos potissimum duos ex tam longa Parentum Christi serie Evangelista nominauerit?

2. Cur Dauidem Abrahamo, iuniorem seniori anteposuerit?

3. Ad quem referatur secundus genetiuius, filij, ad Christum, an ad Dauidem?

4. Quomodo Christus & filius Dauid, & filius Abraham?

Ad haec omnia fusius explicanda: Tulliani summiu sicaretur ingenij, credo Tertullianus non sufficeret. Ego proinde cum Hieronymo sequar eos, qui terrarum situs in breuitabellâ pingunt: adumbrata, non expressa dabo: & in his (ut aliquando Synesius in re dissimili) faciam hercle quod Eccho facit, voces quas accepi fidelissimè reddam.

Ut Aeschylum Poetam discere solitum fuisse narrat Athenaeus, tragedias suas esse particulas de magni canis Homerici: sic omni studio contendis ex instructissimis optimorum authorum mensis selectiores portinnuculas decerpere. Vos spectatissimi continua pro sapientia vestra gustate, sed edentuli: feracula siquidem istiusmodi more candido deuoranda, non ore canino laceranda.

In primis occurrit libri consideratio, & quædæ causa verò qua sanctissimos Evangelistas ad scribendum impulere, partim communes, partim speciales.

Communes erant duæ: { Prima, ut credamus Christum.  
Secunda, ut credamus in Christum.

1. Ut credamus Christum; & hac dicitur historica fides: ita Lucas in prologo: Visum est mihi (præstantissime Theophile) omnia altè repetita ordine ad te scribere, ut cognoscas eorum verborum de quibus eruditus es historiam veritatem.

2. Ut credamus in Christum; & hac nisi Satana temptationibus cedat & cadat, saluifica fides est. Ita Ioannes Evangelij cap. 20. vers. 31. Hæc scripta sunt ut credatis Iesum esse Christum illum, & ut credentes vitam habeatis in nomine eius. Hæc rationes (etsi non habeantur apud Adathann & Marcum) omnibus Evangelistis fuisse communes

t Hieron. ad Demetriadem. Tom. 1. fol. 62.  
u In Epitaphio Nepotian.  
x Epist. 33.

y Bucan. præf. loc. com.

z Aug. epist. 80



munnes apparet, quia mens omnium eadem, idem spiritus, cor unum, via una.

Speciales autem, quae singulis } Scriptura.  
occasionem Euangelium scribendi }  
dedere, partim colliguntur e } Coniectura.

E scriptura: Lucas enim, cap. I. vers. 1. significat se ad historiam componendam impulsus, quod intellexerat conatos esse multos Euangelium texere, qui parum fideliter id praestitissent. πολλοὶ ἐπὶ τὴν ἱστορίαν πειλοὶ, non <sup>a</sup> Matthaeus, non Marcus; <sup>b</sup> sed Apelles, ut Beda; Basildes, ut Ambrosius: Merithius, ut memorat Epiphanius: alia ferebantur etiam eo tempore euangelia <sup>c</sup> Nazaraeorum, Matthiae, Nicodemi, Thoma, quae postea velut apochrypha reiecit Ecclesia. ἐπιχρίσται, conati sunt, sed quod conati minimè perfecerunt: ut <sup>d</sup> Origenes, <sup>e</sup> Ambrosius, <sup>f</sup> Augustinus annotarent.

E conjectura: Ioannes ab Episcopis Asiae rogatus, Euangelicam narrationem adversus Haereticos exaravit. Cum enim Ebionae, Cerinthiani, Nicolaitae divinitatem Christi iam iam negarent, videratq; ceteros Evangelistas in ea confirmanda minus oleiposuisse; ad eam potissimum probandam Euangelium sibi scribendum existimavit: ut Irenaeus lib. 3. cap. II. Epiphanius haeresi 51. Hieronymus in 3 catalogo: nec non Augustinus in proemio expositionis in Ioannem, & reliqui fere omnes theologicis tractatores.

Reddit alteram <sup>h</sup> Eusebii causam, quod visis Euangelis Matthaei, Marci, Lucae, probavit equidem omnia utpote vera; sed quedam esse praetermissa quae praecesserant ante baptismi captivitatem, & haec adijcienda curavit.

Refertur apud <sup>i</sup> Magdeburgenses etiam tertia, nempe quod animadverterat Evangelistas reliquos historia magis studiosos, admodum paucas Christi conciones recitare, quibus eum abundare cernimus.

Matthaeus autem iste noster <sup>k</sup> Hebraeorum causam suam contexit historiam. Cum enim illis diu predicasset & iam ad Ethiopeas transiret, erat. Hebraico sermone discipulis Euangelium, ut haberent certam non modo narrationem, sed quasi <sup>l</sup> methodum universae religionis Christianae. Sic Irenaeus

<sup>a</sup> Siella in loc.  
<sup>b</sup> Maldonat. in loc.

<sup>c</sup> Erasmus in loc.

<sup>d</sup> Hom. I. in Luc.

<sup>e</sup> In cap. I. Luc.

<sup>f</sup> De consensu Evangelistarum, lib. 4. cap. 8.

<sup>g</sup> In vita Ioan. Evangelist.

<sup>h</sup> Hist. lib. 3. cap. 26.

<sup>i</sup> Cent. I. lib. 2. col. 569.

<sup>k</sup> Hieron. proem. in Mat. et Sixt. Seven. Biblioth. lib. I. fol. 17.

<sup>l</sup> Magdeburg. cent. I. lib. 2. col. 576.

Irenæus lib. 3. cap. 1. sic Athanasius in synopsi : sic Eusebius histor. lib. 5. cap. 8 sic Augustinus lib. 1. de consensu Evangelistarum, cap. 2. sic Theophylactus & alij quam plurimi doctores, quasi ex maiorum traditione docuerunt.

At quis ex Hebræo in Græcum verterit, pauci dicunt, & qui dicunt, contradicunt. <sup>m</sup> Athanasius Iacobū, <sup>n</sup> Theophylactus Ioannem: <sup>o</sup> Abulensis ipsum Matthæum transulisse putat. Augustinus dicit incertissimum, cuius ego indicium credo certissimum: <sup>p</sup> Hieronymus Hebræicè se vidisse testatur in bibliotheca Cæsariensi, quam Pamphylus Martyr extruxerat: hodie inter Iudeos reperitur, & typis etiam excusum prodijt, quod an idem illud sit quod Hieronymus viderat, ipse non disputo, constare clamitant nonnulli; verum ego cum <sup>q</sup> Erasmo malim extare quàm constare.

Si quis adhuc desiderat plura de rationibus Matthæi, quare scripserit, de loco ubi scripserit, de tempore quando scripserit, adeat ille <sup>r</sup> bibliothecam Sixti Senen. & hec omnia disceptantes copiosissimè Madgeburgenses, cent. 1. lib. 2. in vita Mart. Cæsare Baroniū, Ecclesiast. annalium, Tom. 1. fol. 288. Alphonsi Tostatū, in prolog. Matth. quæst. 2. Atq; sic accepistis (avoplistimi viri) quo consilio Matthæus <sup>s</sup> predicandi munere non contentus, etiam scriptis ad posteros transmittere voluerit hunc librum de generatione Iesu Christi; omnem scilicet monebat lapidem ut non modo vivus, sed etiam <sup>t</sup> mortuus adificet Hierosolymam sanctam Dei civitatem, ut quemadmodum ad mortuos (testante <sup>u</sup> Petro) predicatum erat evangelium, ita etiam per mortuos annuntiaretur. Hæc ego explicatè, vos ut placuerit applicate: vel ipsam bibly nomen apud Academicos excitat attentionem; eni magis arri-det biber quàm liber, indignus nomine Christiani.

Ineptè Stancarus apud <sup>v</sup> Bellarminum; Plus valet vnus Petrus Lombardus quàm centum Lutheri, ducenti Melancthones, tercenti Bullingeri, quadringenti Petri Martyres, quingenti Caluini, Rectius ego, Plus est in vnâ sententiolâ aurei huius enchiridij, quàm in omnibus Liuij, Platonis, Plutarchi, Demosthenis, addo Tullij, Aristotelis, Theo-

<sup>m</sup> Maldonat. præm. in Mat. cap. 5.

<sup>n</sup> Proem. in Matth.

<sup>o</sup> Præfat. in Mat. quæst. 25.

<sup>p</sup> In vita Matthæi.

<sup>q</sup> Annot. in Matth. 1.

<sup>r</sup> Vbi supra.

<sup>s</sup> Marioratus argument. in Euang. Matth.

<sup>t</sup> Maldonat. præfa. in Enan-gel. cap. 6.

<sup>u</sup> 1. Epist. 4. 6.

<sup>v</sup> Lib. de Christo mediatore, cap. 2.

y Epist. 9.

z Epist. prefat.  
Tom. 4 oper.  
Hieronymi.a Philip. Mer-  
naus prefat. lib.  
de Dissa.

b Abulensis.

Theophrasti spaciosi voluminibus, Incomparabiliter pulchrior est hac Margarita Christianorum, quam Helena Graecorum, ut olim <sup>7</sup> Augustinus Hieronymo.

Quemadmodum per se facundi sicum Cicerone conferantur protinus obtumescunt: ita ceteri doctores cum Hieronymo compositi vix sapere, vix loqui, vix vivere videantur, ut <sup>2</sup> Erasmus scripsit egregius ille prosopolastra: verum si comparentur uni Matthæo, sancti spiritus Amanuensi, separatim singuli, coniunctim vniuersi, vel ipsi Patres velut infantuli conticescunt, ut aliquando Lutherus, Ego non curo mille Augustinos, mille Cyprianos, mille Ecclesias.

Imò fatentur è pontificijs nonnulli, <sup>a</sup> Gerson scilicet doctissimus ille cancellarius Parisiensis, & illustrissimus Ioannes Picus Mirandulanus, amplecti se magis opinionem hominis laici, Idiotæ, infantuli scripturam adferentis, quàm ipsius summi pontificis iudicium aut vniuersalis concilij decretum, quod nullam habeat in verbo Dei fundamentum. Hec veriora sunt quàm ut negari possint, notiora quàm ut tractari debeant. Ad reliqua pergo.

ΒΙΣΛΟΓ ΓΕΝΕΩΣ] Ista vox generatio mirè doctorem exercuit ingenia: quidam enim existimant hunc non esse titulum libri sed initium tantummodò genealogia Christi: Alij putant esse titulum, sed vniuerso libri argumento non conuenire: Alij & titulum, & totius titulum, & totam Euangelij summam in se complecti.

Negantes titulum interpretantur ΒΙΣΛΟΓ, narrationem, catalogum siue recensionem, ut Gen. 5. 1. Hic est liber generationis Adam: id est, hæc est narratio genealogiæ ab Adam ductæ. Sic in harmonia Caluinus, in annotationibus Beza, in expositione ecclesiastica super Matthæum Augustinus Marloratus. Alij concedunt esse titulum libri, sed ad totum non extendi: nam ut Moses inscripsit pentateuchi volumen, Librum geneleos, cum agat de rerum generatione solo capite primo; vel, ut rectius Alij, <sup>b</sup> Beresith, quia primum erat illius libri verbum: Ita Matthæus Hebraicè scribens, Hebræorum more nomen imposuit libro ex eo quod refertur in exordio, scilicet ex genealogia, ΒΙΣΛΟΓ ΓΕΝΕΩΣ appellauit:

<sup>c</sup> hnic

c huius expositionis sancti authorum pars & maior & melior.

c Maldonat. in loc.

Nonnulli tamē affirmant hunc & esse titulum, & non unam modo partem, sed integrum Evangelij argumentum declarare. Nam ut dicitur Sixtus Senensis colligit & Rabinis, Hebraea vox qua *Matthaeus* videtur hoc in loco significat non solum generationem, sed etiam totum vitam cursum; ut Genes. 6. 9. Noe dicitur perfectus in generationibus suis: id est, in omnibus vitae partibus; & ut perinde liber sit generationis Iesu Christi, ac si diceret liber de vita Christi, omnia eius gesta ab incarnatione usque ad ascensionem. Viti Lucas Evangelium suum nominavit historiam eorum omnium quae crevit Iesus & facere & docere: Actuum 1. vers. 1. Quae quidem interpretatio, fateor ingenuè mihi maximè placet, & quia plenior, & quia planior; in quo non tam Maldonatum, aut Alphonsum Tostatum, quam & Illyricum sequor. Falsum itaque, qui negabat hoc Evangelium esse, quia non Evangelium, sed liber generationis inscriberetur, & impius erat, & imperitus, non intelligens omnem Christi vitam generationem appellari: verum ego mittam infestum hunc Manichaeum, cuius inepitiae & anillationes adversus Matthei titulum abundè satis doctissimus pater & Augustinus exagitant, Tom. 6. editionis Frobenianae, fol. 147.

d Lib. 2. fol. 75

e Abulenensis in Matth. 1.

f In claus. script. verb. generatio.

g Lib. 2. contra Faustum Manichaeum, c. 6.

Cur autem generationis in singulari, non generationum Evangelista dixerit, à nonnullis quaeritur; quorum alij respondent causam esse, quod cum duas Christi generationes haberet, humanam & divinam, de sola humana Matthaeus ageret, ut qui de divină sciebat esse dictum Elia 53. generationem eius quis enarrabit? Alij cum Hieronymo dicunt Evangelistam enumerare generationes certè multas: at hanc tamē quaerere Iesu Christi filij David, filij Abraham. Sic enim describitur Christus ex nomine & genere.

h Quia propter Christi generationem inscribuntur cetera. Thom. casan. in loc.

Ex nomine } Proprio: Iesus.  
                  } Appellativo: Christus.

Iesus nomen proprium, Christus appellativum: Iesus nomen naturae, Christus personae, sine nomen dignitatis & officij, ut Theologi loquuntur. Ita Tertullianus adversus Praxeam

xeam

xeam disputat Christum non esse nomen sed appellatio-  
nem.

At obijci solet, inconuenienter hoc dici proprium, & singu-  
lare nomen illud de quo Propheta, Vocabitur nouum nomen,  
cum in veteri Testamento pluribus fuerit impositum.

i Part. 3. quest.  
37. art. 2.

Respondet<sup>i</sup> Aquinas appositè, nomen Iesu alijs conuenire  
secundum aliquam particularem & temporalem salutem :  
sed secundum uniuersalem & spirituales hoc nomen esse  
proprium Christo, qui saluum facit populum suum à pec-  
catis eorum, ut Matthæus interpretatur, huius capituli  
vers. 21.

Iesus enim Naue, Iesus Sydrach, Iesus Iosedech, Typitan-  
tummodo fuerunt huius nostri Iesu. In Iesu Naue celebra-  
tur potentia: in Iesu Sydrach scientia: In Iesu Iosedech bo-  
nitas: Iesus ergo Naue figura Christi regis: Iesus Sydrach  
figura Christi propheta: Iesus Iosedech, figura Christi sacer-  
dotis: Ut explicatissime doctores in tertium Zacharia, nec  
non Eusebius in lib. 4. de demonstratione Euangelica, cap.  
29. & Augustinus lib. 12. contra Faustum Manichæum,  
cap. 36. Consendunt alij, nomen hoc etiam<sup>k</sup> materialiter ac-  
ceptum, aptissime Christo uni, soli, semper conuenire: ut tra-  
didit Petrus Galat. lib. 3. de arcanis, c. 20. & Sanctus Pag-  
ninus in interpretatione nominum Hebraicorum: & Lan-  
senius concordia cap. 7. Qui quidem omnes arte tenent,  
accurateq; defendunt, nomen Iesu Naue, Iesu Sydrach, Iesu  
Iosedech, non fuisse conscriptum yisdem omnino literis: no-  
men enim eorum Iehosua, Christi vero Iesua: Iehosua au-  
tem significat, Deus saluabis; & Iesus in præsentis saluato-  
rem; atq; sic uni Christo, soli Christo, semper Christo con-  
gruit hoc saluificum nomen, excogitatum à Deo, vocatum  
ab Angelo, inditum à Maria & Iosepho.

Urgent adhuc Indai; quod Messianomen est Emmanuel,  
secundum illud Isaie uaticinium, Ecce uirgo concipiet & pa-  
riet filium, & vocabitur nomen eius Emmanuel.

Hinc obiectioncula Matthæus occurrit in præsentis capi-  
tulo, Vocabis nomen eius Iesum, & ut ita vocari debuisset  
probet, Esaie locum citat: ut impleretur, inquit, quod  
Dominus

l Maldonat. in  
Matth. 1. 21.

k Suarez tom.  
2. in 3. Thom.  
disputat. 15.  
sect. 2.

Dominus per prophetam, vocabis nomen eius Emmanuel, id est, nobiscum Deus. Emmanuel igitur & Iesus ut (argutè <sup>m</sup> Tertullianus) idem sensu, utrunq; non idem sono. Idem enim est, Deum nobiscum, & esse Deum servatorem nostrum, ut sciit Paulus ad Romanos octavo; Si Deus nobiscum, quis contra nos? Accepimus plura bona Deo regnante, quam mala Adamo degenerante. Maior enim dignitas Evangelica quam Angelica.

Intellexerat hoc qui non vidit omnia sanctus Bernardus: Alia nomina (inquit) sunt Maiestatis; at Iesus est nomen misericordiae. Nam esse Dei verbum, esse filium, esse Dei Christum, ad eius precipue gloriam pertinet. At nomen Iesu saluatorem sonat: quo quidem & illius gloria & salus nostra continetur. Ideoq; meritò quidem ex Ecclesia instituto ad hoc salutare nomen assurgimus, & genua flectimus; at hoc non ad syllabicam compositionem, sed ad salusticam expositionem. diuini numinis maiestatem reuerentes & pro salute nobis per sacrum illud <sup>n</sup> nomen impensa gratias exhibentes: Hoc siquidem nomen est super omne nomen, ad quod omne genu flectatur caelestium, terrestrium, infernorum. Ad Philipenses 2. vers. 10.

Elegantissimè <sup>o</sup> poeta: Quid satis est, si Roma parum? Ita quidem ego, Quid satis erit illi, cui non sufficiant ista?

Si <sup>o</sup> cuncta corporis membra verterentur in linguas, & omnes artus humanà voce resonarent, nihil hercle dignum hoc nomine, hoc numine proferrem. Istud enim orationibus potius inuocandum quam rationibus illustrandum. <sup>o</sup> O bone Iesu! esto mihi Iesus. Noli Domine, noli sic attendere malum meum, ut obliuiscaris bonum tuum: etsi ego admisi vnde me damnare possis, tu non amisti vnde me saluare soles: es Iesus, ergo volens; es Christus, ergo potens: est enim vox <sup>χρῆστος</sup> appellatio dignitatis & officij (sicut ante monui: ) In veteri siquidem lege reges & sacerdotes Vncti suae Christi dicebantur: Ut Esaiæ 45. 1. Hæc dicit Dominus Christo suo Cyro. Et Psalmo 105. Nolite tangere Christos meos. Iesus autem vnctus oleo letitiae præ confortibus (ut <sup>o</sup> Psalmista loquitur: ) <sup>εὐχρηστος</sup> <sup>εὐχρηστος</sup> <sup>εὐχρηστος</sup>, non modo Chri-  
stus

m Lib. 3. cont.  
Mar. ion.

n Act. 4. 13.

o Lucanus vt  
Erasmus in  
Ep. st. Hieron. ad  
Gerontiam.  
p Hieron. epist.  
ad Eustachium.  
q Anzulin.

r Psal. 45. 8.  
f Joan. 20. 31.



t Iſyricus in  
clauſcript. verb.  
Chriſtus.

u Caten in Mat.  
1. & part. 3. qu.  
31. art. 2.

x Act. 13. 22.

ſus Domini; ſed etiam Chriſtus, Dominus, vultus & rex & ſacerdos: Regis munera tria, iudicare, regere, tueri ſuos: ſacerdotis item tria; docere, orare, ſacrificare. Quae quidem omnia nunc in caelis; olim in terris agebat Ieſus rex & ſacerdos noſter; rex, ut pote qui filius Dauid; ſacerdos, ut pote qui filius Abraham: ubi quatuor occurrunt examinanda.

Primum eſt, cur hos poſſimum duos ex tam longa parentum Chriſti ſerie Euangelista nominauerit? Cuius (ut A- quinas explicat) eſt ratio multiplex.

Prima, quod his poſſimum promiſſio venturi Meſſiae facta fuerit: Abrahamo, Gen. 22. verſ. 18. In ſemine tuo benedicentur omnes Gentes terre; quod Apoſtolus intelligendum eſſe de Chriſto clare docet ad Galatas 3. 16. Abrahamo dictae ſunt promiſſiones, & ſemini eius; non dicit & ſeminibus, quaſi in multis, ſed quaſi in vno, & ſemini tuo, qui eſt Chriſtus.

Dauidi vero inranit Dominus: De fructu ventris tui ponam ſuper ſedem tuam: Pſal. 132. 11. Unde populus Iudeorum ut regem honorificè ſuſcipientes undiq; clamabat, acclamabat, Hofanna filio Dauid. Acquiſcunt in hac expoſitione Chryſoſtomus, Hieronymus, Ambroſius, Irenaeus.

Secunda ratio, quia Chriſtus erat rex, ſacerdos, & propheta. Dauid autem rex & propheta, ſacerdos Abraham, ut pote cui dixerat Dominus, Sume mihi vaccam triennem, & arietem annorum trium: turturem quoque & columbam. Gen. 15. 9.

Tertia ratio; quoniam in Abrahamo primo incepit circumciſio: in Dauid autem maxime manifeſta Dei electio: Secundum illud, \* Elegi virum iuxta cor meum Virumq; proinde filium ſpecialiſſime dicitur à Matthaeo Chriſtus, ut oſtendatur eſſe in ſalutem & circumciſioni & electioni Gentilium: Ita Patres, ita ſcholaeſti docere: verum ſilicet veſtra bona cum venia meam hic interponere ſententiam; ego fortaſſe dicerem Abrahamum & Dauidem ſpecialiter in hoc Euangelice ſtructure frontiſpicio collocari, quia duae ſunt principales Euangelij partes, fides & poenitentia. Eminabat in Abra-

Abrahamo fide, in Davide penitentia : quemadmodum itaq;  
Christus secundum carnalem generationem ; ita Christianus  
secundum spirituales regenerationem habendus est filius  
David, filius Abraham.

— Si quid tu rectius istis

Candidus imperti ; si non, his vtire mecum.

Quod attinet ad secundum problema : ⁊ quadruplex est  
causa quare Matthæus Abrahamo Davidentem antepo-  
nerit.

1. Quia David erat regno clarior : eleganter enim Ter-  
tullianus ; Imperator omnibus maior est, dum solo Deo mi-  
nor est.

<sup>a</sup> Astra Deo nil maius habent, nil Cæsare terra.

2. Ne series genealogia turbaretur : Hebraeorum enim  
mos est, ubi multa recensent, illud unde volunt incipere vlti-  
mo loco ponere : vt Gen. 1.1. In principio creauit Deus cae-  
lum & terram, terra autem erat inanis : Ita liber gene-  
rationis Iesu Christi, filij David, filij Abraham. Abraham  
autem genuit Isaac.

3. Quia Iesus in mundum venit, non<sup>b</sup> iustos vocare, sed  
peccatores : Euangelij proinde prologo David peccator A-  
brahe iusto preponitur. Et hoc solamen miseris & Euange-  
lium verè : nam quomodo Iesus potest esse non Iesus peccatori,  
cum ipse fuerit peccatoris (summi filius, adulteri, homicidæ,  
blasphemæ David : qui non adhuc natus liberauit parentes à  
peccatis, quomodo iam glorificatus non liberabit filios ?

Animaduertere licet omnes ferè qui petebant à Christo  
beneficia, solere prius eum Davidis filium appellare : Ita mu-  
lier Cananea, Miserere mei Domine fili David : Ita Barti-  
maeus, Marci 10. Iesu fili David miserere mei. Ad hunc  
etiam modum unusquisq; confidenter ad gratia thronum ac-  
cedere potest & debet ; O Domine Iesu Davidis fili, miserere  
mei. Sum ego fateor homo peccator, at tu Iesu non hominis  
modò filius, sed hominis peccantissimi, filius David. Audaci-  
us adhuc Lutherus : Ignoscite queso ; Christus omnium  
maximus latro, fur, sacrilegus, homicida, scilicet reputa-  
tiue coram hominibus, imputatiue coram Deo : quoniam ex-

H

sistens

<sup>1</sup> Hugo Cardi-  
nal. sulor.

<sup>2</sup> Lib. ad Sca-  
pulam.

<sup>a</sup> Scripsum in  
Cursu Hystoria.  
tienti : sic ut  
Manlius loc. com

<sup>b</sup> Matth. 9. 13.

<sup>c</sup> Loc. com. tit.  
de Christi pas-  
sione.

istens hostia pro peccatis totius mundi portauit in corpore suo; peccata Noe, qui fuit ebrius; peccata Pauli, qui fuit blasphemus; peccata Dauid, qui fuit homicida; non miseranda necessitate, sed miserante potius voluntate, sicut optime distinxit Augustinus ad Laurentium enchiridij cap. 49.

<sup>a</sup> De fide. lib. 3.  
cap. 3.

Portauit siquidem omnia omnium peccata, qui nullam ne minimam habuit labeculam de proprio. Mihi comparatur, mihi tristis, mihi dolet, inquit <sup>d</sup> Ambrosius; in me & pro me doluit, qui pro se nihil habuit quod doleret.

<sup>e</sup> Augustin de catechizand. rudibus, cap. 4.  
<sup>f</sup> Aug. serm. 115 de temp.

Ita mihi verbum caro factum est; verbum; quid potentius? in initio enim erat verbum: caro factum est, quid impotentius? Omnis enim caro factum. Attamen qui fecit hominem factus est filius hominis, impij hominis, filius Dauid. Magna miseria superbus homo; sed maior misericordia humilis Deus. Quid rependam ei pro omnibus quae tribuit mihi? <sup>f</sup> Primum nihil eram, & fecit me: perieram, quaesuit me; quaerens inuenit me; inuentum redemit me; redemptum liberauit me; de hoste fecit seruum, de seruo fratrem, de fratre cohaeredem: Ille qui non nouit peccatum, pro me factus est peccatum, & filius nequissimi peccatoris Dauid.

<sup>g</sup> Matth. 12. 23

4. Dauid Abrahamo, iunior seniori praefertur; quia licet utriusq; Messia dicta fuerit promissio, tamen ea quae Dauidi facta, & recentior & specialior, & honorificentior; ideoq; Iudaeis gratior, & omnium ore magis celebrata. Nam interrogati a Iudaeis Pharisei; Quid vobis videtur de Christo? incunctanter respondent, filius Dauid; & ipsa & popularis turba visis admirabilibus Christi, dicebat illico, nunquid hic est filius Dauid? hac scilicet opinio tenaciter haerebat omnium animis, oportere Messiam esse filium Dauid; inter Iudeos precipue (quorum gratia praesens hoc opus excogitatum,) adeo manifestum erat, <sup>h</sup> ut nulla doctorum paucitas, nulla indoctorum turba dissentiret.

<sup>h</sup> Aug. de vera Religione.

Hanc rationem asferre video, Chrysostomum, Euthymium, Theophylactum, aliosq; tractatores quamplures, & hanc ego longe clarissimam, eloquioq; sacro conueniuntissimam esse determino.

<sup>i</sup> Erasmus & Maldonat. in lor.

De tertia vero quaestione: <sup>i</sup> Secundus genitium filij conuenienter

nienter & ad Davidem & ad Christum referripotest : ad Davidem ; erat enim ille filius Abraham ; ac si diceret Evangelista : Liber generationis Iesu Christi filij David ; qui David fuit filius Abrabæ. Ad Christum etiam ; erat enim ille utriusq[ue] filius , ac si Matthæus ad hunc modum enucleatus ; hic est liber generationis Iesu Christi filij David & Abraham. Sed quo modo iam ultimo queritur , & ipse breuius fortasse enarrabo , quam restantia dici debeat.

Isaias sacrorum vatum Homerus ( ut eum appellat <sup>k</sup> Budæus ) admiranda canit sed credenda. Cap. 9. vers. 5. Parvulus natus est nobis , filius datus est nobis : in quem locum <sup>l</sup> Eusebius Emislenus apposuê , Datus ex diuinitate , natus ex virgine ; natus qui sentiret occasum , datus qui resciret exordium ; natus qui & matre esset iunior , datus quo nec pater esset antiquior ; & sic qui erat , datus est ; qui nō erat , natus est : in mundum nempe venit , qui mundum sondidit : ad terrena descendit , & cælestia non dereliquit ; & affuit , & inde non defuit , ut <sup>m</sup> Augustinus olim Volusiano : humana natura accessit , diuina non recessit : illa fuit assumpta , ista non consumpta ; vel ( ut <sup>n</sup> Emislenus acutissime ) verbum caro factum est , non deposita , sed seposita Maiestate. ° Oportet enim Mediatorem inter Deum & hominem , habere aliquid simile Deo , aliquid simile homini , ne in utroq[ue] homini similis longè esset à Deo : aut in utroq[ue] Deo similis longè esset ab homine : Christus igitur p[ro]pter inter mortales peccatores , & immortalium iustum , apparuit mortalis cum hominibus , iustus cum Deo.

Quemadmodum enim flores ( anthore Protagora ) solem habent in celo patrem , solum in terra matrem : ita Christus flos de <sup>q</sup> Iesse , Patrem habuit in celo sine matre ; in terris autem matrem sine patre ; <sup>r</sup> non alter ex patre , alter ex virgine ; sed aliter ex patre , aliter ex virgine : de Deo Deus , de Deo pater Deus filius , inquit <sup>t</sup> Fulgentius : alter in persona , non alius in natura : semper apud patrem , semper cum patre , semper de patre , semper in patre : <sup>u</sup> filius ex ipso , cum ipso , hoc quod ipse.

Verus etiam homo de homine , <sup>v</sup> propter hominem , secundum

<sup>k</sup> Lib. 5. de assu.

<sup>l</sup> Hom. 1. de nativitate Christi.

<sup>m</sup> Epist. 3.

<sup>n</sup> Hom. 2. de nativitate Christi.

<sup>o</sup> Aug. confess. lib. 2. cap. 42.

<sup>p</sup> Idem ibidem. cap. 42.

<sup>q</sup> Isai. 11. 1.

<sup>r</sup> Emislenus ubi supra.

<sup>s</sup> Serm. de duplici mariis. Christi.

<sup>t</sup> Aug. ser. 4. de temp.

<sup>u</sup> Lombard. 3. sent. dist. 8.

<sup>a</sup> Sicutus Senen.  
bib. lib. 2. pa. 37.

<sup>1</sup> Hom. 1. de na-  
tinit. Christi.

<sup>2</sup> Thom. 3. part.  
q. 3. 1. art. 5.

<sup>a</sup> Erasmus  
in loc.

<sup>b</sup> Epist. 23.

<sup>a</sup> Aug. cont. ad-  
uers. Legis. lib. 2.  
cap. 7.

<sup>b</sup> Idem contra  
Faustum li. 22.  
cap. 34.

<sup>c</sup> Contra literas  
Petilian. lib. 3.  
cap. 26.

<sup>d</sup> Idem contra  
Faustum. lib. 17.  
cap. 3.

dum hominem, super hominē; unus tamen idemq; Iesus Chri-  
stus, Emmanuel, <sup>a</sup> nobiscum Deus; eiusdē Marię  
filius & parens. Ita Paulus ad Galatas quarto, Misit Deus  
Filium suum factum de muliere. A & Ω, Apocalyp. 1.  
8, id est, ut exponit <sup>x</sup> Epiphanius, homo & Deus. Nam A. quę  
infernē aperitur, humanam denotat naturam: Ω, quod superne  
apertum est, innuit diuinam. Ipsum (inquit <sup>1</sup> Emistennus) san-  
guinem quem pro matre obtulit, antea de sanguine matris  
accepit: & hoc, ut exclamat Bernardus, est singulariter mi-  
rabile & mirabiluer singulare. <sup>2</sup> Secundum conditionem na-  
ture natus ex femina: supra conditionem natura, natus ex  
virgine.

Iam verò Deipara, (sicut historia sacra testatur) ex stirpe  
Dauidica; nec non ex Abrahami stemmate oriunda. Chri-  
stus itaq; secundum usitatum loquendi consuetudinem apud  
Hebręos, & filius Dauid, & filius Abraham, non <sup>a</sup> ex iis-  
dem prognatus, sed ex eadem generis serie propagatus.

Atq; sic ea, qua pōni breuitate, questionibus istis omnibus  
enodate respondi; quantum attinet ad contentiosos non satis, ut  
quantum ad pacatos & intelligentes plus forte quam satis; ut  
ad Bonifacium scripserit <sup>b</sup> Augustinus.

Si quis expectet ut ego subtilius aliquid adiciam de  
Christi genealogio, quare ille genealogicos fabulones; qui  
dum enigmata nescio quę conantur explicare, lectorum ani-  
mos inextricabilibus errorum labyrinthis solent implicare.

Horam duo sunt genera; <sup>c</sup> Iudai veteres.  
<sup>d</sup> Iudaizantes noui.

Illi a luce veritatis <sup>e</sup> auersi, & ob hoc luci veritatis ad-  
uersi. Isti genealogiam Christi, <sup>d</sup> vel non intelligendo repre-  
hendunt, vel reprehendendo non intelligunt. Ambo (quod  
<sup>e</sup> Augustinus de Petiliano) Multa dicendo nihil dicunt,  
aut potius nil dicendo multa dicunt. Omirabilem insa-  
niam (inquit sanctissimus <sup>f</sup> pater) aliquid de Christo nar-  
ranti, nolle credi Mattheo. & velle credi Manicheo. O cu-  
ras hominum! quantum est in rebus inane! Excidium Troia  
post Homerum, aut Βίβλος Ἰσραὴλ, post Lucam & Matthæum  
contexere.

contexere. Paulus instituens Timotheum, abundare fecit eum  
preceptis morum, institutisq; Theologia; sed & inutiles de gene-  
alogia quaestiones, & inaniloquia, non ab auribus modo, sed ab  
orbis Christiani finibus arcenda iudicavit. Odi semper ego  
Nomatores, etiam recens antiquitatem amplexus sum. Itaq;  
toto hoc sermone, quod à patribus accepi, vobis tradii: quo-  
rum omnium hac est summa: Liber excitat lectionem; Liber  
generationis electionem; Iesus devotionem; Christus obe-  
dientiam; filius David spem; filius Abraham fidem. In his  
si quid bene, quia nostrum non est, agnoscite: si quid male, quia  
nostrum est, agnoscite. Humanum enim (ait Aristoteles)  
imò regium (ut i Plutarchus) imò Christianum (inquit  
Hieronymus) id est, vestrum est (ornatissimi viri) magna  
liberaliter dare, parva libenter accipere. Gratia Domini  
nostri Iesu Christi filij David, filij Abraham, sit cum om-  
nibus vobis, nunc & in secula seculorum. Amen.

g 1. Tim. 1.4.

h Eschic. lib 4.  
cap de liberal.  
i Bucan. pref.  
loc com.  
k Consolat. ad  
Pammachium.

Ad Clerum habita Cantabrigia pro  
gradu Doctoratus. Anno 1605.

H 3

The



## The Epistle. ROM. 12. 1.

*I beseech you brethren by the mercifulnesse of God, that you make your bodies a quick sacrifice, &c.*

l In 6. ad Rom.

IT is well obserued by <sup>1</sup> Chrysostome, that all the sacred Epistles of this Apostle stand vpon two legs especially; to wit, { Explications : or doctrines of holy faith.

m Ambros.  
Theophylact.  
Melancthon in  
loc.  
n Gorran in  
loc.

{ Applications : or exhortations to godly life.  
The former Chapters are spent in dogmaticall conclusions appertaining to beleefe. The <sup>m</sup> residue containe morall instructions of honest conuersation and loue : wherein our Apostle teacheth, how wee should behaue our selues to God and man ; and that by <sup>n</sup> precept and paterne. By precept, in the 12. 13. 14. 15. Chapters : by paterne, in the 16. Chapter.

o Aquin. in  
loc.

This Scripture shewes how we must demean our selues to ° God, in

{ Body : vers. 1. *Make your bodies a quicke sacrifice, &c.*  
Soule : vers. 2. *Fashion not your selues like vnto this world, but be yee changed by the renewing of your minde.*

p Philem. 8. 9.

*I beseech you brethren.*] Two things induce men especially to suffer the words of exhortation : opportunitie, and importunitie: The worth of the matter, and zealous affection of the speaker. Saint Paul makes his louing affection manifest in these sweet termes ; *I beseech you brethren by the mercifulnesse of God.* Hee might haue commanded, as he told <sup>p</sup> Philemon ; but for loues sake, hee doth rather intreat.

q 1. King. 19 12  
r 1sh. 1. 29.

s Luke 3. 22.

God the Father appeared in a <sup>q</sup> still and soft voice : God the Sonnewas not a tiger, but a <sup>r</sup> lambe : God the holy Ghost came downe, not in the forme of a vulture, but in the shape of a <sup>s</sup> doue : signifying hereby, that Preachers ought to vse gentle meanes in winning men vnto God ;

God; herein resembling the good mother which hath  
*verbera* and *verbera*, a teat so well as a rod: a dug to restore  
 such as feeble their sinne with the spirit of meeknesse:  
 Gal. 6. 1. but a rod to whip the carelessse and senselesse, lest  
 they grow too wanton. And therefore Saint *Paul*, who  
 doth heere beseech the Romans out of his loue; doth  
 adiure them also by the mercifulnesse of God: that is, as  
 "some construe it, I beseech you by mine Apostolicall  
 authoritie, committed vnto me by Gods especiall mercy,  
 1 Cor. 7. 25. as himselve expounds himselve in the third  
 verse of this Chapter: *I say through the grace that is giuen*  
*to me: where the Greeke verbe*  $\chi\lambda\epsilon\iota\omega$  *may be translated,*  
 I command: or, By the mercifulnesse of God shewed vn-  
 to you: for as God is more bountifull, so you must be  
 more dutifull. *We may not sinne, that grace may abound;* but  
 on the contrary, because the grace of God, that bringeth  
 saluation vnto all men, hath appeared, it teacheth vs to deny  
 vngodlinesse and worldly lusts, and that we should liue soberly  
 and righteously and godly in this present world.

The mercies of God to mee, the mercies of God to  
 you, be many and manifest. I beseech you therefore by  
 the riches of his abundant mercy, make your bodies a  
 quicke sacrifice, &c.

Thus you see the zealous earnestnesse of the spea-  
 ker: I come now to the worthinesse of the matter, con-  
 cerning the Romans, and in them our selues, as much  
 as the saluation of our soules. I beseech you therefore  
 marke what the Spirit writeth, and first obserue *Pauls* or-  
 der:  $\gamma$  After iustification hee speakes of sanctification:  
 herein intimating that good workes, as  $\alpha$  *Augustine* said;  
*Non precedunt iustificandum, sed sequuntur iustificatum.*  
 Not goe before, but after iustification.  $\alpha$  As the wheele  
 turneth round, not to the end that it may be made round,  
 but because it is first made round, therefore it turneth  
 round: so men are sanctified, because first iustified; not  
 iustified, because first sanctified. As *Anulus Fulvius* when  
 he tooke his sonne in the conspiracie with *Catiline*, said:

t *Bernard.*

u *Aquin, in loc.*

x *Erasmus an-*  
*not. in loc.*

y *Martyr, in*  
*loc.*

z *Lib. de fide &*  
*operibus.*

a Church Ho-  
 milie of good  
 works.

*Ego te non Catilina gemit, sed patria.* So God hath not be-  
gotten vs in Christ, that wee should follow that arch-  
traitor Satan ; but serue him in holinesse and righteouf-  
nesse all the daies of our life : making our selues a quicke  
sacrifice, &c.

Expiatorie, for sinne ; which wee  
cannot offer. See *Epist. Dom. 3.*

There are two } *Quadragesima.*  
kinds of sacrifices : } Gratulatorie, of thanks and praise,  
which wee can and must offer :  
and

b *Aquin. in loc.*

hereof there are <sup>b</sup> three kinde } World.  
according to the three sorts } Minde.  
of goods ; of the } Body.

1. We must offer our goods of the world: Heb. 13. 16.  
*To doe good and distribute forget not ; for with such sacrifices  
is God pleased. c He that hath mercie vpon the poore, lendeth  
vnto the Lord.*

c *Prou. 19. 17.*

2. Wee must offer to the Lord the goods of our  
minde, by deuotion and contrition : Psal. 51. 17. *The sa-  
crifice of God is a troubled spirit ; a broken and contrite  
heart, O God, shalt thou not despise.* When by diuine me-  
ditation and deuote praier, wee beat downe the proud  
conceits of our rebellious hearts, we kill, and offer vp as  
it were our sonne *Isaac* ; that which is most neere, most  
deere to vs.

3. We must offer to the Lord the goods of our body ;  
which are done } *Patiendo*, by dying for the Lord.  
} *Faciendo*, by doing that which is accep-  
table to the Lord.

Martyrdome is such a pleasing sacrifice, that as *Am-  
brose* said of his sister ; *Appellabo martyrem, & pradi-  
cabo satis* : I will call her Martyr, and then I shall bee  
fure to commend her enough. See *Epist. on Saint Ste-  
nens day.*

d *Rom. 6. 13.*

*S. Paul* here meanes a sacrifice by doing ; <sup>d</sup> Giue your  
members as weapons of righteoufnesse to God. For as  
Christ

Christ offered vp himselfe for vs ; so we made confor-  
mable, should offer vp our selues vnto him. \* Interpre-  
ters obserue a great emphasis in the word *hostia*, deriued,  
as *Ouid* noteth, *ab hostibus*.

*Victima qua dextra cecidit victrice, vocatur ;*

*Hostibus à domitis hostia nomen habet.*

And therefore seeing Christ hath deliuered vs from  
the hands of all our enemies, it is our dutie to sacrifice  
perpetually to him, our selues and our soules, and so liue  
to him who died for vs.

Lest wee should erre in  
our offering, Saint *Paul*  
shewes all the causes :

{ Efficient : our selues,  
Materiall : our bodies,  
Formall : quicke and holy,  
Finall : acceptable to God.

Or (as & other obserue)  
S: *Paul* sets downe foure  
properties of a sacrifice :

{ 1. Sound and quicke.  
2. Sanctified and holy.  
3. Pleasing.  
4. Reasonable.

First, our sacrifice must be sound and quicke, not blind,  
not lame, not feeble, *Malach. 1. 8.* We must not offer to  
the deuill our youthfull yeeres, and lay our old bones  
vpon Gods altar : his sacrifice must be the fattest, and the  
fairest ; he must haue both head and hinder parts : here-  
by signifying that we must remember our Creator in the  
daies of our nonage, so well as in the daies of our dotage:  
for if wee deferre our offering till the last houre, when  
sicknesse the bailiffe of death hath arrested vs, and paine  
sicknesse attendant dulled our senses, it cannot be called  
a quicke, but a sicke ; not a liuing, but a dead offering.  
That our sacrifice therefore may be quicke, let vs, I be-  
seech you, beginne quickly to dedicate our selues vnto  
God.

Or *quicke*.] That is, willing: for those things are said  
to be quicke, which moue of themselves; and those dead,  
which doe not moue, but by some outward violence: we  
may not then be stockes and blockes in Gods holy ser-  
uice, doing no good but vpon constraint of law, and pe-  
naltie

c Mart. in loc.

f Gorran. in loc.

g Aquin. &  
Mariyr.

h Mariyr. in  
loc.

naltie of stature : such oblations are not acceptable, because they be not quicke. The Lord loueth a cheerefull giuer and thanksgiuer. Nothing is done well, but that only which is done with our will, freely, readily, liuely.

*Or quicke* ] That is, quickned through faith : for as the soule is the life of the bodie, so faith is the life of the soule ; without which he that liueth is dead ; <sup>i</sup> for the iust doth liue by faith. *Hic situm est Vacia*, (said *Seneca*, when he passed by the ground of that voluptuous Epicure) *Vacia* lieth here dead and buried : and <sup>k</sup> so *Paul* of a widow liuing in pleasure ; Shee is dead euen while she doth liue. That our sacrifice therefore may be liuing, it must proceed from a faith that is liuely.

*Or liuing* ] That is, a <sup>l</sup> continuall sacrifice. The sacrifices of the Iewes haue now their end ; but the sacrifices of Christians are without end. We must *alway<sup>m</sup> giue thanks*, and *alwaies pray*. The fire on our altar must neuer goe out, our sacrifice neuer die.

In the Law beasts appointed for sacrifice were first slaine, and then offered ; and that for two causes especially : first, (as <sup>o</sup> *Ambrose* notes) to put the sacrificer in mind what he deserued by sinne : namely, death : and secondly, because those bloody sacrifices weretypes of Christs death on the crosse, which is the propitiation for our sinnes. In like manner euery Christian sacrifice must be dead to the world, that hee may liue to God ; <sup>p</sup> mortifying his earthly members, and <sup>q</sup> crucifying his carnall affections, that hee may become a <sup>r</sup> new creature in Christ.

As death deprives a man of naturall life, so mortification destroyes the body of sinne, which is the sensuall life : *Moriatur ergo ne moriatur*, mustetur homine damnatur (quoth <sup>t</sup> *Augustine* : ) Wee must die for a time in this life, lest we die for euer in the next life. Wee must rise againe with Christ, faith <sup>u</sup> *Paul*. Now a man must be dead before hee can rise againe : first <sup>u</sup> grafted with Christ to the similitude of his death, and after to the similitude of his

i *Abacus. 2. 4.*

k *I Tim. 5. 6.*

l *Melanct. in loc.*

m *Ephes. 5. 20.*

n *Ephes. 6. 18.*

o *In loc.*

p *Coloss. 3. 5.*

q *Galat. 5. 24.*

r *Galat. 6. 15.*

s *Serm. 141. de temp.*

t *Coloss. 3. 1.*

u *Rom. 6. 5.*

his resurrection. Hee that liued ill, and now demeanes himselfe well, is risen againe from the death of sinne, to the life of grace; mortified, and yet a liuing sacrifice; the more mortified, the more liuing. Rom. 8. 13. *If ye mortifie the deeds of the body by the spirit, ye shall liue.*

This killing of our beastly desires is very fit, whether we consider our selues, & as

Men.  
Ciuill men.  
Christian men.  
Eminent men.

As men; that we may leade our life not according to sense, but according to reason: otherwise we should be rather sensuall beasts, then reasonable men.

As ciuill men; that we may not liue according to lust, but according to law; though not according to conscience, yet according to custome, that wee breake not the statutes, and disturbe not the Common-wealth wherein we liue. The Philosophers in old time comprehended all points of mortification in these two words, *sustine & abstine.*

As Christian men; for he that will be Christs disciple, must deny himselfe: *abnegare suos, sua, se.* The kingdom of heauen suffereth violence, and the violent take it by force: that is, by mortification and daily fighting against the lusts of the flesh; as *Basil, Chrysostome, Augustine, Hierome, Gregorie, Theophylact, Euthymius* expound it.

Last of all, yet most of all, mortification is necessarie for eminent persons, either in the Ministerie or Magistracie. For great ones ought especially to be good. Their sacrifice must be most quicke, that they may be paternes vnto other; as it were walking statutes, and talking lawes to the people.

*Holy.*] The second thing required in our sacrifice: so we reade, *Leuit. 22.* that vnhalloved and vnclean persons ought not to touch the things of the Lord. *Ye shall be holy, for I the Lord am holy; this is the will of God, even our sanctification.*

x *Luther. post. maior. in loc.*

y *Fatius de mortificat. cap. 4.*

z *Luke 9. 23.*  
a *Matth. 11. 12.*

b *Consule Maldonat. in Mat. 11. 12. & Fatium ubi supra.*

c *Leuit. 20. 26.*  
d *1. Thess. 4. 3.*

The



e In Cratyl.

The word *ἅγιος* is deriued, as *Plato* notes, of the priuatiue particle *α* and *ἅγιος*, signifying that holy things are not infected with the corruptions & filth of the world; when our throat is an open sepulchre, when our mouth is full of cursing and bitterness, when our feet are swift to shed blood, when our bodies are linkes of sinne, wee cannot be an holy sacrifice: for the Law is plaine, *Yee shall not offer any thing that hath a blemish, nor a beast that is scabbed, nor a bullocke nor a sheepe that hath a member lacking.* The drunkard then, that is *εὐαριστος*, without his head (as *Clemens Alexandrinus* termed him) and the eoward who wants an heart, and the rotten adulterer, whose body is neither holy nor whole, is no sacrifice for the Lord.

g *Plinian. de verborum significat.*

The Latines haue deduced the word *sanctum* of *sanctificare*, & *quasi sanctum*; hereby teaching vs that our sacrifice must be constant and continuall. That by-word, A young Saint, an old Deuill, is a wriue word; for wee must be good in our youth, better in our manhood, best of all in our old age: wee must grow from grace to grace, till wee be of full growth in Christ; dedicating, all that is within vs, all that is without vs, all that is about vs, vnto the seruice of God.

h *Aeneid. 12.*

*Servius* expounding the words of *Virgil*; *Qui sanguine sanctus*, affirms that *sanctum* is *sanguine consecratum*: and so must our sacrifice be consecrated and dipped in Christs blood, in whom only God is well pleased: and therefore, as it followeth in the text, if holy, then acceptable.

i *Melanct. in loc.*

Now that it may bee well accepted of God, <sup>i</sup> two things are required  
 especially: { 1. That it bee grounded vpon his word.  
 2. That it be performed in faith.

k *1. Sam. 15 22*

<sup>k</sup> Obedience is better then sacrifice: no sacrifice then is pleasing to God, except it bee done according to his will: in upocation of Saints, adoration of the consecrated host, administration of the Sacraments vnder one kinde, diuine

diuine seruice in an vnknown tongue; praying, to the dead, mumbling of Masses, iumbling of beads, worshipping of Images, and other like trash; which are the very *Diana* of the Romish religion, haue no foundation in holy Scripture; not built vpon the rocke Christ, but vpon the sands of humane braines, and therefore not acceptable, but abominable to the Lord. A new religion is no religion: <sup>1</sup> *to denise phantasies of God, is as bad as to say there is no God.*

Againe, courses of life not warranted by Gods owne booke, such as are rather <sup>m</sup> auocations from God and goodnesse; then vocations, as ordinary cheating, brotheldrie, coniuring, and all other vnlawfull occupations or professions are not a sweete sauour to God, but altogether stinking in his nostrils: If we will haue our sacrifice acceptable they must be first holy. So diuine <sup>a</sup> *Plato*, Whatsoeuer is good and holie, that is accepted of God.

Secondly sacrifice must be performed in faith, otherwise though it be warranted by Gods own word, it is not acceptable: praier, receiuing of the Sacraments, hearing of the Scriptures, &c. are holy sacrifices, and yet not pleasing God, if done without faith. As our Apostle, Rom. 14. 23. *Whatsoeuer is not of faith, is sinne*; that is, whatsoeuer is against our <sup>o</sup> conscience: so when the Recusant comes to Church against his conscience, to satisfie the law of men, not to certifie his loue to God, it is not an acceptable sacrifice. If a man bee a Lawyer, a Physician, a Merchant, a Souldier, against his conscience, though his calling be neuer so good, yet his oblation is bad.

Or as <sup>p</sup> other expound that text more fitly: whatsoeuer is not done in a good assurance, that God for Christs sake will accept of it and vs, it is sinne, Christians are <sup>1</sup> *Priests offering spirituall sacrifices acceptable to God by Iesus Christ.* <sup>r</sup> All good works without faith in him, are like the course of an horse that runneth out of the way, which taketh great labour but to no purpose. For vnbelieuing

<sup>1</sup> *Milarius in Psal. 1.*

<sup>m</sup> *Perkins Treatise of calling.*

<sup>a</sup> *In Eutyphron.*

<sup>o</sup> *Aquin. & Gloss. in loc.*

<sup>1</sup> *Melanct. & Caluin. in loc.*

<sup>q</sup> *1 Pet. 2. 5.*  
<sup>r</sup> Church  
hom. of good  
works, part. 1.

leeuing Gentiles and misbeleeuing heretikes, albeit they bee neuer so witty, neuer so vertuous, are no sweete fauour to the Lord.

<sup>c</sup> *Leuit. 2. 13.*

*Reasonable*] Wee reade in the <sup>c</sup> Law, that euery sacrifice was seasoned with salt : now salt mystically notes discretion ; as Coloss. 4. 6. Let your speech be gracious alwaies and powdred with salt : that is, with wisdom and sobriety. When *Paul* then exhorteth vs to giue our bodies a reasonable sacrifice, <sup>e</sup> his meaning is, that all things must be done in order, comely, discreetly. The Proverb is good, An owne of discretion is woorth a pound of learning : for as zeale without knowledge is blinde, *quo uehementius irruit eo grauius corrumpit* : so knowledge without discretion is lame, like a sword in a mad mans hand, able to doe much, apt to doe nothing : <sup>h</sup> *Tolle hanc, & virtus vitium erit*. Hee that will fast, must fast with discretion, <sup>h</sup> he must so mortifie that he doe not kill his own flesh. He that giueth almes to the poore must doe it with discretion ; *omni potens, non omnia potens*, quoth <sup>i</sup> *Augustine* ; to euery one that doth aske, but not euery thing that he doth aske : so likewise pray with discretion, obseruing place and time ; <sup>h</sup> place, lest thou be reputed an hypocrite ; time, lest accounted an heretike, like the <sup>a</sup> *Psallianists* and *Enchitai*.

<sup>a</sup> *Bernard. ser. 49. in Cantic.*

<sup>h</sup> *Gorran in loc.*

<sup>i</sup> *Lib. 1. de ser. Dom. in Mont.*

<sup>a</sup> *Matth. 6. 5.*

<sup>h</sup> *August. ha. res. 57.*

<sup>h</sup> *Luther. Melancthon. Erasmus, &c. in loc.*

<sup>c</sup> *Rom. 15. 16.*

<sup>b</sup> Other expound the word reasonable as opposite to the Iewes oblations. As if *Paul* should speake thus : In the Law dead beasts ; but in the Gospell reasonable liuing men are to be sacrificed vnto God. Euery Christian is a sacrificer, euery layman a priest, but the pastor is a priest of priests, one that sacrificeth his people by teaching, and exhorting them to giue vp their bodies, a quick and holy sacrificer to the Lord. *I am* (saith *Paul*) *the minister of Iesus Christ toward the Gentiles, ministering the Gospell of God, that the offering vp of the Gentiles might bee acceptable, being sanctified by the holy Ghost.*

Hitherto concerning the first generall branch of Saint *Pauls* exhortation. Now as Musicians doe not only teach their

their schollers what they shall sing, but also what they shall not sing, that they may follow that which is good, and eschue that which is euill : so Paul doth not onely shew what we must doe, but also what we must not doe : *Fashion not your selues like vnto this world.*

World vied in the woorse sense signifieth either the wicked men of the world ; or else the vaine things of the world : the wicked men, as Ioh. 12. 31. the diuell is termed *the prince of the world*, that is, of the wicked in the world, who make themselves his vassals, by yeelding to his temptations, according to that of *Paul: He is our master to whom we submit our selues as seruants.* It is not Satans power that hee doth thus domineere in the Church: for he was <sup>e</sup> bound and <sup>f</sup> cast out of the Church ; but it is the weaknesse and wickednes of men, who loose him and open the gate when he was shut out ; admitting him as a Lord of misrule, ruling & ouerruling those who are children of disobedience : Ephes. 2. 2.

<sup>d</sup> Rem. 6. 16.

<sup>e</sup> Apocal. 20. 2.

<sup>f</sup> Apocal. 12. 9.

Secondly, the word World taken in a bad and more strict sense, signifies the poms and vanities of the world. As 1. Epist. Ioh. 2. 15. *Loue not the world, neither the things of the world:* that is, as himselfe construeth himselfe, *the lust of the flesh, and pride of life.*

According to both acceptions it may be well expounded in this text; as if S. Paul should say, Brethren I beseech you by the tender mercies of God, that yee fashion not your selues, either according to the wicked men, or according to the vaine things of this world.

For the first : Two things occasion fashion in the world

Multitude : for as Cyprian said ; *Incipit esse licitū, quod solet esse publicum.* Custome is not onely another nurture, but as it were another nature. And, as the Lawyers speake : *Quod est consuetum praesumitur esse iustum:* That which is done by many, is thought at length lawfull in any.

Greatnes : for as *Paterculus* writes ; *Imperio,*

<sup>g</sup> Lib. 2.

*perio maximus exemplo maior* : He that is highest, hath alway most followers. *Augustus*, a learned Prince, filled the Empire with schollers : *Tiberius*, with dissemblers : *Constantine*, with Christians : *Julian*, with Atheists.

So that *Paul* vnderstanding how prone men are to fellow fashions, aduise vs heere, not to conformance our selues according to the world.

In complements of courtesies and common ciuilities, it is not amisse to follow either the most or the best.

<sup>k</sup> *August. epist.*  
118. cap. 5;

In matter of Church orders and ceremonies, it is insolent singularity not to fashion our selues according to that which is enioyned by the best, and vsed by the most; yea euen in the maine points of holy religion: If the great be good, and the most, best, we may follow both.

<sup>i</sup> 1 Cor. 11. 1.

But Saint *Pauls* meaning is, that wee may not follow wicked men in their wickednesse, nor worldly men in their worldlinesse, nor good men but in that they are good: as he saith elsewhere, <sup>i</sup> *Be yee followers of mee, as I am of Christ* : for as in imitation oratorie, there are two sorts of examples; one necessary to be followed alwaies in all things; as *Demosthenes* among the Grecians, and *Tully* among the Latines; another to be followed in some things, and at sometimes, as Poets and Historiographers: Euen so there are two sorts of examples in Christian imitation: the one necessary, which is Christ the way, the

<sup>k</sup> *Bernard. ser. 2*  
*in. ascens. Dom.*

<sup>i</sup> *Basil. de spir. sanct.*  
cap. 8. *Leo*  
*serm. 2. de resur.*  
*rect. Cyril in loc.*

truth. and the life : <sup>k</sup> *Via in exemplo, veritas in promisso, vita in premio* : The truth in his learning, the way for his liuing; as the <sup>i</sup> *Fathers* vsually glosse that place. The other are to be followed in somethings, and at some times: as *Paul*, *Peter*, *Augustine*, *Chrysostome*, *Nazianzen*, and other blessed Saints of God, whose liues and lines are so farre forth to be followed, as they swarue not from our chiefe copy Christ. In sin we may not follow the good; much lesse the wicked of the world, be they neuer so many, neuer so mighty: we may not be drunken, because it is the fashion among the most; nor liue lasciuiously, because commonly great ones are wantons. In this poynt

the

the Scriptures are plaine and peremptorie. <sup>m</sup> The gate is wide, and way broad, that leadeth to destruction, and many goe in thereat: Ergo, wee must not follow the most. <sup>n</sup> Doe any of the Rulers beleene in Christ? Ergo, wee must not fashion our selues according to the greatest.

m Matt. 7. 13.

n Iohn 7. 48.

In the old world many were drowned, onely <sup>o</sup> Noah and his familie saved: in Sodome many wicked beasts destroyed, only <sup>p</sup> Lot and his house deliuered: there were two malefactors hanged, one Christ crucified; two extremes, one vertue; many thornes, one lillie: Cant. 2. 2. Like a lillie among the thornes, so is my loue among the daughters.

o Gen. 7.

p Gen. 19.

It is said, Apoc. 20. 12. that at the last day the bookes shall be opened, and another booke which is the booke of life. Where some note, that the booke wherein Gods elect are registred, is but one; but the bookes of the reprobate are many. The number of fooles is infinite; but Gods people, which are truly wise, a <sup>q</sup> little flocke. Christendome is the least part of the world: they that professe Christ a right, are the least part of Christendome; and of this little part, many be called, but few chosen; <sup>r</sup> professing they know God in their words, but denying him in their workes: arrant heretickes, as one wittily, not disputing against religion, but liuing contrary to religion; marching vnder Christs colours, and yet fashioning themselves according to the world.

q Luke 12. 32.

r Tit. 1. 16.

Here some will obiekt: If I fashion not my selfe like the world, I shall be plaied vpon, and made a very <sup>f</sup> Tabret: I shall become the by-word and song of the people.

f Job 17. 6.

First, according to the rules of reason, hee is base that dependeth on vulgar breath.

<sup>c</sup> Qui pendet ab errore & opinione vulgi,

Pendet magis atq; arbore qui pendet ab alta.

c Senliger.

Augustine, who reckoned out of Varro, <sup>u</sup> 288. diuers opinions concerning the chiefe good, <sup>x</sup> affirms notwithstanding, that no man euer was so mad, as to place his happines in common fame, because that is but winde,

u De ciuit. lib.

19. cap. 1.

x Epist. 56.



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u De ciuit. lib.

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x Epist. 56.

y *John 3. 8.*z *Erasm. epist  
præfix. tom. 4.  
oper. Hieron.*a *James 4. 4.*b *Galat. 1. 10.*c *Psal. 120. 4.*d *Iob 30. 29.*e *Philip. 2. 15.*

and of winde it is said in the *Scripture*, that *no man knoweth whence it cometh, and whither it goeth*. As the childes loue, so the peoples commendation is gotten, and forgotten in an houre. \* *Socrates* in *Plato* suspected euermore that to be bad, which the vulgar extolled for good. And *Plinie* gauethis rule in the Schoole; That he declaimed worst, who was applauded most.

Secondly, it is an axiome in the *Bible*, that *amitie with the world, is enmitie with God*. <sup>b</sup> Hee that is a parasite to men, is not the seruant of *Christ*. It is an unhappie thing to conuerse with vngodly wretches in the tents <sup>c</sup> of *Kedar*; <sup>d</sup> to be brother vnto the Dragons, and companions to the Ostriches. Yet *Noah* must not follow the fashions of the old world: *Lot* must not follow the fashions of *Sodom*: *Iob* must not follow the fashions of *Vz*: we must not follow the fashions of our corrupt age; but as <sup>e</sup> *Paul* exhorteth, in the midst of a crooked and naughtie generation, we must be pure and blamelesse, shining euens as lights in the world, striuing euermore to walke in the narrow path, and enter in at the strait gate.

Againe, we may not conforme our selues according to the greatest: *Ego & rex meus*, is no good plea, when God shall reckon with vs at the last and dreadful day. Some men are so much at other mens seruice, that they neglect altogether Gods seruice. That thou didst follow such a Lord, and humour such a Gentleman; that there were better men in the companie when thou diddest this villanie; that vanitie will not goe for a currant excuse: when Almighty God shall come to iudgement, then scepters and sepulchers shall be all one; Princes and peasants shall be fellowes.

As in Chesse play, so long as the game is in playing, all the men stand in their order, & are respected according to their place: first, the king; then, the queene; then the bishops; after them, the knights; and last of all, the common souldier: but when once the game is ended, and the table taken away, then all are confusedly tumbled into a bag,

bag, and happily the king is lowest, and the pawne vp most. Euen so is it with vs in this life; the world is a huge theater or stage, wherein some play the parts of Kings; other, of Bishops; some, Lords; many Knights; other, Yeomen: but when our Lord shall come with his Angels to iudge the world, all are alike. For if great men and meane persons are in the same sinne, they shall be bound together, and cast as a fagot into hell fire. And therefore let vs not fashion our selues according to the wicked, whether Prince or people.

Secondly, we must not fashion our selues according to the vanities of the world, and that for two causes especially.

1. Because they be transitory: where note the worlds mortality.

2. Because they be not satisfactory: where note the soules immortality.

For the first, all the things of this world are of such a fashion, as that either they will leaue vs, or else wee must leaue them. They leaue vs; All riches have their wings, and make their flight like an Eagle. We leaue them; As the Partridge gathereth the young, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the midst of his daies, and at his end shall bee a foole.

Pro. 23. 5.

Ier. 17. 11.

The Partridge, as Ambrose writes in his 48. Epistle, maketh a nest of egges, which she laied not; but so soon as the birds are hatched, the true mother cals them all away from the stepmother. So it is, saith Ieremy, with the couerous man, *incubat auro*, like a brood goose, or as an hen that sits; *incubo* (for so the Latines terme him) hee keepes his nest, and sits as it were brooding, but when his chickens are hatched, he heares a voice from heauen; O foole, this night will they fetch away thy soule from thee: and then, whose shall these things bee which thou hast provided? Indeed many men repoted him wise while belied; but at his end, when by the finger of God, wee see that his

goods are otherwise disposed, either excheated to the King, or restored to the true masters; or else by some small error in his will, caried away by those whom he neuer loved: at his end, when every Partridge shall call his young, then those that are wise, shall account him a very foole: <sup>h</sup> *Lo this is the man that tooke not God for his strength, but trusted in the multitude of his vncertaine riches, and strengthened himselfe in his wickednesse.* And therefore loue not the world, neither the things of the world; for the world passeth away, and the lust thereof, being onely certaine, in being vncertaine.

<sup>h</sup> *Psal. 51. 8.*

<sup>h</sup> *Eccles. 1. 8.*

<sup>h</sup> *Ludouicus V. ualdus de veritate contritionis. fol. 87.*

Secondly, things of this world are not satisfactory, they doe not fill and content the mind of man. <sup>i</sup> The eie cannot be satisfied with seeing, nor the eare filled with hearing: all things haue an emptinesse and extreame vanitie, purchasing vnto the possessors nothing but anguish and vexation of spirit: and the reason hereof, as <sup>k</sup> *Vnaldus* obserues, is, because the heart of man is made like a triangle, and the world round as a circle. Now a circle cannot fill a triangle, but there will be some corner empty.

There is nothing can fill the mind of man, but the blessed Trinitie, when God the Father, the most ancient of daies, shall fill our memory; God the Sonne, who is wisdom it selfe, shall fill our vnderstanding: God the holy Ghost, who is contentation and loue, shall sit in our will; then all the powers of our mind will be at rest, when as they shall inioy him who made them. But the things of this world afford no perfect and absolute contentment; and therefore, *ne vos configure seculo isto*, fit not your selues according to the worlds figure, which is a circle; but be ye renewed in your minde, which is a triangle, representing the sacred Trinitie.

<sup>i</sup> *Plutarch.*

Take a view with the Wise man of all worldly things: in briebe, doth any pleasure satisfie? No: pleasure is like lightning: <sup>l</sup> *Simul oritur & moritur*; it is sweet but short; like hauking, much cost and care for a little sport.

The prodigall child wasted both goods and body, yet could

could not haue enough, at the last not enough<sup>m</sup> hogs meat.

m Luke 15.16.

— <sup>n</sup> *Virgo formosa superuè*

n Horat.

*Definit in turpem piscem male suada voluptas.*

Doth learning, that incomparable treasure of the mind, satisfie? No: The more a man knoweth, the more hee knoweth that hee doth not know: so that as <sup>o</sup> *Salomon* said; *Hee that increaseth knowledge, doth increase sorrow.*

o Eccles. 1.18.

Doth honour content a man? No: The poore labourer would be written Yeoman; the Yeoman after a few deare yeeres is a Gentleman; the Gentleman must bee Knight; the Knight, a Lord; the Baron, an Earle; the Count, a Duke; the Duke, a King; the King would *Cæsar* be; and what then, is the worlds Emperour content? No.

<sup>p</sup> *Unus Pelles inueni non sufficit orbis.*

p Inuicel.

*Æstuat infelix angustolimine mundi.*

Oneworld is not enough for *Alexander*, and therefore beweepe, and is <sup>q</sup> discontent: as if hee wanted elbow roome.

p *Valerius*  
Max. 1. 8. c. 15.

In the state Ecclesiasticall, the begging Frier would be Prior; the Prior, an Abbat; the Lord Abbat, a Bishop; the Bishop, an Archbishop; the Metropolitane, a Cardinall; the Cardinall, Pope; the Pope, a God: nay that is not enough, aboue all that is called God: 2. Thess. 2. 4. This made <sup>r</sup> *Bernard* wonder, *O ambitio ambientium crux:* how dost thou paine, yet pleasure all men!

r Lib. 3. de considerat.

Do riches content? No: the more men haue, the more men craue: and that which is worst of all, they are the greatest beggars, when they haue most of all. *He that loneth siluer, shall not be satisfied with siluer.* As the poore man crieth out, *Quid faciam quia non habeo?* so the couetous wretch as fast complaineth, *Quid faciam quia habeo?* Luke 12. 17.

l Eccles. 5. 9.

i Theophylact.  
in 12 Luc.

Those drinks are best that soonest extinguish thirst; and those meates, which in least quantitie doe longest

resist



u *Eccles. 6. 2.*

resist hunger: but here the more a man doth drinke, the more thirstie; so strange in some is this thirst, that it maketh them dig the pits, and painfully draw the water, and after, will not suffer them to drinke. This, saith <sup>u</sup> Salomon, is an euill sicknesse, and a great vanitie, when a man shall haue riches, and treasure, and honour, and want power and grace to ioy in them.

x *Aug. de doct. Christ. lib. 1. cap 38.*

y *Bernard.*

Thus you see, the world is like a butterflie with painted wings; *vel sequendo labimur, vel assequendo ledimur*; either we faile in pursuing it, or else when we haue caught it, it is so vaine, that it giueth no contentment. <sup>x</sup> Herein is the true difference between earthly things and heauenly things: the one are desired much, but being obtained, they content little: the other are desired little, but once gained, satisfie much: and therefore, *Lay not vp treasure vpon earth, where the moth and canker corrupts, and where theenes digt thorow and steale*; for these things are neither *vera*, nor *vestra*; but lay vp treasure for your selues in heauen. If ye will not heare the words of Scripture, behold the works of nature: mans heart is broad aboue, narrow beneath; open at the top, close below: to signifie, that wee should inlarge and spread our affections toward heauen and heauenly things, and draw them to as narrow a point as possibly we can, concerning earth and earthly things; and so by the fashion of our heart, wee may learne not to follow the fashion of the world.

*Be ye changed by the renewing of your mind*] We are formed by God, deformed by Satan, transformed by grace;

1 Sacramentally, by baptisme.

2 Morally, by newnesse of life; which our Apostle meanes in this place. That which followes in the text, is expounded Epist. for the next Sunday.

The

The Gospell. L V K E 2. 42.

The father and mother of Iesus went to Hierusalem  
after the custome of the feast day, &c.

THIS Gospell is a <sup>z</sup> direction how Parents ought to  
carry themselues toward their children, and how  
children also should demeane themselues toward their  
parents: the one, by the practise of *Ioseph* and *Mary*: the  
other, by the paterne of our Sauour Iesus Christ.

Parents care touching their children } Soule.  
concernes their } Bodie.

Their soule: that they be brought up in <sup>a</sup> instruction and  
information of the Lord; <sup>b</sup> that is, in godlinesse and ciui-  
litie: by the one they shall keepe a good conscience be-  
fore God: by the other they shall obtaine a good report  
among men: the which two, conscience and credit, must  
chiefly be sought after in this life.

For the body: Parents ought to <sup>c</sup> prouide competent  
sustenance and maintenance; guarding their persons,  
and regarding their estates: all which is performed here  
by *Ioseph* and *Mary* toward Christ.

First, for the soules institution; they did instruct him  
by precept and example: precept, bringing him to the  
Temple, that he might be taught; and that not only this  
once, but often, as often as law did require. So <sup>d</sup> *Iuuenius*  
expressly:

*Ad Templum latis puerum perducere festis,  
Omnibus annorum vicibus de more solebant.*

This should <sup>e</sup> teach all Parents, how to teach their chil-  
dren; especially, that they send them vnto the publike  
Catechising in the Church, and that according to <sup>f</sup> Ca-  
non and custome: for the common Catechisme, which  
Authoritie commands, is fit and full, as containing all the

<sup>z</sup> *Jansen, Con-  
cord. cap. 12.*

<sup>a</sup> *Ephes. 6. 4.*  
<sup>b</sup> *Hemingius  
postil. Dom. 1.  
post Epiphan.*

<sup>c</sup> *1 Tim. 5. 8.*

<sup>d</sup> *Hist. Euang.  
lib. 1. vt Mal-  
douar. in loc.*

<sup>e</sup> *Culman,  
con. 1.*  
<sup>f</sup> *Zupperus con. 2.  
in loc.  
f Can. 59.*

vertues necessary to saluation, and the meanes whereby those vertues are receiued and conserued,

The principall vertues of a Christian, are {  
Faith.  
Hope.  
Charitie.

The Creede is necessary for faith; as teaching vs what wee haue to beleeeue. The Pater noster is necessary for hope; teaching vs what we are to desire. The ten Commandements are necessary for charitie, teaching vs what we haue to do. The Sacraments are instruments of grace, by which those vertues are conueyed vnto vs, and continued in vs. As to build an house, it is requisite, first to place the foundation, then to raise the walles, and last of all to couer it with the rooffe: so faith & *Augustine*, to make in our soules the building of eternall saluation, we need the foundation of faith, the walles of hope, the rooff of charitie. The tooles as it were wherewith all these bee wrought, are the sacred word and blessed Sacraments; our Catechisme then in brieft, comprehending all these matters and all these meanes; and standing vpon the same legges especially, with the <sup>h</sup> Geneuian and <sup>i</sup> Roman Catechisme, cannot be distasted either of Accusant or Recusant out of deuotion and pietie, but out of faction and malice: well, or rather ill, each may say with the <sup>k</sup> Poet.

*Non amo te Sabidi, nec possum dicere quare:*

*Hoc tantum possum dicere, non amo te.*

The father and mother } *Ioseph* was not the naturall father, of Christ, but father.

Opinion: Luk. 3. 23. *Iesus, as men supposed, was the sonne of Ioseph.*

Care: being his nurcing father appointed of God: In { for nurces are called mothers, and patrons fathers.

Law: <sup>m</sup> being husband to *Mary*, and nigh of kin to Christ.

But *Mary* was the mother of Christ; not only in opinion

<sup>g</sup> *Vti Bellarm. prefat. tom. 1. controuers.*

<sup>h</sup> *Cat. Calvin* vsed in the French and Scottish Churches.

<sup>i</sup> *Bellarmin. Cat.* written in Italian, englished by *R. Haddoc.*  
<sup>k</sup> *Marital. lib. 1. Epigr. 33.*

<sup>l</sup> *Theophylact.* in loc.

<sup>m</sup> *Augustin. de consensu Euang. lib. 2. c. 1.*

nion and care, but in truth and in deed. *Mater à materia*, the very matter of Christs body was of the Virgin Mary: Galat. 4. 4. God sent his Sonne made of a woman: See epist. Sunday after Christmas.

Secondly, these Parents instruct their child by their owne example; for they do not send, but bring him vp to Hierusalem, after the custome of the feast day. The which is the shortest cut of reaching: *Longum iter per precepta, breue per exempla*: The parents<sup>n</sup> good life preuailes more with his childe, then a good lesson.

Their deuotion is scene in

Going up to Hierusalem,  
after the custome of the  
feast.  
Tarrying there, fulfilling the  
daies.

S. Paul exhorts vs to pray at all times, and in all places: for the whole world is Gods vniuersall, and as it were Cathedrall Church; and euery particular Christian is as it were his priuate Chapell, and Temple: Daniel prayed in the Lions denne, Ionas in the Whales belly, Iob on the dunghil, and the theefe on the crosse, yet the Lord heard their prayers, and granted their requests. It is lawfull then in priuate to pray when and where wee shall iudge most meete: but God for his publike worship hath in all ages assigned certaine times, and certaine places. The most speciall time is his Sabbath, and the most speciall place the Temple: so we finde precept and practise. Precept, *My house shall be called the house of prayer*; the which is repeated by Christ in three Euangelists.

Practise: The Publican and the Pharisee went vp into the Temple to pray, Luk. 18. Anna prayed in the Temple, Luk. 2. Peter and Iohn went vp into the Temple at the houre of prayer, Act. 3. Christ himselfe daily teaching in the Temple, Luk. 19.

After Christ, by reason of the great persecution, the Christians assembled not in the fittest, but in the safest places: in proceesse of time they did erect Oratories; not in

n Hieron. epist.  
ad Latam. rom.  
1. fol. 57.

o 1 Thes. 5. 17.  
p 1 Tim. 2. 8.

q Esay 56. 7.

r Hooker, lib. 5.  
sect. 11.

f Esay 49.23.

e Ephes. 4.5.

u Melanct. po-  
stils in loc.

x Calvin, &  
Marlorat, in  
loc. Baumam  
harm, Tom. 1.  
fol. 76.

in any sumptuous or stately manner, which neither was possible by reason of the Churches pouertie, nor plausible in regard of the worlds enuie: but at length when Almighty God stirred vp religious Kings and Queenes, as nursing fathers and nursing mothers of the Church, that which the Christians before either could not, or durst not doe, was with all alacritie performed; in all places Temples were built; no cost spared, nothing too deare which that way should be spent: sacrilegious wretches are not now more desirous to pull downe, then those deuout professors were to set vp Churches.

Now one chiefe cause why God in all ages would be serued in publike Temples, is, that his Church might be distinguished from the Conuenticles of Heretikes and Schismatikes, that all of vs acknowledge one God, and one Christ, so all of vs might haue one faith, and one baptisme, an vniformitie in doctrine, and a conformitie in outward ceremonies, for the better deliuering of this doctrine.

The parents of Christ did therefore well in ioyning themselves vnto the congregation, and obseruing the publike ceremonies of the Church. At that time the Temple was made a den of theeues; and yet Ioseph and Mary ioyne with the Church in the publike worship of God: whose example doth exceedingly crosse the practise of Brownists, and all other Recusants, who refuse to communicate with vs in our Temples; because some things, as they pretend, are amisse. Ioseph and Mary took part with Gods Priests and people in that which was good, and as for the rest they did not meddle further then their place required. They went this long iourney to satisfie the law; as also by their good example to stirre vp other, to reuerence the publike ceremonies and ministrie.

By the Law, men only were bound to keep the generall solemne feasts, as wee read, Exod. 23. and Deut. 16. 16. Three times in the yeere shall all the males appeare before the

the Lon  
Mary  
but on  
ned lo  
Her  
Mary  
count  
rufale  
husba  
ny wo  
on the  
finell  
rather  
Ioseph  
A  
y seue  
the fir  
their  
with  
their  
any n  
they  
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*the Lord thy God in the place where hee shall chuse*: so that *Mary* went not vp to Hierusalem as compelled by law, but only carried with pure deuotion to God, and vnfaigned loue to her husband and childe.

Herethen is a notable relique for women to behold; *Mary* free by the letter of the law, by the custome of the countrey, dwelling at Nazareth, a great way from Hierusalem, did notwithstanding euery yeere goe with her husband vnto the feast of the Passeouer. In our time many women vnlike this good Lady, will be content euen on the Lords day, to toyle at home about their owne businesse, and gad abroad to meddle with others businesse, rather then they will accompanie their good husband *Ioseph*, and their towardly sonne *Iesus* vnto Gods house.

*And when they had fulfilled the daies*] That is, whole y<sup>e</sup> seven daies, according to the custome. They came with the first, and went home with the last. Worldly men for their honour, will ride post to the Court, to be knighted with the first; for their profit, at mill and market first; for their pleasure, at the play first; at hunting first; first at any merry meeting: but as for the Church, they thinke they come too soone, and stay too long: winter daies are too short for hunting, sommer daies too short for hawking; yet one houre of seven daies is thought long that is spent in Gods holy worship: as<sup>a</sup> one wittily; *Long Samons*, and *short Sermons please best*: and yet if we looke not with the spectacles of the world, but with the eyes of faith discerning all things aright, wee shall finde that there is no such honour, as to be Gods seruant, no such gaine as godlinesse, no such pleasure as a good conscience.

The congregation vnder the Law, was not dismissed without the Priests<sup>a</sup> benediction and<sup>b</sup> valediction; the which custome is retained in the Christian Church, that no man depart out of the Temple, before the diuine prayers and sermon end: so the<sup>c</sup> 4. Councel of Carthage, decreed, excommunicating all such as offend in this kind.

Thus

y *Exod.* 23. 15.

z *Anton. Guara. epist.*

a *Nom.* 6. 23.

b *Zeppirus con.* 1. in loc.

c *Canon.* 24. & *Concil. Agathen. cap.* 47.



d Confess. lib. 5.  
cap. 9.

e Idem confess.  
lib. 9. cap. 8.

f Ex Augustino  
Maldonat in  
loc. & Iansen.  
concord. cap. 12.

g Ester 1. 20.

h Ephes. 5. 23.

i L. 1. D. ad le-  
gem Pompeiam  
de paricidijs.

k Kasbal collect.  
stat. sit. treason.

l 1 Tim. 6. 20.

m Gen. 31. 3.

Thus you see Christ was instructed by good lessons and life: so that if Iesus had not been Iesus, to be saued, and not a Sauour; he might haue said of his mother *Mary*, which <sup>d</sup> *Augustine* writes of his mother *Monica*: *Maiori sollicitudine me parturiebat spiritum, quam carne pepererat*; <sup>e</sup> *parturivit carne, ut in hanc temporalem nascerer; corde ut in eternam lucem renascerer.*

Now for his body; when he was missing, *Ioseph* and *Mary* sought him instantly with all diligence till hee was found: *Behold thy father and I haue sought thee weeping.* Where literally note *Maries* humble carriage toward her husband *Ioseph*, and the care of them both ouer Christ their childe. The dutifull respect of *Mary* toward *Ioseph* is obserued <sup>f</sup> *ex ordine verborum*; in that she saith, *thy father and I, not, I and thy father.* As Cardinall *Wol-sies* stile, *Ego & rex meus*, I and my king, is insupportable in the Politikes; so I and my husband insufferable in the *Oeconomicks*. It was <sup>g</sup> *Assuerus* his edict, and it is Gods law, that *all women both great and small shall giue their husbands honour, and that every man shall beare rule in his owne house*: for the man is the wiuers <sup>h</sup> head, and the wife is her husbands subiect: *Subdita eris sub potestate viri*: Thou shalt be subiect to thine husband, and hee shall rule ouer thee, Gen. 3. 16. So that a woman murdering her husband, is accounted by the <sup>i</sup> Ciuill lawes a parricide, by the <sup>k</sup> statutes of our land a traitor.

The next remarkable point is the ioynt care of them both ouer Iesus: *Thy father and I haue sought thee weeping.* As *Paul* said to <sup>l</sup> *Timothie*, so weto every father, *serua depositum*, keep that which is committed to thee. Haue a tender eye ouer thy childe, which is a pledge of Gods goodnes, and that happily which may moue thee more, flesh of thy flesh, and bone of thy bone; not only a liuely picture, but a liuing and walking image of thy selfe. Barren *Sara* was so glad of a childe, that shee called her onely sonne, <sup>m</sup> *Isack*, that is, laughter. How wicked then is that Parent, who neglecteth his owne flesh, his owne

owne childe, which is a token from heaven, and ordinarily the best monument of him selfe after death on earth?

As this example concerns the naturall father, so likewise the ciuill and ecclesiasticall: for, *incuria prepositi*, *iniuria depositi*; *detrimētum pecoris*, *ignominia pastoris*, &c. Pastor and Prince must seeke the good of such as are vnder them, as *Ioseph* and *Mary* did Christ, with carefull hearts, &c. In a ° mysticall sense these words insinuate, when, where, and how Christ is to be found of vs.

1. When? *On the third day.*

2. Where? *In the temple.*

3. How? *Socialiter*; in vnitie; *thy father and I.*  
*Desiderabiliter*; with an earnest desire to finde.

*Lachrymabiliter*; with teares; *hanc soughit thee sorrowing.*

First, Christ is to be found on the third day: *verf. 46. It came to passe three daies after, that they found him in the Temple.* The first day was the time before the law, in which, as Christ told his Apostles, all the Patriarks and holy fathers desired to see the things which they saw, and could not see them; and to heare the things which they heard, and could not heare them.

The second day was the time vnder the law, when also the Priests and Prophets expected Christ, but they could not finde him: therefore the Prophet *Esay* crieth out in his 64. Chapter, *Oh that thou wouldest breake the heavens and come downe.*

The third day is the present time; this acceptable time of grace; wherein Christ is to be found: *¶ hora est nunc*; The houre is now. Therefore to day, while it is to day seeke the Lord euen while he may be found; call vpon him while he is neer; for the next day, which is the fourth day, is the time after death, and then he cannot be found or sought.

¶ Hieron. epist. ad Furiam rom. 1. fol. 80.

¶ Iacob. de Perag. ser. 3. Dom. infra ocla. Epiphan.

¶ Luk 10. 24.

¶ Iohn. 4. 13.

¶ Psal. 6. 5.

*Ioseph*

<sup>c</sup> Iansen. vbi  
supra.

<sup>c</sup> Psal. 45. 11.

<sup>a</sup> Beauxamis  
bar. tom. 1. fol.  
77.

<sup>x</sup> Thom. in loc.  
ex Origen.

<sup>y</sup> Melanct. po-  
sit. in loc. &  
Church Hom.  
concerning  
the right vie  
of the Church  
part. 1.

<sup>a</sup> Ephes. 4. 15.

<sup>a</sup> Gen. 3. 15.

<sup>b</sup> Nyssen epist.  
ad Eustat. per  
Casimbonum  
public.

<sup>c</sup> Thom. in loc.

<sup>d</sup> Gloss.

<sup>e</sup> Iacob. de Po-  
rag. vbi supra.

Joseph and Mary could not finde Christ among their  
kinsfolke, &c. *Non humana cognatione, nec cognitione com-  
prehenditur*: He that wil finde Christ, must forsake friends,  
forget his owne people, and his fathers house. They  
found him in Ierusalem, "that is, in the Church among  
the faithfull: not among barbarous Heathens, or blasphem-  
ous heretikes; his dwelling is at Sion, there you may  
finde him among the Doctors in the Temple: nor in  
the market, nor in the tauerne, but in the Temple; for  
hee is to be found in his word, in his Sacraments, a-  
mong the Doctors and Preachers. If this lesson often  
taught, were once learned, it would make you to fre-  
quent Gods house more diligently, thirst after his word  
more greedily, respect Christs ambassadours more reue-  
rently.

The third point to be considered is, how Christ is to  
be found: *Socialiter*, in unitie, *pariter unus & ego*. God is  
loue, and his followers are the children of peace, and his  
Ministers the messengers of peace, his doctrine the do-  
ctrine of peace: and therefore if we wil finde him, we must  
follow the truth in loue.

God said to the serpent: *I will put enmity between thee  
and the woman, and between thy seede and her seede*. But if  
wee seeke Christ in contention, all the feud is among  
our selues, and not betweene Satan and vs. *Odium in nos  
ipso conuertimus*: all our fight is against our friends, and  
not against our foes.

Again, we must seeke Christ earnestly: *Querebamus  
te & nihil extraxi*, Iesus for Iesus: and lastly, we must seeke  
Christ, *lachrymabiliter*, sorrowing.

Now Mary did feare for three causes, as Interpreters  
observe:

1. <sup>c</sup> Lest Christ should leaue her, and ascend to his fa-  
ther in heaven.
2. <sup>d</sup> Lest he should fall into the hands of persecutors.
3. <sup>e</sup> Lest he should forsake the Iewes, and goe to some  
other nation.

So we must seeke  
Christ with three  
sorts of teares :

of { Deuotion; lest he withdraw his  
gracious countenance from  
vs.  
Contrition, when he doth ab-  
sent himselfe for a time.  
Compassion, when any mem-  
ber of his is afflicted and per-  
secuted.

And he went downe with them, and came to Nazareth, and  
was obedient to them. ] As the former part of this Gospell is  
a paterne for parents how they should instruct their chil-  
dren ; so this latter is a glasse for children, how they  
should obey their parents; *Omnis enim actio Christi, instru-  
ctio Christiani* : For euery line of Christ is a copy for a  
Christian. In that therefore the Lord of al submitted him-  
selfe to the gouernment of his supposed father, and vn-  
derling mother, as <sup>e</sup> Hierome notably, *Venerabatur ma-  
trem, cuius ipse erat pater ; colebat nutricinm, quem nutriue-  
rat* ; and that for the space of 30. yeeres, executing filiall  
and æconomically duties in their house, what doth he but  
teach obedience to superiours ? especially that children  
should honor father and mother, albeit they be neuer so  
meane ; for this subiection is a vertue, nor a weaknesse.

If parents inioine things vnlawfull, and contrarie to  
Scripture, then, as expositours vpon this text commonly  
note, we must preferre our Father in heauen before our  
fathers on earth, and say with Christ, *How happened it  
that ye sought me ? wist ye not that I must goe about Gods bu-  
sinesse ?* Otherwise wee must not offend them so much as  
with <sup>h</sup> a wrie looke. See *decalog. com. 5.*

The dutifull childe shall <sup>i</sup> prosper as Christ, in fauour  
with God and men: but gracelesse <sup>k</sup> Cham shall be cursed;  
rebellious <sup>l</sup> Absolon, disobedient <sup>m</sup> Phinehas and Hophni  
shall not liue out halfe their daies. It was <sup>n</sup> Gods law,  
that the stubborne childe should bee stoned to death o-  
penly, that all might heare and feare. By the <sup>o</sup> common  
lawes, he that murders his parent, is reputed a pery trai-  
tor.

f *Epist. de vi-  
tando suspecti,  
continetur.  
Tom. 1. fol. 224.*

g *Non infirmi-  
tati, sed pita-  
ti. Ambros. in  
Luc. li. 2. cap. 2.*

h *Vultu suo  
ladytur pietas.  
Cicero pro Sen-  
Ros.orat. 2.  
i Zepherus con-  
2 in loc.*

k *Gen. 9. 25.  
l 2 Sam. 18.  
m 1. Sam. 4.  
n Dent. 21. 21.  
o Rosal. col.  
stat. tit. areafen.*

p *Lege penult.*  
D. *ad legem*  
Pompeiam de  
parricid. ijs.  
q *Vbi supra.*

r *Erasmus an-*  
*not. in Mat. 13.*  
s *I. & Zeppernus*  
con. 1. in loc.

f *In dialog. cum*  
*Tryphon.*

t *Zepper. vbi*  
*supra.*

u *Mat. 23. 33.*  
x *Diez. con. 4.*  
Dom. 1. post  
Epiphani.

tor. By the P Ciuill lawes in old time, an offender in that kinde was sowed in a sacke, with a dog, a cocke, a viper, and an ape, and so cast into some deepe water, as vnworthie to reape the benefit of any element. For so *7<sup>th</sup> milie* doth excellently glosse that law: *Vt qui eum necasset, unde ipse natus esset, carceret ijs t<sup>em</sup>pus omnibus, ex quibus omnia nata esse dicuntur. Etenim quid est tam commune, quam spiritus vitis? terra mortuis? mare fluctuantibus? litus essetis? Ita viuunt, dum possunt, ut ducere animam de calo non possint: ita moriuntur, ut eorum ossa terra non tangat: ita iactantur fluctibus, ut nunquam abluantur: ita postremo eiciuntur, ut ne ad saxa quidem mortui conquiescant.*

It is <sup>r</sup> probable, that Christ submitting himselfe to *Ioseph*, vsed his occupation: but what it was, I cannot shew: you need not know. Saint *Hilary* thinks he was a Smith; *Huge*, that he was a Mason: most Diuines, that he was a Carpenter. So <sup>f</sup> *Iustin Martyr*, and other ancient Doctors haue gathered out of *Matth. 13. 55 Marke 6. 3. See Sixt. Senens. bibliothec. lib. 6. annot. 62. Baron. annal. tom. 1. ann. 12. Iansen. concord. cap. 54. Maldonat. & Rheims. in Matth. 13. 55.*

Now then in that Christ exercised a mechanical trade, we may <sup>t</sup> learne that a poore man may serue God, and often doe much good in an honest occupation: the text saith, *Iesus prospered in wisdom, and in fauour with God and men.* He was a lambe, and therefore the bigger the better: but the wicked are <sup>u</sup> goats, and <sup>x</sup> therefore the longer they liue, the worse they are.

*Mary kept all these sayings together in her heart.* It was well she laid them vp, better that she kept them, best of all that she kept them all. Let vs also lay these things vp in our secret treasure, that being inwardly grafted in our hearts, they may bring forth in vs the fruit of good liuing.

This Gospell is well fitted to the day: for after the celebration of Christs birth, circumcision, Epiphanie, what should follow but his first manifestation in the Temple, and

and then on the next dominical his first miracle wrought in Cana of Galile.

The Gospell and Epistle concord : y for what Christ doth in the one, is a paterne of that *Paul* saith in the other. *Paul* doth require ; first, that we should offer our selues a quicke sacrifice to God ; and then, according to the measure of grace, that wee should become seruiceable to men, euery one among our selues one anothers members : euen so Christ here did first dedicate himselfe to God, in celebrating the Passeouer, in hearing the Doctors, in disputing about religion, in neglecting his acquaintance, to doe the businesse of his Father in heauen : and then he went with his parents, and came to Nazareth, and was obedient to them.

Or (as <sup>2</sup> other obserue) the Gospell and Epistle both insinuate, that two things are requisite to saluation, *humilitas mentis, munditia carnis.*

For the first, *Pauls* precept is, that no man stand high in his owne conceit, but so iudge of himselfe, that he be gentle and sober, as a member helping other. And Christs paterne is ; he became subiect to *Ioseph* and *Mary*, though he was Lord of all.

For the second, *Pauls* precept is ; Offer your bodies a quicke sacrifice, holy and acceptable to God. And Christs paterne is ; hee did the businesse of God in the Temple, neglecting the pleasures of the flesh among his friends and acquaintance. Sweet Iesus indow vs plentifully with thy grace, that we may thus preach and practise ; that following thee, who art the way, wee may come to thee which art the life. Amen.

y *Fernus* (er. 1.  
& 6, Dom. 1.  
post. Epiphau.

x *Postil. cum  
glossis & figuris  
Epist. Dom. in  
fira octa. Epi-  
phau.*



## The Epistle. ROM. 12. 6.

*Seeing that we haue diuers gifts according to the grace  
that is giuen vnto vs, &c.*

a *Possil. maior.  
dem. 2. ab Epi-  
phan.*

**I** *Uther* is of opinion, that this Epistle should be ca-  
pitula breuior, & sine prelixior; shorter in the begin-  
ning, longer at the end. For the beginning appertaines  
vnto the conclusion of the Epistle for Sunday before;  
and the end to be the beginning of the Epistle for Sun-  
day following: yet so, that it may be both read and ex-  
pounded as a text absolute in it selfe. The summe where-  
of is, that wee must imploy and improoue the manifold  
gifts of God vnto the glory of his name, and good of his  
people.

This exhortation is inferred vpon a familiar compa-  
rison made in the words immediately before: for as we haue  
many members in one body, and all members haue not one of-  
fice, so we being many, are one body in Christ, and euery man  
among our selues one anothers members. In which obserue  
four instructions.

First, as the members are not made by their owne ver-  
tue, but created by Gods almightie power, before they  
could execute any function in the body; not members  
because working, but on the contrary, working because  
members: In like sort, Christians are not members of  
Christ through their owne good workes, but they doe  
good workes because they be members, and inserted in-  
to Christ: as the tree brings forth the fruit, and not the  
fruit the tree. The Papists then in their works of congru-  
itie, run too much vpon the figure called *ὁστὲρ ὁστρεῖν*,  
setting the cart before the horse, merit before mercie.  
*Potes a te deficere* (saith *b. Augustine*) *sed te ipsum reficere  
non potes; ille reficit, qui te fecit.*

b *In Psal. 94.*

c *Zanchinus in  
Ephes. 4. 16.*

Secondly, the members are well content with their  
seuerall

seuerall offices and place; the foote is not grieved at the heads supremacy, neither doth the nose maligne the eye, nor eye coner to be tongue, but euery one performs his function without any faction: euen so we which are members of Christs mysticall body, must be content with our vocation and calling, neither enuying such as are aboue, nor despising such as are vnder vs. *Although there be diuersities of gifts, yet but one spirit: diuersities of administrations, yet but one Lord: diuersities of operations, yet but one God, who worketh in all.*

d 1. Cor. 7. 20.  
e 1. Cor. 12. 4.

Are all Apostles? are all teachers? are all workers of miracles? haue all the gift of healing? doe all speake with tongues? doe all interpret? It is God who worketh all in all; communicating indifferently spirituall life to all his members; inasmuch as the least is a member of his body so well as the greatest. In this respect all parts are peeres.

Albeit (I say) there be diuers gifts, and diuers measures of gifts, and so by consequence for fashion and function an imparity; yet because they be donations, grants, and graces, as it is said here, the mighty may not scorne the meane, nor the meane enuy the mighty: no part must be pert. *For what hast thou that thou hast not receiued? Hee that appointed thee mouth or eie, might haue made thee foote or hand.* Againe, no member ought to mutter against head or fellow; for the mysticall body of Christ is all faire: *Tota pulchra est amica mea*: now beaurty consists in variety of colours, and in a concinne disposition of sundry different parts. *If all the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?* But God hath in a most sweet order, disposed the members euery one of them in the bodie: first, Apostles: secondly, Prophets; thirdly, Teachers; then, workers of miracles; after that, the gifts of healing; helpers, gouernours, diuersities of tongues.

f Sacerdus in loc.

g 1. Cor. 4. 7.

h Cant. 4. 7.

i 1. Cor. 12. 17.

Hee then that affects in the Church an hotchpot parity, martyrs, and marres Christs body, which is,

σώμα συναρμολογηθῆναι, &c. a body fitly knit together by euery ioynt: Ephesians 4. 16.

<sup>k</sup> 1 Cor. 12. 26.

Thirdly, there is a sympathy betweene the members of the naturall bodie; <sup>k</sup> for if one suffer, all suffer with it; if one member be had in honour, all the members reioyce with it. So Paul in this Scripture: Be merie with them that be merie; weepe with them that weepe. Paine is often lessened by pity; passion is releued in one by compassion of many.

<sup>1</sup> Augustin.  
Epist. 133.

*Minus sit quod patitur unum membrum, si compatiatur alia membra: nec ipsa mali reuelatio sit per communionem cladis, sed per solatium charitatis; ut quamuis alij ferendo patiuntur, alij cognoscendo compatiuntur: Communis sit tamen tribulatio, quibus probatio, spes, delectio, spiritusque communis est.* He that hath not this fellow feeling, may suspect worthily that hee is not a liuely member of Christ; for his bodie is coupled, and knit together throughout euery ioynt, wherewith one ministrereth to another. If then we doe not <sup>m</sup> beare one anothers burthen, and feele one anothers miserie, wee are not knit together by the sinewes of loue: and if not knit to the bodie, no part of the body.

<sup>m</sup> Galat. 6. 3.

Fourthly, there is no dead or idle member in the body but euery one helpes another, and is seruiceable for the good of the whole: the eye doth direct the head, and the hand guard the eye; the nose smels for all, tongue speaks for all, hand workes for all. <sup>n</sup> *The eye cannot say to the hand, I haue no need of thee; nor the hand againe to the feet, I haue no need of you: but euery part seekes anothers and not his owne good.*

<sup>n</sup> 1. Cor. 12. 21.  
25.

<sup>o</sup> Trittenhem.  
de Scripior. in  
uiam Ockam.

In like sort, the wise Counsellor must see for all; the tall Souldier fight for all: the iudicious Clerke write for all: as <sup>o</sup> *Occam* said vnto the Emperour Lewis; *If you will defend me with your sword, I wil defend you with my pen.* Seeing wee haue diuers gifts, according to the grace giuen vnto vs; if a man haue the gift of prophecy, let him haue it, &c.

The

The duties here mentioned are partly

Publicke ; *If a man haue the gift of prophecie, &c.*  
Priuate ; *If a man shew mercie, let him do it with cheerefulness.*

p Luther. in loc.

The publicke con-  
cerne  
things

Spirituell, for

Doctrin

Theoricall ; as  
prophecying and  
teaching.

Practicall ; as ex-  
hortation.

Discipline ; *Let him that ruleth doe it with diligence.*

Temporall ; *If any man giue, let him doe it with singleness.*

*If any man haue the gift of prophecie, let him haue it agreeing to the faith.] A Prophet in old time foretold things to come : but vnder the Gospell a Prophet is he that interprets the Prophets ; hee that shewes Christ is come, spoken of by the mouth of all his holy Prophets euer since the world began. A Preacher is a Prophet, as the word is vsed, 1. Cor. 14. 1. and 1. Cor. 13. we know in part, we prophecie in part. A Preacher then must teach agreeing to the faith ; that is, according to the Scripture, which is a rule of faith : or according to the Creede, which is an abridgement of that rule ; for other foundation can no man lay, then that which is laid, Christ Iesus.*

q Aquin. in loc.

r Luther. & Calvin in loc.  
s D. Fulke in loc.  
t 1. Cor. 3. 11.

He that will edifie Gods house, must build vpon Christ, & square all his doctrines according to the rule of truth. *If any man speake, let him talke as the words of God.* It is not said heere that a Prophet ought to vse no booke but the Bible ; no Commentarie but the Creed ; for that is too spirituell (as *Marlorate* notes.) He that will preach agreeing to the Scripture, must reade the best expositors of the Scripture : for, as *Bernard* said, all bookes are written for the bettering of the conscience, which

u 1. Pet. 4. 11.

x Presat in exposit N. Testament.  
y De dono interior. cap. 28.

is the booke of the soule : so wee must examine all bookes, especially treatises of Diuinitie, for the better vnderstanding of this one booke, which is *κατ' ἑξῆς* the Booke.

Neither is it said heere, that the Prophet in the pulpit must speake nothing beside plaine text, but only that hee must exercise his gift according to faiths analogie, *καὶ τὰς ἀποστολὰς ἡμῶν*, teaching the wholesome words of Christ, and <sup>z</sup> consenting to the doctrine which is agreeable to godlinesse : for whatsoeuer is deduced out of Gods booke by necessarie consequence, must be receiued as his word; let him that hath the gift of prophecie, haue it agreeing to the faith.

Or, as <sup>a</sup> other interpret ; to beget and confirme faith in vs euermore. For, if a Prophet rise among you, saying, Let vs goe after other gods and serue them, &c. thou shalt not hearken vnto the words of the Prophet, Deut. 13. 1. The true Prophet is he, *Cuius in ore verbum vite, cuius in more vita verbi.*

Or, as <sup>b</sup> Melanct. and <sup>c</sup> most of the most ancient fathers, according to the proportion of faith and grace giuen. As if he should say, Whosoever is called by the Church lawfully to preach the word, let him abide therein according to the measure of his gift : for God hath giuen to some more, to some lesse, and often blesteth him that hath lesse more then him that hath more. Let euery man therefore exercise his talent with faith and diligence, to the best edification of Gods people committed to his charge : so likewise, let him that hath an office, wait on his office ; let him that teacheth, take heed to his doctrine ; let him that exhorteth, giue attendance to his exhortation, according to the proportion of grace. Let not any suffer his <sup>d</sup> talents to rust, but imploy them, and so multiplie them vnto the Donors glorie ; <sup>e</sup> who gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors and Teachers for the gathering together of the Saints, for the worke of the ministerie, and for the edification of the body of Christ.

If

<sup>z</sup> 1. Tim. 6. 3.

<sup>a</sup> Aquinas in loc.

<sup>b</sup> In loc.  
<sup>c</sup> D. Fulgen in loc.

<sup>d</sup> Matt. 25. 18

<sup>e</sup> Ephes. 4. 11.

*If any giue, let him doe it with singlenes* ] With an<sup>e</sup> vp-  
right intention, not to be seene of men, & or to gaine  
much by giuing a little; for that is not simplicitie but du-  
plicitie.

f *Corran. in*  
*loc.*  
g *Aquin. in loc.*

Or because *Paul* speakes of Deacons, publike guar-  
dians of the poore, such as we call Almoners and ouer-  
seers; <sup>h</sup> he would not haue them deale subtilly for their  
own benefit, but simply for the common good, distrib-  
uting the Churches beneuolence committed vnto their  
charge, without respect of persons, according to the se-  
uerall necessities of the Saints.

h *Martyr. in*  
*loc.*

*Let him that ruleth, doe it with diligence* ] The slothfull  
and idle person is the devils shop; there he workes, euer  
busie when men are lasie. Wherefore<sup>i</sup> doe that which is in  
thine hand with all thy power; especially, take heed that thou  
doe not the worke of the<sup>k</sup> Lord negligently. That which  
Christ said of our redemption, every Christian must say  
of his particular vocation: *It is meate and drinke for me to*  
*doe my fathers will.* Vnto diligence there are two maine  
motiues.

i *Ecles. 9. 10.*

k *Jer. 48. 10.*

1 In regard of God, who bestowes his gifts for  
this end, that they may be well imployed in his holy ser-  
uice.

2 In respect of our selues: for<sup>l</sup> vnto every one that  
hath, it shall be giuen, and hee shall haue abundance; and  
from him that hath not, euen that hee hath, shall be taken  
away.

l *Mat. 25. 29.*



The pri-  
uate du-  
ties are

Generall: Hate that which is euill, cleane to that which is good.

Faith: Be feruent in spirit: continue in prayer.

Hope: Reioyce in hope, be patient in tribulation.

Particu-  
lar, con-  
cerning  
our

Superiours; In gi-  
uing honor goe one  
before another.

Equals: Be kind one  
to another with  
brotherly loue.

Inferiours: Distri-  
buting to the ne-  
cessities of y<sup>e</sup> saints:  
harboring the di-  
stressed: equalling  
our selues to them  
of the lower sort.

Cha-  
ritie,  
in

Forgiuing: Blesse them that  
persecute you, &c.

All which offices are to be performed

Freely.

Fully.

Fitly.

Freely, with cheerefulnes and compassion: Be merry  
with the merry; weep with such as weep.

Fully, without sloth or dissimulation; Let loue be with-  
out dissimulation.

Fitly: Apply your selues to the time: for there is a  
time for all things: and καὶ ὥς δαλεῶντες, doth <sup>m</sup> fit the  
place better, then κρείττον δαλεῶντες. See Luther. postil.  
Erasm. Martyr. in loc.

<sup>m</sup> Ambros.  
in loc.

His meaning is not, that we should alter our manners  
and religion according to the time; like the *Polypus* and  
*Camelion*: for in the beginning of this chapter he doth  
aduise the contrary: Fashion not your selues according to  
the world. But that wee should apprehend the best hint

to

to doe good in the Church, euermore redeeming the  
time: Ephes. 5. 16. so shall wee be sure to serue God in  
obseruing the time.

The Gospell. I O H N 2.1.

*There was a marriage in Cana, &c.*

Mariage is honourable (saith<sup>n</sup> Paul.) } Father.  
Honoured of God the } Sonne.  
} Holy Ghost.

и *Heb.* 13.4.

Father, instituting it at the purest time, in the best place: for it was his <sup>o</sup> first ordinance in Paradise, when man was innocent.

• Gen. 2, 28

Honoured of God the Sonne by his presence and first  
miracle, wrought (as the text saith) *at a wedding.*

Honoured of God the holy Ghost, who did overshadow the betrothed virgin *Mary* Christs mother.

Honoured of the whole  
blessed Trinitie, both in

Deede : for in the worlds  
vniuerfall deluge, ma-  
ried persons and couples  
onely were deliuered :  
Gen. 7.

Word : comparing it to the  
kingdome of heauen; and holinelſſe, to a <sup>P</sup>wedding garment:  
calling it a <sup>q</sup> great myſterie, representing the ſpiritual  
vniõ between Chriſt and his Church.

p *Mat.22.12.*

9 Ephes. 5. 32.

Honoured by the primitive fathers as a fruitfull seminarie, which fills earth with men, and heauen with Saints. Honoured of Iewes, honoured of Gentiles; honoured of all, except heretikes and Papists: herein appearing rather like deuils, then Diuines, as *Paul* tels vs, 1 Tim. 4.

τ Τατιαν: Α-  
 γustin. har. 25.

Saturnini: Iren.  
lib. 1. cap. 12.

The Papiſts in making mariage a ſacrament, ſeeme to commend it more then we: but in affirming, that holy Prieſthood is prophaned by this holy ſacrament, <sup>r</sup> is to honour

( Doctor Fulk,  
in Heb 12.4.

honour it as the Iewes honoured Christ, in clothing him with a purple robe.

t Orat. habib.  
Rom. Tom 3.  
controuers in  
fine.

u Com. in Gal.  
3. 3.

x Confes. lib. 2.  
cap. 3.

y Rem. de re-  
lig. lib. 2. cap. 9.  
z In 2 Cor. 11.

a Pontan. bi-  
bliothec. con.  
tom. 1. fol. 217.  
Dietz. con. 1.  
Coster. con. 2.  
in loc.

b Dormiscure  
in loc. Anton.  
Berontin. quæst.  
17 super Euan.  
dominical.

Mariage is a sacrament, and yet a sacrilege. So<sup>r</sup> Bellarmin plainly, *Coniugia post solennia vota, non conubia, sed sacrilegia*: so the rest of that vnchast generation generally, such as vow, first chastitie, then marry; begin in the spirit, and end in the flesh: mad men (saith<sup>r</sup> Luther) not vnderstanding what is the spirit, or what is the flesh. For in single life to burne with lust, and when one concubine will not serue, to commit villanie with many strumpets, are manifest workes of the flesh: on the contrary, for a man to loue his owne wife, to gouerne his familie, to bring vp his children in instruction and information of the Lord, are fruits of the spirit.

We might rather say, that in heat of youth (as<sup>r</sup> Augustine speakes) *inquietà adolescentia*, to vow single life, were a sinne: for whatsoeuer is not of faith is sinne. *¶ Sed de talibus perpetua virginis uotis fides nulla, nulla in sacris literis est licet.*

<sup>r</sup> Saint Ambrose writes peremptorily, that all the twelue Apostles had wiues, except Saint Iohn: and almost all the Romish Postils obserue, that Iohn was the bridegroom at this wedding. If this annotation be true, why doe they condemne mariage in Priests? If false, why doe they suffer it for currant, as well in their<sup>a</sup> accurate new writers, as in their olde fustie<sup>b</sup> Friers?

If any desire to be further satisfied in this curiositie, let him reade Maldonas vpon the first of Saint Iohn, in the preamble; and Cardinall Baronius annal, Tom. 1. fol. 94.

In

In this  
historic  
four  
things  
are re-  
garda-  
ble.

1. The occasi<sup>o</sup> of the miracle; want of wine at a wedding, described by circumstances of } Time: *the third day.*  
Place: *in Cana a town of Galile.*  
Guests, invited, as }  
Christ and his disciples. }  
Gossips, comming }  
of their owne accord, }  
to further and helpe }  
the businesse. }
2. Certaine passages of speech vpon this occasion, betweene Christ and his mother: vers. 3. 4.
3. The miracle it selfe: vers. 6. 7. 8. 9.
4. The consequent and effect of the miracle: vers. 11.

*And the third day.*] These circumstances of time, place, persons, are set downe to confirme the truth of the miracle. The time was the third day: <sup>d</sup> mystically there are three daies of the world: the first, before the law: the second, vnder the law: the third, after the law. The world was instructed before the law by the Patriarks example: by the writings of the Prophets vnder the law: but in the third day, which is the gospels acceptable time, by Christ and his miracles. Or literally, the third day from his being in the wilderness, as *Euthymius*; or, the third day after his conference with *Nathaniel*, as *Epiphanius*; or, the third day after hee came into Galile, as *Iansenius*. I like the conceit of *Rupertus*, affirming, that the coniunction [and] doth send the reader to that which is said before, to wit, in the first Chapter, vers. 35. *The next day Iohn stood, and two of his disciples, &c.* This is the first day. The second day is mentioned in the 43. verse; The day following Iesus would goe into Galile. Now the third day this mariage was in Cana. So & soone then as Christ had called his disciples, hee presently begins to manifest himselfe, both in his words, and in his workes: and because this was his first miracle, we <sup>h</sup> should giue the greater attention to it.

There

c *Luther. maior. postil. in loc. & Ludolphus de vita Christi. part. 1. cap. 25.*

d *Thom. ex Bede in loc.*

e *Haref. 51.*

f *Com. in Iohan. lib. 2.*

g *Iansen.*

h *Caluin.*

i Beankamin  
in loc.

k Canon 62.

l Ca. 6. vt Pet.  
Crabbe, Tom. 1.  
concil. fol. 632  
m Caus. 3. que  
5. vt Crabbe  
vbi sup. fol. 66.

n Hier. in loc.  
Hebraic. Tom. 3  
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*There was a mariage.*] This insinuates, it was a solemne meeting, not a clandestine mariage; done not in a corner secretly, but after a publike fashion, with consent of parents and friends openly. Such was the custome in old time: *Tobish 7. Iudges 14.* where *Samsons* mariage feast is said to continue seuen daies: and it is well retained in our age; the <sup>k</sup> Church appointing that all mariages ought to be performed with the good will of friends in the most publike place, at the most publike time, betweene eight and twelue in the forenoone; the which is a renewed old canon of the Councell of <sup>l</sup> *Arts*, and of <sup>m</sup> *Euaristus*, Bishop of Rome, writing thus vnto the Prelates of Africa: *Non fieri legitima matrimonia, nisi ab his qui super ipsam facinram dominationem habent; Et a quibus custodiantur, petatur; à parentibus autem sponsetur, legibus doctetur suo tempore, sacerdotaliter cum precibus benedicatur: aliter presumpta non coniugia, sed adulteria, &c.*

*In Cana a Citie of Galile.*] Therewere <sup>n</sup> two Canaes, one called Cana the greater, neere the coasts of Tyrus and Sidon, *Iosua 19. 28.* from whence the good Cananite woman came: *Matth. 15. 22.* This other was Cana the lesser neere Nazareth, from whence *Simon* the Cananite: *Matth. 10. 4.*

Cana signifieth zeale; Galile, transmigration. <sup>o</sup> Hereby signifying typically, that Christ delights in their companie, who be feruent in deuotion, and are willing to passe from things earthly, to things heauenly: or insinuating, that matrimoniall loue shall onely continue but in this our pilgrimage; for in heauen, wee shall neither marie wiues, neither haue wiues bestowed in mariage: *Matth. 22. 30.*

Some note that Galile signifieth rotation: intimating the mutable changes and chances in this estate. Concerning this, and the like, I send the reader to *Biblothec. concion. Tom. 1. fol. 217.*

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Galile, that is, in an honest desire to flie fornication, and to possesse our vessels in chastitie, to passe from Sodome to Cana.

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*Was there*] Cana was neere Nazareth, and it is thought probable by most interpreters as well olde as new, that either the bridegroom, or the bride, was cosen to *Mary* ; so that vpon neighbourhood and affinity she came to this wedding, as a fauourer, and furtherer of the businesse : otherwise *Mary* was no busie bodie, nor prattling idle gossip : gadding from house to house. We read only that she visited her cosen *Elizabeth*, and here was present at the marriage feast of another especial friend, who was deare in blood, and neere in place.

*And Iesus was called also and his Disciples*] This example may teach all inuiters, especially parents, to bid such ghests vnto their childrens marriage dinner, as are modest and religious. At such meetings vsually wilde wantons are best welcome. Graue persons are for a funerrall, mad merry people for a wedding : if Christ preach, or sober *Mary* be present, all the sport is spilt. These are spots in your loue-feasts, as S. *Iude* speakes : inuite such men as Christ, such women as *Mary*, who may bee patternes vnto the new married of lowly and lowely carriage.

Secondly, this example of Christ, of the Virgin, of the Disciples, is a sufficient warrant for men to call, and for men to come vnto neighbourly meetings, and friendly feasts, as occasion is offered. It is written of *Philip* & *Melanthion* that great Diuine, that he was exceeding courteous in this kind ; often inuited, often inuiting. *Reioyce with them that reioyce*, saith *Paul*. We may be merry (saith *Y. Luther*) at a feast, and recreate our selues with pleasant talke ;

*Chrysost. hom.*  
*20. super Joh.*  
*& Bucer. apud*  
*Marlor. in loc.*  
*¶ Frequentius*  
*videri in publi-*  
*co displicebat.*  
*Ambros. in Luc.*  
*lib. 2.*

*¶ 1 Tim. 5. 13.*  
*¶ Luke 1. 40.*  
*¶ Ferus ser. 7. in*  
*loc.*

*¶ Musculus &*  
*Marlor. in loc.*

*¶ Camerarius in*  
*cins vita. pa. 37.*

*¶ Loc. com. tit. de*  
*ppis coniungis.*



i *Beauxamis*  
in loc.

k *Canon. 62.*

l *Ca. 6. vi Pet.*  
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Secondly, this example of Christ, of the Virgin, of the Disciples, is a sufficient warrant for men to call, and for men to come vnto neighbourly meetings, and friendly feasts, as occasion is offered. It is written of *Philip* & *Melchior* that great Diuine, that he was exceeding courteous in this kind ; often inuited, often inuiting. *Reioyce with them that reioyce*, saith *Paul*, We may be merry (saith *Luther*) at a feast, and recreate our selues with pleasant talke ;

<sup>1</sup> Chrysost. hom. 20. super Joh. & Bucer. apud Marlorat. in loc. <sup>2</sup> Frequentius videri in publico displicebat. Ambrosius in Luc. lib. 2.

<sup>3</sup> 1 Tim. 5. 13. <sup>4</sup> Luke 1. 40. <sup>5</sup> Ferus ser. 7 in loc.

<sup>6</sup> Musculus & Marlorat. in loc.

<sup>7</sup> Camerarius in eius vita. p. 37.

<sup>8</sup> Loc. cum tit. de pjs coniugijs.

talke; which may feede the minde, as meate doth the maw. See *Luther. posil. maior. in loc.*

But we must auoid in our merriments all drunkennes and surfering: <sup>a</sup> There was so little wine prepared for this feast, that the pots were empty, before the pates were full: such a necessary want, as that Christ miraculously supplied it.

<sup>a</sup> Ecclesiastes hath pronounced *a woe to that land whose Princes eate in the morning*: <sup>b</sup> that is, by surfering and riot deuoure their estate so soone as it comes into their hands; euen in the morne of their youth, and afterward liue by base courses in their afternoone. What a woe then hangs ouer that countrey, where both Princes and people too, rise vp early to follow drunkennes? when a man of meane quality will waste so much vpon his wedding dinner, as might haue fed him and his all the yeeres; and so much vpon his wedding garment, as happily might haue clothed him all his life. Surely the Diuell danceth at such a marriage, Christ is not present.

Christ is inuited vnto a wedding <sup>c</sup> two waies: by

Prayer.

Good intentions in that enterprife.

First by prayer, as *young Tobith and Sara*, who beeing together in the bride chamber, and, as the <sup>d</sup> story sayth, in the bride-bed, rose againe to beg a blessing of God after this sort: *Blessed art thou O God of our fathers, &c. and she said with him, Amen.*

Euery regenerate man is <sup>e</sup> Gods house; and Gods house is called *the house of prayer*. I know that text is expounded by <sup>f</sup> Christ of the Temple materiall; yet it may not vnfitly be construed of the Temple <sup>h</sup> mysticall. If then euery good man be a priest, as <sup>i</sup> S. <sup>i</sup> Peter calls him; a Church, as <sup>k</sup> S. <sup>k</sup> Paul termes him, it is meete hee should vndertake no businesse, especially such a maine matter as marriage, without often and hearty prayer.

Secondly,

<sup>a</sup> *Acosta con. 3. in loc.*

<sup>a</sup> *Cap. 10 16.*

<sup>b</sup> *Diez con. 1. in loc.*

<sup>c</sup> *Coster. con. 2. in loc.*

<sup>d</sup> *Tobith 8.*

<sup>e</sup> *Heb. 3. 6.*

<sup>f</sup> *Esay 56. 7.*

<sup>g</sup> *Matth. 21. 13*

<sup>h</sup> *Bellarmin. de bonis operibus in particular. lib. 1. cap. 10.*

<sup>i</sup> *1 Epist. 2. 9.*

<sup>k</sup> *1 Cor. 3. 16.*

Secondly, Christ is called to our wedding by good intentions, in this enterprise; which are principally three:

1. Auoiding of fornication: 1. Cor. 7. 2.
2. Procreation of children: Gen. 1. 28. *to be brought vp in instruction; and information of the Lord:* Ephes. 4. 6.
3. Mutual consolation and comfort: Gen. 2. 18.

If a man in the feare of God vndertake this honorable estate, for these good ends, hee calls as it were Christ and God to his wedding: but he that marieth vnaduisedly, lightly, wantonly, like bruit beasts hauing no vnderstanding, doth inuite Satan and his reuellers, and then no maruell if that which was ordained for his helpe, turne to his hurt. For in this the Philosopher truly: *Corruptio optimi pessima.*

And his Disciples.] <sup>1</sup> Christ was inuited for his mothers sake, the Disciples for Christ. They went but inuited.

Here I might remember <sup>m</sup> *S. Hieromes aduice to Neptorian: Communia tibi sunt vianda secularium; & maxime eorum qui honoribus timent. Facile contemnitur clericus qui saepe vocatus ad prandium, ire non recusat: nunquam presentes, raro accipiamus rogati.*

<sup>n</sup> *Epiphanius* is of opinion that *Ioseph* was dead before this time, because there is no mention made of him in the Gospel, after his going vp to Hierusalem at the Pascheuer, Luk. 2. therefore no maruell if hee were not bid with Christ and his Disciples.

Diuines haue rendred sundrie reasons, why Christ and his companie being inuited came to his wedding.

First (as our Church doth speake) to beautifie with his presence this holy calling: <sup>r</sup> *Confirmare voluit, quod ipse fecit, nuptias*: <sup>q</sup> and it was exceeding fit that Christ should worke his first miracle, for the confirmation of Gods first ordinance.

Secondly,

<sup>l</sup> *Maldonat, in loc.*

<sup>m</sup> *Epist. de vita clericorum tom. 1. fol. 15.*

<sup>n</sup> *Heres. 78.*

<sup>o</sup> *Com. Booke, tit. Matrimonie.*

<sup>p</sup> *Aug. tract. 9 in Ioan.*

<sup>q</sup> *Costerus vbi supra.*

r Theophylact.  
in loc. & Au-  
gustin. ser. 41.  
de tempore.

Secondly, to manifest his<sup>r</sup> humilitie, vouchsafing to visit the meanest.

Thirdly, to certifie the spirituall mariage betweene the Church and himselfe: *Seuerus Antiochenus orat. 119. ut citatur in Grac. caten. & à Maldonat. in loc.*

f Cyril, in loc.

Fourthly, that hee might act this miracle at this solemne celebratie: *1 Miraculi potius quod acturus erat, quam conuinij gratia profectus.*

t Job 31. 17.

u Amos 6.

We cannot now feast Christ in his person; but wee may feede him in his ministers, in his members. Inuite therefore the good man, and the poore man, as *1 Job* saith, *If I haue eaten my morsels alone, and the fatherlesse haue not eaten thereof.* As *2 Amos* complained of the rich gluttons in his time, *denouring the lambs of the flocke, and calues out of the stall; drinking wine in bowles, and anointing themselves with the chiefeſt ointments, and singing so the viol: but no man (saith the Prophet) is sorrie for the affliction of Ioseph.* If thou wilt feast Christ inuite the Disciples, inuite *Mary*, the fatherlesse, the widow: for he profeſts openly, *2 whatſoeuer is done vnto the least of my brethren, is done vnto me.*

y Acſta con. 2.  
in loc.

*And when the wine failed.]* Want at a wedding<sup>r</sup> doth intimate the discontentment and vanitie of earthly pleasure, that euen in laughing the heart is sorrowfull, and the end of mirth is heavinesse: *Prouerbs 14. 13. Ecclesiastes 2. 1.*

x Marlorat. ex  
Musculo in loc.

Wee need not dispute curiously<sup>r</sup> whether this want was occasioned either by the pouertie of the parties inuiting, or by the riotous intemperance of the guests inuited, or by the lauiſh negligence of the seruitors, or by the multitude of acquaintance, who came not called, as it is visuall at such meetings: it is enough for vs to know that it came to passe by Gods all-seeing prouidence, that our Saviour might manifest his glorie. For, as it is said of him that was borne blinde, *Iohn 9. Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him:* so neither the master of the feast, nor the guests, nor the seruants offended in that the wine failed;

failed; onely this happened for our good, and Christs glory.

*They haue no wine*] <sup>a</sup> This speech is groundred vpon faith, hope and charitie. Faith, in that she beleueed Christ was able: hope, being througly perswaded Christ was willing miraculously to supply this want. Her words are but three: *vinum non habent*: an indicatiue short narration; not an optatiue long oration. Hereby teaching vs, that albeit in regard of our misery, nothing can be sayd too much; yet in respect of Christs mercy, one word is enough, as being more willing to releuee then wee to request.

Lastly, this is a demonstration of her charity; <sup>b</sup> being solicitous for her good friends, accounting their want her woe. <sup>c</sup> For if one member of Christs mystical body suffer, all suffer with it: and therefore the good Virgine out of <sup>d</sup> sympathy, perceiuing the wine would faile, cried vnto her sonne, *they haue no wine*.

She could not but be full of pittie, who carried in her wombe nine moneths the God of compassion. If a man hold an apple in his hand all the forenoone, he will smell of it all the afternoone. *Mary* did in wombe the father of mercies: her bowels therefore must needs bee very compassionate. <sup>e</sup> *Nam & ante mentem repleuit quam uentrem, & cum processit ex utero, non recessit ab animo*. As *Mary* to Christ, *they haue no wine*; so I to you, the poore haue no corne. For their supply (God be thanked) as yet we need no miracle, but only your mercy. <sup>f</sup> *S. Peter* said to the begging cripple: *Siluer and gold haue I none, but such as I haue that giue I thee. In the name of Iesue Christ; rise vp and walke*. But our <sup>g</sup> liues, if not our lips, vtter the contrary; compassion and pittie haue we none, but goods and corne which we haue, giue we not.

<sup>h</sup> *Julius Caesar* gloried in nothing so much as in pardoning his enemies, and gratifying his friends. Hee did beleuee as a Pagan, but worke as a Christian: but I feare many beleuee like Christians, but liue like Pagans.

L

The

<sup>a</sup> *Jensen, concord, cap. 18.*

<sup>b</sup> *Zepper, rom. 1. in loc.*

<sup>c</sup> *1 Cor. 12. 26.*

<sup>d</sup> *Calvin, in loc.*

<sup>e</sup> *Bernard, ser. 1. Dom. 1. post octau. Epiphani.*

<sup>f</sup> *Acts 3. 6.*

<sup>g</sup> *Hierom. epist. ad Eustochium: s. m. 1. fol. 146.*

<sup>h</sup> *Augustin. epist. 5.*

<sup>i</sup> *Guertera epist. 8.*



The subtil disputant presseth his aduersarie with two premisses, that hee may bring him to an absurd conclusion. Satan is the most cunning sophister, hee doth *premittere duo, delicias & diuicias*. Now wee must denie the first proposition flatly, & distinguish of the second. And this distinction must bee a diuision, and this diuision Christs diuision: *k Diuide pauperibus*, Giue to the poore.

*k Mar. 10. 21.*

*l In the life of Tyndal before his workes.*

Master *l Tyndal* being a diligent Preacher, and a great student, allotted two daies in euery weeke, monday, and saturday, to visit the sicke and to releue the poore, which he termed his owne daies of pastime; a sweete recreation (as *m Ambrose* speaks) in *alieno remedio vulnera sua curare*: To benefit our selues in helping other. In our timewe wee want such women as *Mary*, such men as *Tyndal*, &c.

*m Oras de obitu Theodosij.*

If any shall demaund how *Mary* came by this faith, hope, charity? how she beleued Christ to be God, and able to doe wonders? Answer is made, first, that shee might vnderstand this by *n diuine* reuelation: for *Gabriel* an harbinger of heauen told so much vnto her: *o He shall be great, and shall bee called the Sonne of the most high: and hee shall raigne ouer the house of Iacob for ever, and of his kingdomes shall be no end.*

*n Maldonat in loc.*

*o Luke 1. 32.*

Secondly, *p* by the preaching of *Iohn* the Baptist, openly proclaiming Christ to be the Lambe of God who takes away the sinnes of the world.

*p Theophylact. in loc.*

Thirdly, by the diligent obseruation of Christs doctrine both abroad and at home: for the text saith in the second of *S. Luke*, that *Mary* kept all those sayings and pondered them in her heart, Whereby the way note what an excellent thing it is to marke the words of the Preacher, and safely to lay them vp in our heart as in a treasure house, that as occasion is offered at any time, they may be ready for our vse.

*q Rhem. Fls & Maldonat. in loc.*

*What haue I to doe with thee?* *q* There is some difference betweene the Protestants and Papists about this answer, which seemes exceeding hard and harsh. I will therefore

therefore follow Saint <sup>r</sup> *Augustines* exposition, as an indifferent Iudge berweene both : *Operaturus facta divina non agnoscit viscera humana.*

*What haue I to doe with thee?* To wit, in this businesse. I had mine humane weaknesse from thee : but to worke miracles, is a diuine power ; and therefore why should I respect my mother in matters appertaining to the cōmission of my father? as it is in this daies Epistle, *Let him that hath an office wait on his office.* Hence we may learne, that respect of kindred ought not to be the principal motion in doing our duty, but Gods glory ; neglecting <sup>r</sup> father and mother, wife and children, brethren and sisters, and our owne life, to doe the will of our heavenly father. <sup>r</sup> *Pietatis genus est impium esse pro domino.*

Secondly, this doth shew that <sup>a</sup> God defers our suites vntill his good houre.

Thirdly, Christ answered roughly, least we should account his mother our mediatrix and aduocate. For <sup>r</sup> he foresaw the superstition of popery, making *Mary* the Queene of heauens and assigning greater dignity to the mother, then to the Sonne. For whereas Gods kingdome consists of his iustice and mercy, the <sup>r</sup> Papiſts attribute the greatest part, which is mercy, to *Mary*, making her high Chancellor, and Christ, as it were, chiefe Iustice : so that a poore Client may well <sup>a</sup>appeale from the tribunal of God, to the court of our Lady. The whole Church doth sing,

<sup>a</sup> *Inbe filio  
o felix puerpura  
nostra pians scelera:  
inre matris impera  
redemptori.*

Behold their new *Pater Noster*, answerable to *Bona-ventures Psalter*. It is their owne for the matter, albeit as yet they are in my debt for the manner.

<sup>b</sup> *Mater nostra quæ es in cœlis* <sup>c</sup> *O veram matrem, quæ semper monstrat se esse matrem : melior quàm decem matres,*

L 2

it aq.

<sup>r</sup> *Tract. 8. in Joan. ac de fide & symb. cap. 4*

<sup>r</sup> *Luke 14. 26.*

<sup>r</sup> *Hieron. epist. Marcel. tom. 1. fol. 155.*

<sup>r</sup> *Melanct. in loc.*

<sup>r</sup> *Zepper. in loc.*

<sup>r</sup> *Biel. exposit. can. missæ lect. 80. v. D. Regnold. inolas. lib. 1. cap. 1. & Casander consult. art. 21.*

<sup>r</sup> *Bernardin. in Mariali. Casander vbi supra.*

<sup>b</sup> *Possil. cathol. con. 2. Dom. 3. post. maiuit.*

<sup>c</sup> *Ribera com. in 6. Micha. Num. 15.*

itaq; te matrem laudamus, uti Bonauentura in psalterio virginis ad hymnum Ambrosij.

Sanctificetur nomen tuum] *Nomen tantæ virtutis (inquit d Idiotus) ut ad eius inuocationem cælum rideat, infernus conturbetur: ineffabile suo modo nomen, ut in nomine tuo steterat omne genus, cælestium, terrestrium, & infernorum.*

Adueniat regnum tuum] *Es enim regina, & domina mundi, sicut in eo doctorum paucitas, & indoctorum turba consentit.*

Fiat voluntas tua] *Nam tu potes inbere filium, qui potest omnia; sicut Bonauentura dicit, & Ecclesia docet: & beati, qui timent dominam nostram, & beati omnes, qui sciunt facere voluntatem suam. Panem nostrum quotidianum da nobis hodie.) & Nam ab unâ matre petuntur omnia, quasi filius Christus semper infans esset. h Oculi nostri sperant in te domina, mitte nobis cibum & escam.*

Dimitte nobis cibum & escam] *Es enim mater<sup>i</sup> gratiæ & misericordiæ; regina misericordiæ, &c. Bonauentura, ser. 2. de Maria.*

Et ne nos inducas in tentationem] *Es enim<sup>k</sup> exordium salutis nostræ, <sup>l</sup> quapropter in omnibus pressuris respice stellam mariæ: voca & clama Mariam. Ipsa enim est anchora quâ nauis in mari firmatur. & est nauis quâ homo a tentationû fluctibus liberatur.*

Sed libera nos à malo] *Tu nos ab hoste proteges ac hora mortis suscipe; ut habet ecclesiæ<sup>m</sup> cantus. <sup>n</sup> Ad eam venite omnes qui laboratis, & tribulati estis, & refrigerium dabit animabus vestris. Te<sup>o</sup> precor mitissimam virginû gemmam, ut in tremendo & terribili iudicio me liberes & protegas à pœnis inferni.*

Quia tuum est regnum, potentia, & gloria] *Lam Deo virginisq; matri; sicut communiter in librorum epologo, papicola, virginicola.*

Cum adulatoriè quidam scripsisset de Papa Adriano: Traiectum plantauit, Louanium rigauit, Cæsar autem incrementum dedit: alter homo lepidus subscripsit, Deus interim nihil

<sup>d</sup> D. Morton. apolog. lib. 1. ca. 67. ex Fega. com. in Apocalyp. 12.

<sup>e</sup> D. Fulk in 1 Tim. 2.

<sup>f</sup> Psalter. virgin. Psal. 127. <sup>g</sup> Erasmus col. de peregrinat. religionis ergo. <sup>h</sup> Psalter. virgin.

<sup>i</sup> Bellarmin. de beatitudin. sancti. cap. 17.

<sup>k</sup> Lexicon. theol. Alienstæig. i. verb. Maria.

<sup>l</sup> Bonauent. tom. 3. pag. 390.

<sup>m</sup> Bellarmin. ubi supra.

<sup>n</sup> Bonauent. sicut Chemnitius. 3. part. examin. pag. 149.

<sup>o</sup> Hortius anim. pag. 163.

nihil fecit. Ita quidem ego, si Maria mater nostra, domina nostra, regina nostra, mediatrix nostra, patrona nostra, saluatrix nostra; Christus interim & unicus mediator Dei & hominum nihil pro nobis fecit. Ille mediator est mediatu, mediator dimidiatus; in illius locum Maria successit; illa, illa vocata; innocata velut aduocata.

O woman.] Hence the Montanists and Valentiniens absurdly gather, that Christ was not the Sonne of Mary: yet (as <sup>1</sup> Augustine notes) even the same Euangelist in the same place, calls her againe and againe, the mother of Iesus. Our Sauour happily called her woman, not mother, <sup>2</sup> to signifie that he was greater then her child; that his elect people might acknowledge him to be the Son of God; as they knew he was the sonne of Mary: or <sup>3</sup> woman, because then a widow,

Mine houre is not yet come.] <sup>4</sup> Somereade this clause with an interrogation; Is not mine houre yet come? Am I not yet of sufficient yeeres and discretion to manage my businesse without your direction? The houre is now come, wherein you must obey my commands, as I haue submitted my selfe heretofore to yours.

<sup>5</sup> Other interpret this of his passion, according to that of our Euangelist, Chap. 7. 30. No man laid hands on him, because his houre was not yet come. As if Christs meaning were this: In miracles acted by the finger of God; I haue nothing to doe with thee: but when my weake flesh, which I tooke from thee, shall be crucified, in that houre I will acknowledge you to be my mother. And so wee reade, Iohn 19. 25. Then stood by the Crosse of Iesus, his mother: and when Iesus saw his mother, and the disciple standing by, whom he loved, he said vnto his mother; Woman, behold thy Sonne.

But it is expounded most aptly, that it was not as yet an <sup>6</sup> opportune time to worke the miracle, <sup>7</sup> because the want of wine was not generally perceiued and manifested. It is Gods houre when we most need. <sup>8</sup> Cum omne

carnale consilium & anxilium cessauerint: When all men

p Consule Malacthon, apolog confess. Augustan. Tit. de sanct. innocat.

q Tract. 8. in Ioan.

r Marlor. in loc.

s Maldonat. in loc.

t Greg. Nyss. hom. in Apost. verba; Tunc ipse filius subiiciatur ei, &c.

u August. ubi supra. & Rupertus in loc.

x Theophylact. in loc.

y Chrysost. hom. 21. in Ioan.

z Marlorat. ex Brent. in loc.

a *Psal.* 46. 1.

and meanes are wanting, <sup>a</sup> God is a present helpe in trouble.

b *Pontanus*  
in loc.

This one clause then <sup>b</sup> insinuates our Sauours

Power.  
Prouidence.  
Wisdome.  
Pitie.  
Pietie.

c *Acts* 17.

*Power.*] For no man hath an houre, <sup>c</sup> *Times and seasons are put in Gods owne power only.* Whereas therefore Christ saith, *At one houre*; he doth evidently demonstrate, that he is creator of yeeres, and eternall <sup>d</sup> clock-keeper of time.

d *Dubartas* 1.  
day 1. weeke.

*Prouidence.*] For it came not to passe by fate or fortune, but by disposition diuine; <sup>e</sup> determining from all eternitie, both what, when, and where Christ should suffer and doe.

c *Act.* 4. 28.

*Wisdome.*] Performing this act of wonder in the right *quando*, when it might procure the greatest good to men, and glory to God.

*Pitie.*] For heereby the new married conceiued hope, that he would releue their want in his good houre.

*Pietie.*] Toward his mother, not absolutely denying, but onely deferring her suit for a time. *Nondum venit*: It shall come, though as yet not come:

*His mother said vnto the ministers, Whatsoeuer hee saith vnto you, do it.*] She was not offended or discouraged with Christs answer, but beleueed his word, and submitted her selfe to his will: a notable president of <sup>f</sup> faith and <sup>g</sup> obedience; teaching vs in all afflictions of body and soule, wholly to stay our selues vpon his gracious promises. In a word, it is <sup>h</sup> a good rule to be followed in all things; heare him; in all the workes of thy calling, whatsoeuer he saith vnto thee, doe it; not onely beleuee, <sup>i</sup> but doe.

*And there were standing there six water pots of stone.*] The relation of the miracle it selfe containes in it a most liuely <sup>k</sup> picture of the Church militant, subiect euen in her greatest happinesse to much want and woe: but Christ that keepes Israel doth neither slumber nor sleepe; hee knowes

f *Bullinger.*  
g *Caluin.*h *Zepperus.*i *Pontanus.*k *Melanc. po-*  
*stil. in loc.*

knowes her workes, and in the midst of her wants, euen when she thinks hir selfe forsaken, heares hir prayers, and turnes her water into wine, giuing her a garment of gladnesse for the spirit of heauinesse.

The Fathers and Friers abound with other allegories. He that list may read *August. tract. 9. in Ioan. Bernard. ser. 2. post octau. Epiphan. Rupert. comment. in Ioan. lib. 2. Luther. postil. maior. Dom. 2. ab Epiphan. Ferus ser. 9. Dom. 2. post Epiph. Pontanus bibliothec. con. tom. 1. fol. 222. 223. &c.*

I did alway thinke of glosses, as *Augustine* of graces: *Alter aliquando fructuosus est donis paucioribus sed potioribus, alter inferioribus sed pluribus*: One man edifieth his hearers with many, though meane notes; another with few, but fit; short, but sweet. I passe therefore from the miracle, to the consequent and effect.

*De sancta virginibus, cap. 46.*

The which is twofold:   
 { 1 The manifestation of Christs glory.   
 { 2 The confirmation of his Disciples faith.

Christ in his morales instructed vs to liue well, in his miracles to belieue well. And therefore this fact increasing the Disciples faith, and illustrating his honour, *Omne tulit punctum, quia miscuit utile dulci.*

The Epistle, R o m. 12. 6.

*Be not wise in your owne opinion, &c.*

**S**aint *Paul* exhorts vs in this Epistle, not to hurt, but rather helpe our enemies.

Not to hurt by   
 { Concealing that which is good; as,   
 { Sanctimony: *Be not wise in your owne opinion. Provide things honest in the sight of all men.*   
 { Rendring that which is euill: *vers. 17. Recompence to no man euill for euill: and vers. 19. Avenge not your selues, &c.*



But to help by preferuing

Peace: vers. 18. *If it be possible, live peaceably with all men.* Vers. 20. *If thine enemy hunger, feed him.* Patience: vers. 21. *Be not overcome of evil, but overcome evil with goodnesse.*

m *Prou. 3. 7.*  
*Esay 5. 21.*  
 n *1 Cor. 3. 18.*  
 o *Prou. 29. 20.*  
 p See the life of Cominzeus before his works in English.  
 q *Act. 7. 22.*

r *Reusner, in Symbolis.*

s *Fulgentius lib. 1. mytholog.*  
 t *In specul. vita human lib. 2. cap. 3. & Vignier answer to Baron. pag. 39.*

*Be not wise*] Not in your selues, nor onely wise to your selues; not in your selues and<sup>m</sup> owne conceit. <sup>n</sup> *If any man among you seeme to be wise, let him be a foole, that hee may bee wise.* <sup>o</sup> *Seest thou a man hastic in his matters and haughty; there is more hope of a foole, then of him.* It is recorded as a great fault in Charles, Duke of Burgundie, that he seldom asked, neuer followed the counsell of other. On the contrary, *Moses, a man & learned in all wisdom of the Egyptians, and mighty both in words and deeds, obeyed the voice of his father in law Iethro, doing according to his aduice: Exod. 18. 24. Saul harkned vnto the counsell of his seruant: 1 Sam. 9. Agamemnon in Homer, wished for ten Nestors. Alexander Senerus neuer determined any thing of moment, without twelue or twenty iudicious Lawyers. It is a great part of wisdom, yea the first entry to knowledge, scire quod nescias; not to be too wise; or in our opinion so wise, that wee neglect others help. The Pope in this respect (as<sup>r</sup> Roderigo, Bishop of Zamora well obserues) is most vnfortunate. For though hee hath all things at command, yet euermore stands in need of one thing, to wit, a faithfull counseller.*

The Romans at this time being Lords of the world, were puffed vp exceedingly with the greatnesse of their gifts, and largnesse of their Empire: Paul therefore did often (as *Cbryostome* notes) inculcate this exhortation, in this Chapter twice, that it might be remembered once.

The men of England, yea the women of England, abusing the great light of the Gospell, and long peace, are growne so wise, that many will take vpon them to teach euen their most learned teachers: and therefore we must againe

again and againe preach and presse this one lesson: *Be not wise in your owne opinion.* Let no man presume to know more then is meete for him to know; but so iudge of himselfe that he be gentle and sober, according as God hath dealt to euery man the measure of faith.

Or as <sup>u</sup> other expound it; Be not wise to your selues: but as <sup>x</sup> Salomon speaks, *Let thy fountaines flow forth, and the riuers of water in the streets:* according to the measure of grace, proceeding from the fountaine of goodnesse, communicate thy wisdom to other, hide not thy talent.

<sup>u</sup> Ambros. & Geron. in loc.  
<sup>x</sup> Prou. 5. 16.

To one is giuen by the Spirit the word of wisdom, *tanquam luminare maius*; vnto another the word of knowledge, *tanquam luminare minus*; vnto another prophetic, vnto another faith, vnto another diuersitie of language, *tanquam stelle*, as starres in the firmament of the Church. Our light then must shine before men, and we must waste our selues for the good of such as are in Gods house. *The candle must not be put vnder a bushell, but on a candlesticke.* *Scire summi nihil est, nisi te scire hoc sciat alter.* If thou wilt only be wise to thy selfe, thou shalt at last turne foole. For as water standing still is soone puddle: <sup>a</sup> so the gifts of the minde not employed are impayred. <sup>b</sup> *Africanus* said truly, that vse begat wisdom:

<sup>y</sup> *Augustin.*  
confess. lib. 13.  
cap. 18.

<sup>x</sup> Mat 5. 15.

<sup>a</sup> *Plutarch, de non latendo.*  
<sup>b</sup> *Aul. Gel. lib. 13. cap. 8.*

*Usum me genuit, mater peperit memoria.*

Let vs not then inclose truth and the knowledge thereof, it is common. If we make it priuate, wee shall be deprived of it. As <sup>c</sup> *Augustine* sweetly: *Non licet habere priuatam, ne priuemur ea.* <sup>d</sup> When Christ ascended vp on high, he gaue gifts to men, among other the gift of <sup>e</sup> wisdom, for the gathering together of the Saints; for the worke of the ministerie, for the building vp of his mystical body. Wisdom then is not giuen only for thy selfe, but for other, among therest <sup>f</sup> euen for thine enemies, that the Lord God might dwell among them.

<sup>c</sup> *Confess. lib. 12. cap. 25.*  
<sup>d</sup> *Ephes 4. 8.*  
<sup>e</sup> *1 Cor. 12. 8.*

<sup>f</sup> *Psal. 68. 18.*

Secondly, we may not conceale our sanctimonie. *Prouide things honest in the sight of all men* ] as *Paul* expounds  
*Paul.*

g 1 Cor. 10. 32.

h Marlorat. ex

Calwin, in loc.

Paul, & Give none offence neither to the Iewes, nor to the Grecians, nor to the Church of God. <sup>h</sup> For as a man must haue care of his conscience before God; so likewise of his credit before men.

Before men, but not before God, as the vaine-glorious hypocrites, Herod within, Iohn without, painted tombes, as Christ aptly: *Sepulchra quasi semipulchra, exterius munda, interius factida.*

Before God, but not before men; as the male-content and vndiscreet professor, by whose euill example the name of God is often <sup>i</sup> blasphemed.

Some  
prouide  
things  
honest

Neither before God nor men: as the shamelesse ruffins and Atheists of the world, whose <sup>k</sup> glory is their shame, <sup>l</sup> delighting in doing euill, and boasting of iniquitie; reputing dishonestie no dishonour, but the top of their gallantry. So Saint <sup>m</sup> Augustine writes of himself before he was a saint: *Ubi non suberat quò admissò equarer perditis, fugebam me fecisse, quod non feceram, ne viderer abiectior, quò eram innocetior.*

i Rom. 2. 24.

k Philip. 3. 19.

l Prov. 2. 14.

m Confess.

lib. 2. cap. 3.

n Luke 1. 6.

Both before God and men; as <sup>n</sup> Elizabeth and Zacharie, who were iust before God, and vnreprovable before men: so must euery Christian abstaine, so farre as hee can, <sup>o</sup> from all appearance of euill: <sup>p</sup> yet this honest care of our cariage must not be to please men, but only to praise God. As <sup>q</sup> S. <sup>r</sup> Peter interprets S. Paul: *Hanc your conversation honest, that they which speake euill of you, as of euill doers; may by your good workes, which they shall see, glorifie God in the day of the visitation.* Let your light (saith Christ) shine before men; not onely that they may see your good workes, but also that seeing, they may glorifie your father which is in heauen. <sup>t</sup> *Ut hoc ipsum quod homo per bona opera placet hominibus, non ibi finem constituat, ut hominibus placeat, sed referat hoc ad laudem Dei, & prop-*

o 1 Thess. 5. 22.

p Theophylact. in loc.

q 1 Epist. 2. 12.

t August. lib. 1. de ser. Dom. in mont.

terca

*terea placent hominibus, ut in illo glorificetur Deus.*

As wee may not conceale from our enimie wisdom and knowledge which are good : so much lesse render euill. *Recompence to no man euill for euill.* ] A Magistrate may punish a malefactor, and so *pro malo culpa*, render *malum poena*. <sup>1</sup> But this is not to recompence euill for euill, but good for euill : because corrections are directions, as well to the seer as sufferer : <sup>2</sup> the flesh is destroyed, that the spirit may be saued. A Magistrate then may render euill for euill : but a priuate man out of a priuate grudge, may not auenge himselſe, but rather *give place to wrath*.

f Aquin. in loc.

c 1. Cor. 5. 5.

The which may be construed of } Our owne wrath.  
Aduersaries anger.  
Gods iudgement.

Of our owne wrath, as <sup>u</sup> Ambrose : *Resiste ira, si potes ; cede si non potes*. An hastie<sup>r</sup> cholericke man is like one that dwels in a thatched house, who being rich in the morne, through sudden fire is a begger ere night. It is extreme follie to doe any thing in furie ; but wisdom to give place and space to wrath. It was an excellent decree of <sup>y</sup> Theodosius, enacted by the counsell of *S. Ambrose*, that execution after a seuer sentence should be deferred thirtie daies : *ut ira decocta, durior emendari possit sententia*, that all heat of contention allaied, if need require, the severitie of the censure might be qualified and moderated.

u Offic. l. 1. c. 21  
x Bonavent. dicta salutis, ca. 5.

y Reusner. in Symbolis, & Tilman in loc.

Secondly, this may be construed of our <sup>z</sup> aduersaries anger : for as <sup>a</sup> thunder and gunnes hurt not any thing which yeelds vnto their furie, but only that which is hard and stiffe ; so the raging and roring of our foes are best quelled by patience. Turne to the brauling curre, and he will be more fierce ; but ride on neglecting him, and hee will soone be quiet. You may turne the prouerbe :

z Aus fugiendo, aut permit-  
tendo : Hieron. in loc.  
a Mart. in loc.

*Veteremini iriam ferendo vitas nouam.*

Thirdly, this may be construed of Gods iudgement, and that <sup>b</sup> most fitly : for to God onely vengeance be-  
longs,

b Theophylact. Aquin. Luther. in loc.

in betag

c Rom. 3. 5.  
d 1. Pet. 5. 7.

e Whitaker a-  
gainst Rey-  
nolds the Pa-  
pist.

f Aquin, &  
Tilman, in loc.

g Rom. 13. 1.

h Where  
within tenne  
yeeres fixe  
thousand gen-  
tlemen haue  
beene slaine,  
as it appears  
by the Kings  
pardons: vide  
les ombres des  
defuncts seurs  
de Villemor &  
de Fontaines  
pag. 46.

i Exhortat. ad  
milites Templi,  
cap. 2. fol. 401.

k Augustin.  
epist. 5.

l Baron. annal.

Tom. 9. fol. 5.

m Martiorat ex  
Caluin, in loc.

longs, and he will auenge our cause. The malicious man  
in reuiling thee, doth <sup>c</sup> treasure vp wrath against the day  
of wrath, and therefore giue place to Gods wrath: <sup>d</sup> *Cast*  
*all your care on him, for he careth for you.*

Yea but may we not complaine to the Magistrate for  
redresse of iniuries? yes surely: for he is Gods lieutenant  
on earth, and therefore the vulgar Latine, *vosmet ipsos de-*  
*fendentes*, is insufficient, \*as our Diuines haue well ob-  
serued: and the Rhemists haue well mended it, reading  
as we doe, *renenge*, or, *auenge not your selues*. For we may  
be so wise as serpents in defending our selues, howsoe-  
uer so innocent as doves in offending other. <sup>f</sup> Hee that  
commits his cause to the Magistrate, giues place to di-  
uine iudgement: for all superiour powers are <sup>g</sup> Gods  
ordinance: but whosoever auengerh his owne quarrell,  
steps into the Princes chaire of estate, yea Gods owne  
seat, dethroning both, and so disturbes heauen and  
earth.

Here then is no place for duell; a fault (as it is vsed  
in England, the Low Countreies, especially <sup>h</sup> France, for euery  
punctilio of honour falsely so called) against not onely  
the rules of reason and religion (as <sup>i</sup> Bernard notably:  
*Quis hic tam stupendus error, quis furor hic tam non feren-*  
*dus, nullis stipendijs militare nisi aut mortis aut criminis? Nam*  
*occisor lethaliter peccat, & occisus aternaliter perit*) but  
euen against the first principles of that Art.

As a Christian may warre in <sup>k</sup> loue, so a Christian must  
iarge in loue; so contend with his aduersarie before the  
lawfull Iudge, that the partie cast in the suit may bee  
bettered, if not in his money, yet in his manners, and Sa-  
tan onely conquered: <sup>l</sup> *Vi qui vincitur; simul vincat; &*  
*vnus tantummodo vincatur Diabolus.* <sup>m</sup> Otherwise when  
we sue for our right out of rancor and malice, wee com-  
mit not our cause to God and his deputie the Prince, but  
make them both our deputies, our instruments of re-  
uenge; the which is such an horrible crime, that Paul  
calles it a *mysterie of iniquitie*, 2. Theff. 2. 7. I say, this se-

cret

cret exalting of our selues aboue all that is called God, vsing Soueraignes as seruants in our priuate quarrels, is to play the Diuell and the Pope.

We may not then dissemblingly, but simply giue place to wrath. An hard saying, and therefore *Paul* doth sweeten it with a louing tearme, ἀγαπᾶν, dearly beioued: as if hee should speakethus, It is my loue, that I write so much against malice; not for your hurt, but for your eternall good. If you will not beleue me, beleue God himselfe, who saith in his holy word, *Vengeance is mine, I will repay (saith the Lord).*

God doth reuenge the quarrell of his children vpon the wicked in this, and in the world to come. In this life, so the children who mocked his Prophet *Elisba*, were rent in peeces with beares, 2.King.2. So when Hierusalem had killed the Prophets, and stoned such as preached vnto her, Almighty God was wroth, and sent forth his warriers, and destroyed these murtherers, and burnt vp their city: Matth. 22.7.

Three shamelesse ruffins accused *Narcissus*, a reuerend and holy Bishop, of a most hainous crime; confirming their accusation with imprecation: the first wished if it weere not so, that he were burnt: the second, that hee might die of the iandise: the third, that hee might lose his eyes. And afterward in proceesse of time, the first had his house set on fire in the night, and hee with all his family was burnt: the second had the iandise from the crowne of his head, to the sole of his foote, whereof hee died vncomfortably: the third, seeing what was befallen these twaine, repented, and confessed the conspiracy; yet for all that he lost his eyes.

Earle *Godwin* swearing at table before the King, that hee did not murther *Alfred*, after many words in excusing himselfe, said; So mought I safely swallow this morfell of bread, as I am guiltlesse of the deede. But so soone as he had receiued the bread, forthwith hee was choaked.

▪ Erasmus & Marigr in loc.

▪ Deut 32.35.  
Heb. 10.30.

▪ Euseb. histor. lib. 6. cap. 8.

1. Langues. chr. fol. 196.

What



\* *Psal.* 35 1.

\* *Augustin. de  
fide & operibus  
cap. 15.*

\* *Theophylact.  
in Matth. 12.*

\* *Luke* 2. 29.

\* *Psal.* 91. 8.

\* *Heb.* 10. 31.

What need we looke so farre? the confounding of the *Spanish Armado*; the defeating of so many cruel treasons against our late *Queene of blessed memory*; the frustrating of that hellish *Gunpowder Treason*, are plaine demonstrations that vengeance is Gods, and that hee will repay; that hee doth <sup>r</sup>plead the cause of his seruants, against such as strue with them, and fight against such as fight against them.

Again, God rewards the wicked in the worlde to come; Depart from me ye cursed into everlasting fire, prepared for the diuell and his angels. For I was an hungred, and ye gaue me no meat; I thirsted, and ye gaue me no drinke, &c. If they shall be punished who did no good, how shall they be tormented who render euill to the members of Christ? If negligent *Dines* be tortured in hell, for omitting onely the works of mercy, what shall become of violent *Dines*, for committing the works of cruelty?

\* Some sins are punished only in this life, as poore *Lazarus*, & that incestuous Corinthian. Other only in the life to come, as the rich Glutton, who while he liued, had the world at will. Other are both tortured in this life and tormented in the next; as the filthy Sodomites, who for their burning lust, had heere *sulphureum ignem*, and shall haue there, *gehennalem ignem*. Or as *Saluianus*, lib. 1. de gubernat. Dei, God sent vpon them in this life, *Gebennam, & cælo*.

Wherefore seeing Almighty God doth reuenge our quarel, either immediately by himselfe, or mediately by his ministers and warriors, euen all his creatures in heauen and earth; it is both faithlesse and fruitlesse for our selues to right our selues. It is faithlesse not to beleue that the Lord wil deale with vs according to his word, who promised by the mouth of his holy<sup>a</sup> Prophet: *With thine eyes shalt thou behold and see the reward of the ungodly*. Fruitlesse, for as much as it is a y fearefull thing to fall into the hands of the liuing God, whose little finger is heauier then our whole hand.

If

If it be possible, so much as in you is, live peaceably with all men] We must seeke peace, yet vnder these conditions; If it be possible, and as much as in vs is. For wee cannot haue peace with some men; and we may not haue peace in some matters. See Gospell on all Saints, and ser. on the first Lesson for the next Sunday, ioined to the Gospell and Epistle.

If thine enemy hunger, feed him] There are degrees of loue; <sup>2</sup> Doe good to all men, especially to them which are of the household of faith. Among the faithfull, the neereſt ought to be dearest vnto vs; a wife, father, childe, allie, neighbour, friend, is to be respected more (*ceteris paribus*) then a stranger or an enemy: yet in case of necessity, thou must feed thy foe, blessing him that did curse thee. By the ciuill lawes, he that bequeathes a man nourishment, intends hee should haue bed and boord. apparell and dwelling. <sup>3</sup> *Alimentis legatis, cibaria & vestitus & habitatio debentur.* <sup>b</sup> In like sort, God enioining vs in his Testament and last will; to feed our enemies, includes also, that we must harbour them, and cloath them, and according to their seuerall necessities, euery way releue them.

In so doing, thou shalt heape coales of fire vpon his head] I finde two constructions of these words; one bad, another good. It is a senselesse sense to say by well doing, thine enemy not deseruing it, thou shalt heape coales of fire vpon his head; encrease Gods heauy iudgements against him. Our Apostles intent is to moue men vnto charitable works euen toward their enemies: heereby to do them good, and to purpose the same. But if that were the meaning, Paul should teach vs how to be reuenged; and in shew of doing kindnesse, to worke mischief, pretending good, intending euill.

The better construction is; In so doing thou shalt either confound, or conuert thine aduersary. <sup>d</sup> Confound him in his conscience, making him acknowledge, that thou art more religious, and more nobly minded then himselfe

2 Galas. 6. 10.

<sup>a</sup> *Leges, quos nos habes 234 de, verb. significat.*  
<sup>b</sup> *Martyr in loc.*

<sup>c</sup> *Theophylact. Aquina. & Tileman. in loc.*

<sup>d</sup> *Caluin. in loc.*

<sup>a</sup> 1 Sam. 24. 18

<sup>f</sup> Hieron. in loc.  
<sup>g</sup> Cant. 8. 6.

<sup>h</sup> Aquin. en  
Augustin in loc.

<sup>i</sup> Rom. 8. 37.

<sup>k</sup> Martyr in loc.

<sup>l</sup> Theophylact.  
in loc.

<sup>m</sup> Epist. 54.

himselfe. So when Saul vnderstood of Davids honest and honourable cariage toward him, instantly brake forth into this ingenuous confession; <sup>e</sup> *Thou art more righteous then I, for thou hast rendred mee good, and I have rendred thee euill.* Or else thou shalt conuert him to thy selfe. For <sup>g</sup> *loue is strong as death, the coales thereof are fiery coales, and a vehement flame.* There is no greater prouocation to loue, then preuention in loue. <sup>h</sup> *Nimis enim durus animus, qui delectionem, et si nolebat impendere, noluit rependere.* Kind respect to thy foe, shall blow the coales of his affection, and inflame his loue toward thee.

*Be not overcome of euill*] We must haue patience, when we cannot haue peace; so we shal be <sup>i</sup> more then conquerours, ouercomming without resistance, which is the <sup>k</sup> most noble kinde of victory: or overcome euill with goodnesse; that is, make the wicked good by thy good example. <sup>l</sup> *Probum ex improbo recde.* For as <sup>m</sup> *Augustine* from *Seneca*, *dislegendi sunt mali, ut non sint mali.* We must manifest our loue to the wicked, in winning them to God, not in fostering or flattering them in their folly.

### The Gospell. MATTH. 8. 1.

*When he was come downe from the mountaine, &c.*

**D***owne from the mountaine*] <sup>n</sup> From the mount of heauen, into this valley of earth; as a Physitian to cure our leprosies. <sup>o</sup> Or from the mount of the law, to the plaine of the Gospell. <sup>p</sup> Or from the mount of contemplation, vnto the field of action. <sup>q</sup> Or hee came downe from the mountaine, first instructing his disciples, & after, descending to the capacities of the people. <sup>r</sup> Teaching al teachers heereby, to deliuer high points vnto the learned, and plaine principles to the simple. *Doctores ascendunt in montem, ubi perfectioribus excellentia precepta; descendunt autem, cum inferioribus leniora demonstrant.*

*Behold*

<sup>u</sup> Haymo apud  
Thom. in loc.

<sup>v</sup> Cofter. com. 3.  
in loc.

<sup>w</sup> Fernu, ser. 4.  
in loc.

<sup>x</sup> Origen. hom.  
5. in Mat. 8.

<sup>y</sup> Haymo vbi  
sup. & Acof. 4.  
com. 2. in loc.

*Behold a leper.*] In Christ, preaching and practise meet together. So soone as he had said well, <sup>t</sup> he proceeds for the confirmation of his doctrine to do well; acting good workes and great workes; good workes of mercie, great workes of miracle: of mercie, in helping; of miracle, in healing a leproous man present, and a pallsie man absent. Intimating hereby, that it is not enough to talke of Gods waies, except we walke in his paths; and manifesting himselfe to the world, that hee was the Messias of the world. As if he should argue thus; If you belecue not my words, <sup>t</sup> yet credit me for my wonders. *" I make the blinde to see, the deafe to heare, the lame to goe. I cure all kinde of diseases, euen with the least touch of my finger, and least breath of my mouth. I heale the leper, I heare the Centurion*

The leper was a Jew, the Centurion a Gentile; the leper poore, the Centurion rich; the leper a man of peace, the Centurion a man of warre. <sup>x</sup> Insinuating hereby, that God is no <sup>r</sup> accepter of persons; but that his benefits indifferently belong to men of all nations and all fashions.

*In <sup>z</sup> Christ there is neither Jew nor Grecian, neither bond nor free.*] Yet Christ did first cure the Jew, then the Gentile. For saluation was offered, <sup>a</sup> first, to the Lewes; hee touched the Jew, but cured the Gentile with his word. <sup>b</sup> Hee visited Ierusalem in his owne person, but healed other nations by the Preachers of his Gospell.

In the leper } Weaknesse of his bodie: *sicke, and sicke of a leprosie.*

2. things are remarkable: the }  
 Vertues of his minde: }  
 Faith.  
 Adoration.  
 Wisdome.  
 Patience.  
 Confession.

In Christ also two things }  
 are to be considered: his }  
 Mercie; that would so readily.  
 Might; that could so easily cure this distressed lazer.

M

A

*t* Christ. & Hieron. in loc.

*t* Iohn 5. 36.  
*u* Matt. 11. 5.

*x* Culman. & Hemingius in loc.  
*y* Acts 10. 34.

*z* Gal. 3. 28.

*a* Acts 13. 46.

*b* Rupertus in loc.

c *Jhn* 5. 14.  
d *Thom* 3. part.  
quest. 14. art. 4.  
c 2 *Sam.* 4.

f *Hemingius*  
in loc.

g *Leuit.* 13.

h *De vita Christi*  
fis. part. 1. cap.  
41.

i *Rom.* 10. 17.

k *Ferns serm.* 1.  
in loc.

l *Rom.* 8. 28.

m 2 *King.* 5.

A leper] All weaknesse originally proceeds from wick-  
kednes; <sup>d</sup> either from some defect in our conception, or  
disorder in our conuersation: as *Mephibosheth* had <sup>e</sup> his  
lamenesse by falling from his nurse; so euery man his sic-  
kenesse by falling from the Lord. Christ, who was free from  
sinne, was also free from sicknesse: but vnto men, carying  
about them bodies of sinne, diseases are as it were a <sup>f</sup> ser-  
mon from heauen, wherein Almighty God accuseth of  
sins, and shewes his wrath against sinners.

But the condition of a leper, as wee reade in the <sup>g</sup> law,  
was of all other sicke, most insupportable. First, hee must  
liue alone, seperated from the fellowship of Gods peo-  
ple, as vnworthy to come into cleane company. Second-  
ly, he did weare foure markes to be knowne by; his gar-  
ments torne, his head bare, his mouth couered, and hee  
must cry; I am vncleane, I am vncleane. For grieve where-  
of, assuredly some pined away; being forlorne in their  
sorrow, destitute of all good comfort and company. Yet  
this leper indued with a liuelie faith, is not hopelesse,  
howsoeuer haplesse. For hee comes, and saith vnto the  
great Physitian of the world; *Lord, if thou wilt, thou canst*  
*make me cleane*: though he knew that his sicknesse in the  
worlds eye was incurable, yet he did beleue that vnto  
God nothing is impossible. He felt his owne miserie to  
be great, yet hoped Christs mercy was more great: and  
therefore comes vnto him (as <sup>h</sup> *Ludolphus* aptly) *Non tam*  
*passidus corporis quam fide cordis*: If thou wilt, thou canst.  
A strong faith in a weake body.

Faith comes by <sup>i</sup> hearing: and the reason why this le-  
per extraordinarily desired to heare Christ, and heare of  
Christ, was his vncleane disease: <sup>k</sup> so that the weaknesse  
of his body, brought him vnto the Physitian of his soule.  
Note then here with <sup>l</sup> *Paul*, that all things happen for the  
good of such as are good. It was good for *Danid* that hee  
was in trouble; good for <sup>m</sup> *Naaman* that he was a leper;  
for his vncleannesse brought him vnto the Prophet, and  
the Prophet brought him vnto the sauing knowledge of  
the

the true God. It was good for *Paul* that he was buffeted by Satan, for otherwise peradventure through abundance of reuelations he would haue buffeted God.

Of all herbes in the garden (as one wittily) Rew is the herbe of grace. Many times our woe doth occasion our weale: for as pride doth breed sores of salues, so faith on the contrary doth often make salues of sores, altogether renouncing her owne merit, and wholly relying vpon Christs mercy. *Tanto desiderantiùs ad Christum contendit, quod suam indignitatem & immunditiam probe sentiret*: as *n* *Luther* and *o* *Ferus* accord in this; and that so truly, that as a Papist said; If *Bonauentura* had not been a Romish Saint, he would haue been reputed an asse: So the Protestant, if *Ferus* had not been a Romish asse, he might haue proued in the Church a renowned Saint.

*n* *Posit, maior in loc.*  
*o* *Vbi supra.*

The second vertue to be considered as a fruit of his faith, is adoration; *p* a spirituall fee for a spirituall physician: as the bodily Doctor must be payed, so the ghostly prayed. He therefore worships Christ, and that with all

*p* *Thomas ex Chrysost. in loc.*

humblenes of  
Thought.  
Word.  
Deed.

He comes to Christ as a vassall to his Lord: *Domine non tanquam ad dominum titulare, sed tanquam ad dominum intellare*: If thou wilt thou canst. Out of the abundance of the heart the mouth speaketh: and therefore beleeuing in his heart that Christ was the Lord, willing and able to help, confesseth it also with his mouth: If it be for my good, I am sure thou wilt: and I beleue thou canst, attributing all to Christs might and mercy, nothing to his owne either worth or woe.

Vttering this also with humble gesture. For, as *S. 9 Mark* reports, hee kneeled, and as *S. 1 Luke* he fell on his face: teaching vs in prayer to fall down and kneele before the Lord our maker. Hee that worships God irreuerently, shewes himself not a Christian but a *Manichee*: who thought God made the soule, but not the body.

*q* *Cap. 1. 40.*  
*r* *Cap. 5. 12.*

*f* *Diaz. con. 3. in l. c.*  
*t* *Augustin. hares. 46.*



\* Chrysost. &  
Theophylact. in  
loc.

Thirdly, note the lepers wisdom who did observe  
\* Place: not pressing to Christ on the  
mount, but expecting him in the  
valley.

Circumstances of.

Time: not interrupting Christ in his  
sermon, or disturbing his auditory.  
Person: speaking in a succinct stile:

*Lord, if thou wilt, thou canst make me cleane.* Giving vs to  
vnderstand, that in suing vnto men which are wise, and in  
praying to God who is wisdom, we need not vse many  
but pithy words. See Gospell, Dom. 2, quadrages.

\* Matth. 6. 33.

\* Ferrus ser. 5.  
in loc.

The fourth vertue is his patience, who was content,  
notwithstanding his extreame misery, to stay Gods lei-  
sure, and Christs pleasure. \* First, seeking the kingdome  
of God, and the desiring that other things might be cast  
vpon him. \* In the first place giuing God glory, *Lord if  
thou wilt, thou canst.* In the second, praying for his owne  
good: *Make me cleane*; not as I will, but as thou wilt O  
Lord: prescribing neither the time when, nor place  
where, nor manner how, but referring all to Christ, pos-  
sessing his soule with patience.

† Zepper. in loc.

The last vertue to be regarded in this leper, is confes-  
sion. He knew the Pharisees hated & persecuted all such  
as confessed Christ: yet he calles him Lord, and worships  
him as a Lord, and proclaimes him in the presence of  
much people to bee the Lord. It is well observed, that  
Gods omnipotent power and infinit mercies are the two  
wings of our deuotion, whereby faith in the midst of all  
trouble mounts into heauen. Here the leper acknowl-  
edged openly Christs omnipotency: <sup>a</sup> for hee saith not,  
intreate God, to make mee cleane; but, *if thou wilt, thou  
thy selfe canst*; and therefore thou art the very Christ:  
neither doth he <sup>a</sup> doubt of his mercy, <sup>b</sup> for hee saith not  
make me cleane, but, *if thou wilt, make me cleane.* <sup>c</sup> It is e-  
nough to shew my need, I commit thereto thy cure, to  
thy care. Thou canst doe whatsoeuer thou wilt, and thou  
wilt do that which shal be most for my good & thy glory.

This

\* Chrysost. &  
Theophylact. in  
loc.

\* Ambros. lib. 5.  
in Luc.

\* Ludolphus  
ubi supra.

\* Coster. expli-  
cat in loc.

This may teach vs how to confesse our wickednesse to God, as also to professe his goodnesse vnto men. Our wickednesse vnto God : for as *Seneca* truly, *Prima sanitatis pars est velle sanari* : The first step vnto health is to be desirous of helpe. <sup>d</sup> *Ipse sibi denegat curam, qui suam medico non publicat causam*. Our sinnes are a spirituall vncleannesse and leprosie, defiling the whole body, making our eies to lust, our mouth to curse, our tongue to lie, our throat an open sepulchre, our hands nimble to steale, our feet swift to shed blood. It is therefore necessarie we should manifest vnto Christ our sores, that he may see them, and search them, and salue them.

d *Augustin.*  
epist. 188.

Againe, by this example we may learne to professe the faith of Christ openly, though the Kings of the earth stand vp, and the rulers take counsell against the Lord, and against his anointed. Other happily thinke so, but dare not say so. Some peradventure say so, though they thinke not so : but I belecue as I speake, and speake as I belecue : Lord if thou wilt, thou canst make mee cleane.

c *Psal. 2. 2.*

Hitherto concerning the Patient : I come now to the Physitian, in whom two things are obseruable :

1. His mercie, who would so readily.
2. His might, who could so easily cure such an incurable leprosie.

*And Iesus put forth his hand.*] He granted that cheerefully, which the leper desired earnestly. The leper said, *If thou wilt*, and Christ answereth, *I will* ; and as I will, I say, *be thou cleane* ; and as I say, I doe ; *his leprosie was immediately cleansed* : he spake the word, and it was done ; hee commanded, and it was effected, euen with a little mouing of his lips, and touch of his finger.

Here then is comfort for the distressed soule : The leper cals, and Christ heales him ; the Centurion comes, and Christ helps him. Other Physitians are deceiued often themselues, and often deceiue others ; and therefore we venture much, when we trust them a little. The best physicke (as one said) is to take no physicke : but if wee

f *Psal.* 50. 15.  
g *Matt.* 11. 28.  
h *Ludolph.* 7bi  
*supra.*

commit our cause to this heauenly Doctor, our venture is without all peradventure : for hee cureth all that <sup>f</sup> call vpon him, and <sup>g</sup> easeth all that come vnto him.

*Iesus put forth his hand and touched him.* <sup>h</sup> *Extendens manum suam] quod fuit liberalitatis contra auaros : tetigit eum] quod fuit humilitatis contra superbos : dicens volo] quod fuit pietatis contra inuidos : mundare] quod fuit potestatis contra incredulos.*

It was vnlawfull to touch a leper, as we finde, *Leu.* 14. In that therefore Christ touched here this leper, he shewes himselfe to be greater then *Moses* aboue the law. When *Elisha* cured *Naaman*, hee did not put his hand on the place, because hee was subiect vnto the law ; but Christ touched this leper as being Soueraigne of the law. So *Chrysostome*, *Ambrose*, *Theophylact*, *Ludolphus*, and almost all other vpon the place.

i *Posit.* in loc.

Secondly, note with <sup>i</sup> *Melancthon*, that morall duties are to be preferred before ceremoniall offices; and therefore Christ neglects a ceremonie to saue his brother, and that according to Gods owne commandement, <sup>k</sup> *I will habere mercie, not sacrificie.* The best glosse vpon the Gospell is faith, and the best exposition of the law is loue. <sup>l</sup> Christ therefore did offend the sound of the law, but not the sense.

k *Osai* 6. 6.

l *Thomas ex Chrysost.* in loc.

Thirdly, this intimates that Christ was *homo verus*, and yet not *homo merus* ; a very man in touching, but more then a meere man in healing with a touch. <sup>m</sup> *Ambrose* pithily : *Volo dicit propter Fotinum, imperat propter Arium, tangit propter Manicheum* : Hee did touch the leper to confute *Manicheus*, denying him to be very man; he did vse the imperatiue moode, *be thou cleane*, to confound *Arius*, denying him to be very God.

m *Lib.* 5. in *Luc.* cap. 1.

n *Maldonat.* in loc.

Fourthly, obserue with <sup>n</sup> *Cyrillus* of Alexandria, the preciousnesse of Christs humanitie, the which vnited vnto the Godhead, is the sole salue of all our sores ; his rags are our robes, his crying our reioicing, his death our life, his incarnation our saluation.

Fifthly,

Fifthly, with <sup>o</sup> *Aguine*, to demonstrate, that himselfe and none other cured him, because himselfe and none other touched him.

o *Ex Chrysost.*  
 & *Iansen. con-*  
*cor. cap. 44.*

p *In loc.*

q *Origen.*

r *Possil. cathol.*  
*con. 1. in loc.*

f *Pren. 31. 20.*  
 t *Eccles. 4. 31.*

u *Lib. 4. contra*  
*Marcion.*  
 x *Thomas &*  
*Chrysost. in loc.*  
 & *Ludolphus*  
*ubi supra.*  
 y *Hieron. expo-*  
*sit. prior. in c. 1.*  
*ad Galatas.*

z *2. Tim. 3. 5.*

a *James 4. 15.*

b *Act. 17. 28.*

Sixthly, with <sup>p</sup> *Caluin* and *Marlorat*, Christs humili-  
 tie, who did vouchsafe not only to talke with the leper,  
 but also to touch the leper. ¶ According to this exam-  
 ple, we must learne not to loath any Lazarus, as the rich  
 Glutton in the Gospell, but rather (as it is reported of  
<sup>r</sup> *Elizabeth*, the Kings daughter of Hungarie) to make  
 medicines for his maladies, and plaisters for his wounds:  
 in humanitie to releue the distressed, in humilitie to  
 kisse the very feet of the poore. As Christ stretched out  
 his hand to the leper, <sup>t</sup> so wee should put forth our hand  
 to the needie. *Let not thine hand* (saith the <sup>t</sup> *Wise man*) *be*  
*stretched out to receive, and stint when thou shouldest giue.*

Lastly, with <sup>u</sup> *Tertullian* and <sup>x</sup> other, how Christ in this  
 action respected not the letter, but the meaning, which  
 is the soule of the law. The Scriptures are not <sup>y</sup> *in superfi-*  
*cie, sed in medulla*; *non in verborum folijs, sed in radicera-*  
*tionis.*

Now the reason of the law forbidding the cleane to  
 touch vncleane, was, lest hereby they should be polluted.  
 But Christ could not be thus infected; he therefore tou-  
 ched the leper, not to receiue hurt, but to giue helpe: so  
 the text of <sup>z</sup> *Paul* is to be construed; *hos denota.*

The Nouice may not be familiar with an old subtrill  
 fox, but a iudicious Diuine may confer with an heretike,  
 not to peruert himselfe, but to conuert his aduerfarie:  
 Christ may touch a leper, if it be to heale him; and the  
 Minister of Christ may teach an heretike, if it be to win  
 him, and not to wound the truth.

*I will, be thou cleane.*] *I will,* (<sup>a</sup> If God will) is the stile of  
 man: our will being subordinate to Gods eternall de-  
 crees, in <sup>b</sup> whom we liue, and moue, and haue our being.  
 But, *I will,* is the stile of God only, who doth whatsoeuer  
 pleaseth him, in heauen, in earth, in sea: *Psal. 135. 6.* The  
 commanding terme then, *I will,* and imperatiue moode,

c *Inf. Martyr.*  
*Athanas. &*  
*reliqui fere Pa-*  
*tres, vii Mal-*  
*donat. in loc.*

be thou cleane, (except we reade the text with the spectacles of *Arius*) <sup>e</sup> evidently proue, that Christ is God Almighty.

And immediatly his leprosie was cleansed.] This amplifieth exceedingly Christs greatnesse and goodnesse: first, in that he cured this vncleane person thorowly, then in that he cured him quickly; for in all our suits vnto men, we desire two things; especially, that they deale soundly and roundly. Christ dealt so soundly with this leper, as that hee did expose his cure to the censures euen of his aduersaries the Priests, of all, most ready to cauill at his cariage, and mocke his miracle: so roundly, so speedily, that whereas ordinary physicke must haue time for operation, his extraordinary medicine wrought, as the text saith, *immediatly*, instantly.

d *Cap. 1. 45.*

Iesus said vnto him, tell no man.] Saint <sup>d</sup> Marke reports, that this leper instantly published the matter, and that in such sort, that Iesus could not openly enter into the Citie, but was without in desert places, and yet people came to him from euery quarter. Here then a question is made whether it was a fault in the leper or no, thus to divulge the miracle? For <sup>e</sup> *Esay* would haue men declare Gods workes among the people. <sup>f</sup> *Dauid* wished often, *O that men would therefore praise the Lord for his goodnesse.* And Christ himselfe said vnto another, whom hee cured, in the 5. of Saint Marke, *Goe thy way home to thy friends, and shew them what great things the Lord hath done to thee.* <sup>g</sup> *Ludolphus* answers by distinction, affirming that there is

e *Cap. 12. 4.*  
 f *Psal. 107.*

g *Pbi supra.*

triplex præceptum <sup>h</sup> *Cautela.*  
<sup>i</sup> *Probationis.*  
<sup>j</sup> *Obedientie.*  
<sup>k</sup> *Obligationis.*  
 Or, as <sup>h</sup> other, <sup>l</sup> *Tentationis.*  
<sup>m</sup> *Instructionis.*

h *Heluetium*  
 in loc.

All the positieue lawes of God are obligatorie; the commandements affirmatiue binde *semper*, and the negatiue *semper*, & *ad semper*. The probatorie precepts are to trie vs only.

only. So God<sup>i</sup> commands *Abraham* to kill *Isaac*, intending hereby not to destroy the sonne, but to trie the father. Admonitorie precepts; as here, Christ commanded the leper to tell no man: hereby teaching vs in him to shun vaine glorie; for so most Interpreters expound it.

i Gen. 22.

This distinction is insufficient; as hauing no firme ground in the Bible. For when Almighty God inioines a particular command, for the triall of his people, contrarie to the generall scope of his law, he doth at that instant<sup>k</sup> dispense with the generall, and the particular onely binds: as in the sacrificing of *Isaac*, *Offer thy sonne*, was an exemption at that time from the law; *Thou shalt not kill*.

k Perkins treat. of conſ. cap. 2.

And as for admonitorie precepts, how did this leper infallibly know, that Christs command, *Tell no man*, was rather an instruction for other, then a prohibition vnto himselfe? Wherefore seeing all Christs intunctions bind, I subscribe vnto their opinion, who thinke this leper offended in publishing abroad Christs benefit, notwithstanding he did it affectionately, and zealously. For we must giue thanks vnto God, not as we will, but as he will: Deut. 4. 1. Iohn 2. 5.

l Calvin. & Marlor in loc.

Hence we may learne to temper our zeale with knowledge and obedience: for<sup>m</sup> obedience is better then sacrifice.

m 1. Sam. 15. 22.

If any demand, why Christ would haue this miracle concealed: I answer with<sup>n</sup> *Paul*; O man, who art thou which disputes against God? If thou dispute with him, thou canst not answer one thing of a thousand: but he can render a thousand answers vnto this frivolous objection. As first, that there is a time for all things; a time, wherein Christ would be thorowly knowne, and a time wherein he would not be knowne, because his honour was not yet come.

n Rom. 9. 10. o Iob 9. 3.

Secondly, *p Non erat neceſſe, vt ſermone indicaret, quod corpore preſerebat*: It was needleſſe to publish the miracle, ſeeing his whole body made cleane, was as it were turned all ronge to tell it.

p Hieron. in loc.

Thirdly,



Thirdly, it was absurd, that the leper should boast he was cleane, before he was iudged to be cleane. Therefore Christ saith in the next clause, *Goe and shew thy selfe vnto the Priest* : and then being adiudged cleane, tell whom thou wilt.

*Shew thy selfe vnto the Priest.*] Interpreters obserue diuers reasons of this command. First, to confirm the truth of the miracle, when as the leper according to law shall be iudged cleane.

Secondly, that the leper might enioy the benefit of his cure : for he might not enter into the Citie, before the Priest had pronounced him cleane.

Thirdly, to condemne the Priests, who taught, that Christ was not an obseruer, but rather a transgressor of the law.

Fourthly, that as the law doth witnesse of Christ, and all the sacrifices are types of Christ : so likewise the Priests, expounders of the law, might also witnesse, that Christ is the true Messias of the world ; that seeing this miracle, they might beleeeue, or in not beleeeuing, be left inexcusable.

Fifthly, to magnifie the calling and office of the Priests, howeuer they were wicked wretches. Hereby teaching vs, not to vilifie that holy profession for the faults and infirmities of some *Judas* crept in among the twelve.

Lastly, by this example, instructing vs to doe the greatest right vnto those who doe vs the most wrong. Goe to the Priests, albeit they bee my mortall enemies, and doe that respect, which is incident to their places and persons.

Here the Gospell and Epistle meet. Christ did not render euill for euill, but overcome euill with goodnesse: providing things honest, not onely before God, but also in the sight of all men ; auenging not himselfe, but giuing place to wrath, hauing peace so farre as might be with all men.

The

q Marlorat.  
in loc.

r Theophylact.  
in loc.  
[Leuit. 14.]

c Hieron. in loc.

u Idem ibidem.

x Melancthon.  
in loc. & Lu-  
dolph. ubi sup.

The Papists vpon this clause build auricular particular confession vnto the Priest. The leper ought to shew himselfe vnto the Priest of the old Testament: Ergo, the sinner infected with spirituall leprosie must confesse himselfe vnto the Priest of the new Testament.

Answer is made, that an argument drawne from allegories and similitudes is of little or no force, except it be seconded by some other euident text, whose naturall and proper sense is agreeable thereunto: but there is no such place, which either expresseth or implieth auricular popish confession, and therefore *quod non lego, non credo.*

<sup>a</sup> *M. Harding* saith that auricular confession is Gods ordinance: but when he comes vnto the point, his only confirmation is his owne bare affirmation. We tell them that confession is an institution of God, and not of man: as if his tale should stand for Gospel, in whom are found so many legends, and legions of lies.

<sup>a</sup> *Panormitan* confesseth honestly, that it is not a diuine constitution, but an humane tradition: and <sup>b</sup> *Maldonate* writes plainly, that many Catholikes are of the same opinion, as namely *Scotus* among the Schoolemen, and the expounders of *Gratian* among the Canonists.

If then a tradition, of what antiquitie? *Beatus Rhennus* a popish Doctor auoweth in his <sup>c</sup> notes vpon *Tertulians* booke de Penitentiâ, that this kinde of confessing was vnknewne in the daies of *Tertulian*, who liued about three hundred yeeres after Christ: and it is noted in the glosse vpon the <sup>d</sup> Decrees, and by <sup>e</sup> *Peter Lombard*, that it was not vsed in Saint *Ambrose* time, who liued foure hundred yeeres after Christ. <sup>f</sup> *Erasmus*, an indifferent man, affirmes peremptorily, that this manner of confessing to the Priest secretly, was not as yet ordained in *Theomys* age. The Greeke Church, as <sup>g</sup> *Theodorus* writes, hath no such custome. <sup>h</sup> *M. Harding* himselfe is constrained against his will, to confesse that the termes of auricular and secret confession are seldome mentioned in the Fathers: <sup>i</sup> a greater clerke then he, saith neuer in old time.

We

y *Coster. con. 3.*  
Acoft. con. 2. in loc. &c.

z *Jewel* defence of Apol. fol. 151

a *Melancthon. rom. 2 fol. 161.*

b *Sum. quæ. 18. art. 4. Vide*

*Morton. Apolog. part. 1. c. 64.*

*Jdem serô Te-resim de tradit.*

*part 3. confid. 3.*

c *Jansen. concord cap. 147.*

d *Argument in libel. Tertull. de penitent.*

e *De penit. distinct. 1.*

f *Petr. in glossâ. Jewel vbi supra*

fol. 155.

g *Senten. lib. 4. distinct. 17. cap. cum ergo.*

h *Schol. in epist. Hieron. ad Occ.*

*apim de obitu Fabiole. tom. 1.*

fol. 201.

i *Melancthon. & Jewel vbi supra.*

h *Idem ibidem fol. 148.*

i *Rhennus vbi supra, & Erasmus annet in Act. 19. vti*

*Beilarm. faceret de penit. lib. 3. cap. 1.*

We may then iustifie *Caluins* challenge, *lib. 3. Institut. cap. 4. sect. 7.* that auricular Popish Confession was not practised in the Church vntill twelue hundred yeeres after Christ, instituted first in the Lateran Councell, vnder *Innocentius* the third,

k *Communion*  
booke, tit. Com-  
mination.

l *Rhenanus &*  
*Jewel, vbi su-*  
*pra.*

We reade that there was in the <sup>k</sup> Primitiue Church a godly discipline, that such persons as were notorious sinners, were put to open penance, and that by the direction of the Bishop or Pastor: <sup>l</sup> and such as voluntarily desired to make publike satisfaction for their offences, vnto to come vnto the Bishops and Priests, as vnto the mouth of the congregation. But this confession was not constrained, but voluntarie; not priuate, but publike: yet hence the Priests abusing the peoples weaknesse, tooke their hint, to bring in auricular confession vpon perill of damnation. A cunning inuention to discover the mysteries of all states, and all men, and to enrich that couetous and ambitious Sea: for Confessions euermore make worke for Indulgences, and Indulgences are a great supporter of the triple Crowne.

m *De pœniten.*  
*lib. 3. cap. 12.*

n *Deut. 13. 1.*  
o *Matth. 24. 24*

The Papists in this case flie from the Scriptures vnto the Councels, from the Councels vnto the Fathers, and from the Fathers vnto their last starting hole, miracles. Auricular Confession is Gods ordinance (saith <sup>m</sup> *Bellarmino*) because God hath wrought many miracles at auricular Confession. It is answered aptly, that *Dauid* saith not, thy wonder, but *thy word is a lanterne*. Scripture without miracles are a good warrant; but miracles without text, are insufficient: for they were wrought by false Prophets in <sup>n</sup> old time, by false Teachers in <sup>o</sup> our daies. It is obserued by *Tully*, that bad Orators in stead of reasons vse exclamations: and so *Bellarmino*, for want of arguments, is faine to tell a tale or two related by *Bonauentura*, *Antoninus*, and our good Counttriman *Alanus Copius*; all which is no more, but aske my fellow whether I be a theefe.

That priuate Confession, as it is vsed among the Papists,

pists, is neither necessary nor possible; see *Caluin. Instit. lib. 3. cap. 4. Iewel defence Apolog. part. 2. cap. 7. dimin. 2. D. Morton, Apolog. catholic. part. 1. cap. 64. Master White, way to the true Church, pag. 157. 226 227.*

*Offer the gift*] For the labourer is worthy of his hire. This is a witnesse to the Priests, that is, their right and due by law. Yea though the Priest doe not labour, yet wee must giue vnto Caesar the things which belong vnto Caesar, and vnto God the things which appertaine to God: the publike Ministry must bee maintained, although the Ministers bee neuer so weake, neuer so wicked.

*And when Iesus was entred into Capernaum, there came vnto him a Centurion*] This miracle doth second the first.

Performing that fully, which the Centurion desired faithfully; his seruant was healed in the same houre: vers. 13.

Fact of Christ:] Promising further also, that other Gentiles, euen from all the quarters of the world, shall come vnto him, and rest with Abraham, Isaac, and Iacob in the kingdom of heauen: vers. 11.

In it obserue the

Faith of the Centurion:] Perswading Christ to cure his seruant: vers. 5. 6.  
Disswading Christ to vnfit. come into his house, because it was vnne- cessary.

Vnfit: *I am not worthy that thou shouldest come vnder my rooffe.* Surely this Captaine was a man of great woorth, a deuout man, for hee builded a Synagogue; a good man to the Common-weale wherein belied, one that loued the nation of the Iewes, a man of such a faith, as that Christ found none so great in all Israel, vers. 10. a louing master to his seruants, as this act declares a man of

*¶ Quod sine numero est, quomodo numerabatur? Bernard. scdm. de quadruplici debito. ¶ Luke 10. 7. ¶ Melancthon. com. in loc.*

*¶ Luke 7. 5.*

of command and authoritie, verſ. 9 : yet this great Wor-  
thy confeſſeth himſelfe vnworthy ; like the wheat eare,  
which hangs it head downe loweſt , when it hath moſt  
corne. By this example, learne lowlines of minde. When  
the Sunne is right ouer our heads, our ſhadowes are moſt  
ſhort ; euen ſo when we haue the greateſt grace, we muſt  
make the leaſt ſhew.

Vnneceſſarie ; becauſe Chriſt can helpe the diſtreſſed  
onely with his word, ⁊ euen one word, which hee proues a  
minor admain : *" I am a man vnder the authoritie of ano-  
ther, &c. I am a man, but thou art God ; I am vnder ano-  
ther, but thou art Lord of all ; I haue ſouldiers obedient to  
me. For albeit vſually men of that profeſſion are rude, yet  
I ſay to one, goe, and hee goeth ; vnto another, come, and hee  
commeth ; and therefore Sicknes, which is thy ⁊ ſouldier,  
if thou ſpeake the word onely, will depart : ſay to the  
pallie, goe, and it will goe ; ſay to thy ſeruant, Health,  
come, and it will come.*

*I haue not found ſo great faith ]* He might haue remem-  
bered in this noble Captaine, bountie, loue, deuotion, hu-  
militie ; but he commendeth faith moſt of all, as being in-  
deed the ground of all ; without which one vertue the  
reſt are ſinne : Rom. 14. 23. Heb. 11. 6.

t Maldonat.  
in loc.

u Zepper. in loc.

x Theophylact.  
in loc.

The

The Epistle. ROM. 13. 1.

Let every soule submit himselfe, &c.

His Epistle consists of three parts ; a

Propositio : Let every soule submit himselfe to the authoritie of the higher powers.

Reason: for there is no power but of God, &c.

Conclusion: wherefore yee must needs obey, giving to every man his duty ; tribute to whom tribute, &c.

The proposition is peremptorie, deliuered not narratiuely, reporting what other hold meete ; but positiuely, importing what God would haue done, not aduised only by Paul, but deuised euen by Christ, as a command, in imperative termes expressely ; Let every soule bee subject. In which,

obserue the { Qualitie } of this { To submit our selues.  
Equality } dutie, { Belonging indifferent-  
lie to all ; Let every soule, &c.

First of the last, according to the wordes order in the text.

Let every soule ; y That is, every man: putting the principall part for the whole, So Gen. 46. 27. All the soules of the house of Iacob, which came into Egypt, are seuentie : that is, as Moses expounds himselfe, Deut. 10. 22. seuentie persons. If any demand, why Paul said not ; Let every body, but every soule ; <sup>2</sup> Diuines answer fitly, to signifie, that we must obey, not in outward shewes only, but in truth and in deed : Omnis anima quoniam ex anima : <sup>3</sup> Not with eye seruice, but in singlenes of heart.

y Aquin. & Gorran, in loc.

2 Gualter. in loc.

3 Coloss. 3. 22.

This vniuersall note confutes as well the seditious Papist,



b B. Bilson a-  
gainst the Ie-  
suites, pa. 128.  
c Epist. 42. ad  
archiepisc.  
Senon.

d Epist. lib. 2.  
epist. 100.

e Cod. li. 1. tit. 3  
§ Nullus. & in  
authent. de  
sanct. episc. §.  
Sed neque pro  
qualibet.

f Vbi supra.

g Iohn 19. 11.

pist, as the tumultuous Anabaptist. The Papist exempting Clergie men from this obedience to secular powers: a doctrine not heard in the Church a <sup>b</sup> thousand yeeeres after Christ.

<sup>c</sup> Bernard out of this place reasoneth thus with an Archbishop of France: *Let every soule be subiect*: if euery, then yours: I pray, who doth except you Bishops? *Si quis tentat excipere, conatur decipere*. So Chrysostome, Theodoret, Oecumenius, Theophylact, vpon this text exprelly: Clergie men are not excepted; Ergo, not exempted.

<sup>d</sup> Gregorie the Great, one of the most learned Popes, alleageth this glosse; Power (saith he) ouer all men is giuen to my Lord *Mauritius* the Emperour, from heauen: and lest any should imagine Priests exempted, he saith in the same place, to the same Prince; *Sacerdotes meos tue manus commisit*: and epist. lib. 2. epist. 103. Christ hath appointed *Mauritius* to be ruler, not ouer souldiers onely, but ouer Priests also.

<sup>e</sup> Iustinian, who fauoured the Church, and of all other Emperours enlarged most the priailedges of Churchmen, inacted this law; Let no Bishop be brought or presented against his will, before the Captaine or ciuill Iudge, vnlesse the Prince shall so command.

Our Sauour Christ, the best Interpreter of Gods law, doth shew both by precept & practise, that Clergie men owe subiection and loyaltie to the ciuill Magistrate: so <sup>f</sup> Bernard writes; Howsoeuer you Bishops hold your selues free, yet Christ *aliu er iussit, aliter gessit*. He taught otherwise, Luke 20. 25. speaking vnto Priests; *Give to Cesar the things which are Cesars*. He wrought otherwise; for being a Priest and a Prophet, he submitteih himselfe to the Roman Magistrate, & confessing the Presidents power to be from heauen.

His Apostles did tread in their Masters steps: A ct. 25. *Paul* appealed vnto *Cesar*, and appeared before *Cesar*, as his lawfull gouernour. Saint *Iude* detested them for false Prophets, *who despised gouernment, and spake ill of those that are*

are in authoritie. <sup>h</sup> Saint Peter exhorted all men to submit themselves unto Gods ordinance, whether it be to the King, as to the superiour, or unto governours, as unto them that are sent of him for the punishment of euill doers, and for the praise of them that do well.

I will not write *Iliads* after *Homer*, nor dispute this point after those reuerend Fathers of incomparable iudgment and industry, *Iewel*, *Bilson*, *Andrewes*; in *dispari genere par laus*. Each of them haue fought the battell of the Lord valiantly: the first with a sword; the two latter haue stabbed the Popes supremacie with a dagger, euen to death.

Secondly, Libertines and Anabaptists are confounded by this vniuersalitie, <sup>i</sup> who thinke themselves free from all lawes. In Germanie they would haue framed a politike body, like the body of *Polyphemus*, without his eye; or like the confused *Chaos* in old time, when height and depth, light and darknesse were mingled together. Our Apostle teacheth here, that some must be subiect, other foueraigne; some low, some high; some rule, some obey. Popular equalitie is the greatest inequality, voide of all name, nurture, and nature of a common weale.

The ground on <sup>k</sup> which Anabaptists haue framed their anarchie, is *Iames 2. 1.* *My brethren, haue not the faith of our Lord Iesus in respect of persons.* If no respect of persons, no distinction; if no distinction, why should there be difference between bond and free, Prince and people? Answer is made, that *S. Iames* saith not; Haue no respect of persons; but, *Haue not the faith of Christ in respect of persons*; as he doth interpret himselfe in the verse following; he speaks of grace, not of place. All men are fellowes in regard of the common faith, and spirituall grace: but all men are not fellowes in respect of authoritie and place; for some be parents, other children; some masters, other seruants; some commoners, other commanders.

Beasts and Deuils obserue order. <sup>l</sup> *Rex vnus est apibus. & dux vnus in gregibus.* Among Bees there is one master;

N

among

<sup>h</sup> 1 Epist. 2. 13.

<sup>i</sup> Bullinger aduersus Anabaptist. fol. 95.

<sup>k</sup> Rhemists annot. in *Iam.* 2. 1.

<sup>l</sup> Cyprian de variat. Idol.

m Hier. epist.  
ad Roficum.  
n *Prov.* 30. 27.

o *Luk* 11. 15.

p Theophylact.  
in *1 Tim.* 1.

q Melanct.  
in *1 Tim.* 1.

r Aquin. in loc.  
si *Epist.* 3. 18.

s *Prefat.* tom.  
11. annal.

among flocks of sheep, one belwether. The Cranes haue their Captaine; <sup>m</sup> *Quem ordine liuato fequuntur.* Albeit the Grashopper hath no king; <sup>n</sup> yet go they forth all by bands. In hell, which is the kingdom of confufion, there is diftinction of perfons and order; otherwife <sup>o</sup> Belzebub could not be chiefe of deuils.

— The Libertines haue wrestled alfo that text of *Paul*, *1 Tim.* 1. 9. *The law is not giuen vnto the iust or righteous man: Ergo,* good men are exempted from obedience to lawes. <sup>p</sup> It is answered aply, that the iust man doth well not for feare of punishment, as compelled by law, but of grace and meere loue toward God and goodnes: *Virtutis amore. Iusto lex non est posita, neque ad condemnationem, neq; ad coactionem:* Albeit there were no king, nor law, to command him, he would be a king and a law to himself, obeying higher powers of his owne accord, with all his heart and soule. Thus euery person, as well Christian as Hea hen, Ecclesiasticall as Laicke, must submit himselfe to superiour powers.

*Submit himselfe* ] To be subiect, is to suffer the Princes will to be done, *aut à nobis, aut de nobis,* either of vs, or on vs: of vs, when he commands for truth; on vs, when he commands against the truth: either we must be patients, or agents: agents, when he is good and godly; patients, when he is tyrannous and wicked. We must vse not a sword, but a buckler against a bad Prince. Saint *Paul* heere doth not say; let euery soule be subiect to Christian and vertuous gouernours, but <sup>r</sup> indefinitely to Potentates, in that they be Potentates; as Saint <sup>s</sup> *Peter* exprefly; *not onely to the good and courteous, but also to the forward.*

If *Peter* and *Paul* enioyned all men in their time, to submit themselues vnto gouernours, albeit they were worshippers of deuils, and cruell persecutors of Christian; how much more should we now respect and honor religious Kings, which are defenders of the faith, and nurling fathers vnto the Church? as <sup>t</sup> *Cesar Baronius* hath well

well obserued againſt the bloody practiſes of turbulent ſtatizing Ieſuites.

I haue read and heard, that the Ieſuites are deſirous to purge Saint *Pauls* Epiſtles, eſpecially this to the Romans, as being herein more *Lutheran* then *Catholike*. This text of all other, *Omnis anima poteſtatibus ſublimioribus ſubdita ſit*, is ſo much againſt their humour and honor, that it is neither read in their Miſſale, nor expounded in their Poſtills. How Pope<sup>u</sup> *Boniſace* the eight, and \* other Papiſts haue wronged this Scripture, both in their precepts and practiſes, is ſeen of all Chriſtian people, felt of all Proteſtant-Princes.

*Higher powers*] y Not higheſt only, for we muſt obey the<sup>x</sup> ſubordinate Magiſtrate ſo well as the ſupreme. So that this propoſition hath three large extenſions; eue-ry ſoule, in eue-ry thing, muſt ſubieſt himſelfe to eue-ry ſuperiour. *Be wiſe now therefore, O yee Kings: vnderſtand yee that are Iudges of the earth*, how the Church of Rome doth leſſen all this extent.

Clergie men are exempted; *Ergo*, not eue-ry ſoule. Cau-ſes eccleſiaſticall are excepted; *Ergo*, not in eue-ry thing. The Pope may depoſe what higher powers he liſt; *Ergo*, not to eue-ry ſuperiour, but only to thoſe whom his Ho-lineſſe doth not curſe. Thus ſome Princes onely may command ſome men only, in ſome matters only: whereas *Paul* here; *Let eue-ry ſoule ſubmit himſelfe to the authoritie of the higher powers*, &c.

*For there is no power*] The reaſon is threefold, drawne from the threefold good.

u In extravagant, & nam ſan-ctam.

x See Peter Martyr, in loc.

y Marlorat, ex Hyperis in loc.

z 1 Pet. 2. 14.

a Gortan, in  
loc.

honesto, which Paul  
shewes, a<sup>a</sup> bonitate  
ordinantis; there is no  
power but of God.  
ordinationis; the powers  
are ordained, or orde-  
red.

resist, is euill:  
malum.

culpa; whoſoeuer  
reſiſteth power,  
reſiſteth the or-  
dinance of God.  
pena; they that re-  
ſiſt, ſhall receiue  
to themſelues  
damnation.

Ab

uili, for, to

submit our ſelues is good, be-  
cause the Magiſtrate is the mi-  
niſter of God for our good, for  
the good of peace, protection,  
iuſtice, religion, and the like.  
For this cauſe wee pay tribute,  
quia miniſtri Dei ſunt in hac  
ipſum ſeruietes.

in mundo, wee muſt obey for conſcience: the  
which vnto the diſobedient, is a perpetuall  
hell; but vnto ſuch as obey Gods ordinance,  
is a continuall feaſt.

No power but of God] An argument from the Author  
of authoritie; all higher powers are from the higheſt  
power, vnto whom all creatures muſt be ſubiect. It hap-  
peneth often, that potens, the ruler, is not of God: b *ſpſi*  
*regnauerunt & non per me*: They haue ſet vp Kings, but  
not by me; they haue made Princes, and I knew it not.  
c And the manner of getting kingdoms is not alwaies of  
God. d *Alexander 6.* obtained the Popedome by giuing  
himſelfe to the deuill. e *Phocas* by ſedition got his Em-  
pire. f *Richard 3.* came to the crowne of England by but-  
chering his Nephewes, and other of the blood Royall;  
yet

b *Oſea 8. 4.*

c *Aquin, in loc.*

d *Baleus in vi-  
sa Alex. 6.*

e *Tilman, in  
locum.*

f *Polydor Vir-  
gil hiſt. Anglic.  
lib 25.*

yet the power it selfe is euer from God : & By me Kings  
raigne. <sup>h</sup>Thou couldst haue no power (saith Christ to Pi-  
late) except it were giuen thee from aboue.

The powers that bee ordained of God.] <sup>i</sup> Insinuating  
that the Magistrate is not from God, after any common  
manner as all things are, but after a more speciall fashion  
ordained. The Lord is the God of order, and order is the  
good of euery creature, with whom it is better not to be,  
then to be out of order.

Who soeuer therefore resisteth] If there bee no power but  
of God, and nothing done by God but in order; he that  
resisteth authority, resisteth Gods ordinance. So the Lord  
himselfe said to <sup>k</sup>Samuel : They haue not cast thee away,  
but they haue cast mee away, that I should not raigne ouer  
them. And he might haue said of Princes, as hee doth of  
Preachers, <sup>l</sup>He that despiseth you, despiseth me. For he said  
of both; <sup>m</sup>Ego dixi, dy estis. As God is a great king, so a  
king is as it were a little God. He therefore that resisteth  
the Prince, resisteth him that sent him, almighty God the  
King of King, and Lord of Lords : 1. Tim. 6. 15.

There are <sup>n</sup>two binders } 1. Proper, Gods law.  
of the conscience:

2. Improper, mans law.

Gods holy word hath absolute and soueraigne power  
to binde the conscience, for God is Lord of conscience,  
creating it, and gouerning it, and only knowing it.

The lawes of men improperly binde conscience, not  
by their owne vertue, but by the power of Gods law,  
which heere and elsewhere commands obedience to  
Princes. He therefore that willingly with a disloyall mind  
breakes any wholesome lawes of men, is guilty of sinne  
before God : ° Non enim habenda sunt pro traditionibus  
humanis, quandoquidem fundata sunt in generali mandato,  
& liquidam habent approbationem, quasi ex ore Christi. So  
Saint <sup>p</sup>Augustine notably : Hoc iubent imperatores, quod  
iubet & Christus, quia cum bonum iubent, per illos non iubet  
nisi Christus.

<sup>1</sup> Prou. 8. 15.

<sup>h</sup> Iohn 19. 11.

<sup>i</sup> Marlorat. in  
locum.

<sup>k</sup> 1 Sam. 8. 7.

<sup>l</sup> Luke 10 16.

<sup>m</sup> Psalm. 82. 6.

<sup>n</sup> Perkins Trea-  
tise of consci-  
ence, cap. 2.

<sup>o</sup> Calvin in  
1. Cor. 14. &  
Instit. lib 4.  
cap 10. §. 30.  
<sup>p</sup> Epist. 166.



<sup>1</sup> Aquin. &  
Gortan. in loc.  
<sup>2</sup> Prou. 20. 2.

<sup>3</sup> Stanf. rd  
pleas of the  
Crown lib. 3.  
cap. 19.

*They that resist shall receive to themselves damnation* ] It may be construed either of temporall punishment, or eternall iudgement, of temporall, <sup>1</sup> for the wrath of a King is like the roling of a lion : he that prouoketh him vnsto anger, sinneih against his owne soule.

By the <sup>4</sup>lawes of England a traytor conuicted and attainted, hath his iudgement to be drawn from his prison to the place of execution, as beeing vnwoorthy to tread any more vpon mother earth; and that backward with his head downeward, for that he hath been retrograde to naturall courses; after hanged vp by the necke betweene heauen and earth, as deemed vnwoorthy of both: his priuy parts are cut off, as being vnprofitably begotten, and vnfit to leaue any generation after him; his bowels and entrails burned, which inwardly had conceiued and concealed such horrible treason; then his head cut off, which imagined the mischief: last of all, his whole body quartered and made a prey for the birds of the aire, as one said of a Romish treacherous Iesuite:

*Sic bene pascit oues, qui male pascit oues.*

<sup>5</sup> Consule Tile-  
man. & Mar-  
tyr. in locum.

How Rebels haue ruinated vterly themselves, and their families, all histories are full of <sup>6</sup> tragicall examples: *acquirunt sibi damnationem*, as it is in the vulgar; they do not only receiue, but pull vpon themselves heauy iudgements.

<sup>7</sup> Num. 16. 32.

Again, this may be construed of eternall damnation, as is manifest in <sup>8</sup> *Chore, Dathan*, and the rest of that conspiracy, who went downe quick to hell. If murder be fitly termed a crying sin, then treason may well be called a roling sin. For as he that robs a scholler is said to rob many; so the traytor that murders a Prince, kills many; sometime the whole State, the which assuredly cries aloud to the Lord in such sort, that it awaketh him, and often calls him to speedy iudgement.

<sup>9</sup> D. Buckeridge  
sermon vpon  
the fifth verse  
of this chap.

*Hee is the Minister of God for thy wealth* ] <sup>10</sup> If he bee a good Prince, *causa est*, he is the cause of thy good, temporall and eternall; if an euill Prince, he is an occasion of thine

thine eternall good, by thy temporall euill. *¶ Si bonus, nutritor est tuus; si malus, tentator tuus est*: If a good King, he is thy nurse, receiue thy nourishment with obedience; if euill, he is thy tempter, receiue thy triall with patience. So there is no resistance, either thou must obey good gouernours willingly, or endure bad tyrants patiently.

Magistrates are Gods Ministers: *ergo*, subordinate to God. If then higher Powers enioynethings against him, who is higher then the highest, *It is better* <sup>a</sup> *to obey God then men*. *Hic* (saith <sup>b</sup> *Augustine*) *contemne potestatem, timendo potestatem*: In that thou fearest Gods power, feare not mans power: as *Iulians* souldiers would not worship Idols at his command, yet when hee led them against an enemy, they obeyed most readily: *\* Distinguebant dominum temporalem a domino aeterno, & tamen subditi erant propter dominum aeternum*. As all power is from God, so for God: and therefore when the Prince commands against truth, it is our duty to be patient, and not agent.

*For this cause pay ye tribute*] Subsidies are the Kings stipend or pay: for he is the minister of God, and great seruant of the State. So Saint Paul expressly, *Seruus for the same purpose*; not to take his owne ease, <sup>c</sup> *but to wake when other sleep*; taking such care, that all men else may liue without care. *Magna seruitus est magna fortuna: nam ipsi Casari cui omnia licent, propter hoc ipsum multa non licent*. <sup>e</sup> *Erasmus* wittily: *Adiucios esse principes, si intelligant sua mala, miseros si non intelligant*. A Prince must be like Iob, <sup>f</sup> *eyes to the blinde, and feete to the lame*. & Be yee wise therefore, yee Kings, *Intelligite Reges. Intelligere est in eis legere*; they must not altogether hang vpon the almes basket of their Counsell, but vnderstand of themselves in some measure those things which concerne their places: *Erudimini qui, quia indicatio*.

*Wherefore yee must needs obey*] Because all powers are of God; because they bring with them the good of order; because it is a sinne to disobey; because iudgement

*¶ August. ser. 6. de ueris Dm secundum Mat.*

*z Eccles. 5. 7.*

*\* Act. 4. 19.*

*b vbi supra.*

*\* Augustin. in Psalm. 124.*

*\* Plutar. com. ad Principem indoctum.*

*d Seneca conso. lat. ad Polybium.*

*\* Manlius in loc. com.*

*f Job 29. 15.*

*g Psalm. 2. 10.*

temporall and eternall accompany this sinne ; because gouernment is the mean of our weale, because Kings are hired by tribute to serue their seruants, and care for their subiects. It is necessary we should obey, both *ex necessitate finis & precepti*: for heereby we shall doe that which is acceptable to God and profitable to our selues : acceptable to God, enioining obedience; profitable to our selues, enioying the good of gouernment, <sup>h</sup> that we may leade a quiet and peaceable life in all godlinesse and honesty.

<sup>h</sup> *1 Tim 2.2.* Not onely for feare of vengeance, but also because of conscience. ] Thus all must obey, bad men for feare, good men for loue. The Kings bench compels the one, for he beareth not the sword in vaine; but the Chancery moues the other: and therefore the Papiſts and Schismatikes are not good men, in pretending conscience for their disobedience to the Ciuill Magistrate. For as a learned <sup>i</sup> Father of our Church obserues excellently : *Tui à conscientia præstari possunt, quæ propter conscientiam præstanda sunt*: A man may do that with a safe conscience, which he must do for conscience.

*Tribute to whom tribute.* ] Soueraigne Sublimities on earth are gods among men, in respect of their attributes and tributes. <sup>k</sup> Almighty God himselfe expects and receiues at our hands his immediate rents, as prayer and thankesgiuing ; the rest as tithes and tributes he doth accept, being faithfully payed vnto his Stewards and Vicegerents. It is very remarkable that our Sauour neuer did any miracle about honor or money, <sup>l</sup> except that one for giuing tribute to *Cesar*. <sup>m</sup> For wee must giue to *Cesar*, the things which appertaine to *Cesar*, honor to whom honor, tribute to whom tribute : but how much, is not defined by Christ or Paul. They leaue that (as <sup>a</sup> Bishop Latimer obserues) to *Cesars* Counsell for to determine. Wherefore let all such as are in commission for the subsidie, remember that excellent speech of <sup>o</sup> *Saluianus* : *Illud indignum & pœnalius, quod omnium onus non omnes sustinent, imò quod pauperculos homines tributa diuitum premunt, & inu-*

*iores*

<sup>h</sup> *1 Tim 2.2.*

<sup>i</sup> *Tortura à Torti. pag. 70.*

<sup>k</sup> *Customers Alphabet by M. Thomas Milles.*

<sup>l</sup> *Mat. 17.27.*

<sup>m</sup> *Mat. 22.21*

<sup>a</sup> *Scr. at Stanford.*

<sup>o</sup> *Lib. 5. de gubernat. Dei.*

*miuores ferunt sarcinas fortiorum, res diuerfissimas diffimili-  
ma (q. patiuntur inuidiam & egestatem; inuidia est enim in  
solutione, egestas in facultate.*

The Gospell. MATTH. 8. 23.

*And when hee entred into a ship, his Disciples fol-  
lowed him, &c.*

Saint Matthew reports in this Scripture two mira-  
cles, one wrought by Christ in the water, another  
ontheland.

The first is both an } History.  
Mystery.

The word of God is a p two edged sword; hauing one  
edge, saith <sup>q</sup> Tertullian, in the sence of the matter; and an-  
other in the found of the words; or (as <sup>t</sup> Ludouicus Vives  
obserueth) being sharpe in a literall exposition, and sharp  
in an allegoricall sence. Most Interpreters therefore note  
that the ship heere mentioned, is a type of the <sup>t</sup> Church  
militant, tossed in the world, <sup>t</sup> which is most like the sea  
with stormes of persecution, vntill Christ the Master of  
the ship, (who seemes to sleepe for a time) doth awake by  
the prayers of passengers, and makes a calme.

In the story two things are to } Shipping } of Christ.  
be considered especially: the } sailing }

In his shipping two } 1. That he entred himselfe.  
points obseruable: } 2. That his disciples followed him.

In the sailing two princi- } raging }  
pall occurrences are to bee } of a tempest.  
noted also: the } stilling }

<sup>p</sup> Hebr. 4. 12.  
<sup>q</sup> Lib. contra  
Praxeam.  
<sup>t</sup> In Augustin.  
lib. 14. de ciuit.  
cap. 12.  
<sup>t</sup> Consule Lu-  
ther. Melanct.  
Latymer. Cul-  
man. in locum.  
<sup>t</sup> Vide Pontan.  
in locum.

The tempest is  
sayd heere to bee

Sudden; Behold there arose.  
Great: so that the ship was couered with  
maues; and Christ (who was to com-  
fort and helpe all) was asleepe.

In the stilling  
of the tempest,  
fourre things are  
regardable:

1. Christ awaketh: His Disciples came,  
and awoke him, saying, Master saue  
vs, &c.
2. The Disciples are rebuked: Why are  
ye fearefull, O ye of little faith?
3. The tempest calmed: Hee rebuked  
winds and the sea.
4. The beholders of this miracle won-  
dred, saying, What manner of man is  
this, &c.

"D. Fulke in  
1. Tim. 2. 5.

*Iesus entred into a ship.*] As the superstitious<sup>a</sup> Papiſts in  
latter daies, assigned ſeueral Saints for ſeueral ſeruices;  
as *Apollonia* for the toothach; for hogs, Saint *Anthony*;  
for horſes, Saint *Loy*; for Souldiers, Saint *Maurice*; for  
Seamen, Saint *Nicolas*, &c. ſo the groſſe idolatrous Hea-  
then in olde time, marſhalled their gods into ſeueral  
rankes, allotting Heauen for *Iupiter*, Hell for *Pluto*, the  
Sea for *Neptune*.

"Gr. mat. Dom.  
3. poſt. octau.  
Epiphani. con. 2.

Chriſt therefore to ſhew their<sup>x</sup> vanitie, and to manifeſt  
himſelfe to be the ſole Commander of the world; ſo  
ſoone as he had wrought miracles on the land in healing  
the leper, verſ. 3. in curing the Centurions ſeruant, verſ. 13.  
in caſting out devils, verſe 16. in helping all that were  
ſicke, verſe 17. hee comes now (ſaith<sup>y</sup> *Origen*) to ſhew  
wonders on the ſea.

"Hem. 6. in di-  
uerſ. ſcrips. loc.

We need not then exhibit ſupplications either vnto  
the no gods of the Gentiles, or moe gods of the Papiſts,  
importuning the virgin *Mary* for euery thing, <sup>z</sup> as if her  
Sonne Ieſus were ſtill a babe, not able to helpe. For if we  
be ſchollers, he is our ſaint *Gregorie*, the God of <sup>a</sup> wiſdome;  
if ſouldiers, he is our *Mars* the God of <sup>b</sup> hoſts: if we deſire  
to liue in quietneſſe, he is the God of <sup>c</sup> peace: if mariners,  
he is our *Nicolas* and *Neptune*, that enters into the ſhip,  
and

"Erasmus Col-  
loqu. de peregrina-  
tione Religioſis  
ergo.

"Daniel 2. 20.

"Eſay 3. 1.

"Heb. 13. 20.

and calmes the tempest. <sup>d</sup> If we ascend up into heauen, hee is there; if we descend downe into hell, hee is there also; if wee take the wings of the morning, and dwell in the uttermost part of the sea, yet thither shall his hand lead vs, and his right hand hold vs: hauing all power ouer all things in all places, and doing whatsoeuer hee will in heauen, earth, sea. Psalme 135. 6.

Saint Matth. vers. 18 of this chapter, and Saint Marke, chap. 4. vers. 36, intimate another reason why Christ entered into the ship; namely, to shun the multitudes of people; for as the Sun, though a most glorious creature, *oculus mundi*, the worlds eye, is regarded little, because it shineth euery day, so ministers, the <sup>e</sup> light of the world, are eclipsed much by the grosse interposition of earth. It is true that familiarity breeds contempt, and as true, *ex eius persona deficitur, eius predicatio contemnitur*; and therefore <sup>h</sup> clergy men, as Christ heere, must vpon occasions often withdraw themselves *à turbâ turbulenta*.

<sup>i</sup> Bartholomæus Anglicus mentioneth a lake in Ireland, in which if a staffe bee pight, and tarrith any long time therein, the part that is in the earth, is turned to iron, and the part in the water stone, onely the part about the water remaines in his owne kind. So it is with *Aarons* rod, and with the crozier staffe; if it sticke long in the common puddle, it will not diuide the waters aright, but become so rusty as iron, so stony as flint; onely that rod is like it selfe, which is about the waters, about the streame, about the people. The vulgar is like tapestry, the further, the fairer, but the neerer you come, the worse they are. He that is pinned as a cognisance to the towne coat, and depends vpon the common sceue, <sup>k</sup> *pendet magis, arbore quam qui pendet ab altâ*, is as base as a signe that hangs on a painted maypole. Paul then had good cause to desire that he might be deliuered from <sup>l</sup> vnreasonable men; and Christ here to decline troublesome troopes, entring into a ship with his disciples.

Our Saviour Christ could haue walked on the water, as he

<sup>a</sup> Psal. 139. 7.

<sup>c</sup> Ovid.

<sup>f</sup> Matth. 5. 14.

<sup>g</sup> Bernard, ser. 2 de Resurrexione Domini.

<sup>h</sup> Soarez, tract. 3 in 8. d. 11. b.

<sup>i</sup> De proprietatibus rerum lib. 15. cap. 10.

<sup>j</sup> Scaliger.

<sup>k</sup> Scaliger.

<sup>l</sup> 2 Thess. 2. 2. ἀνὸς τοῦ ἀνθρώπου.



he did, Matth. 14. or else dry vp the water, as hee did for the children of Israel, Exod. 14. but he did neither; for if hee should haue vsed his omnipotent power in euery thing as God, no body would haue beleueed him to bee man; he did therefore take this course in the whole course of his life to manifest both. If he were not God, whom did <sup>m</sup> Gabriel call Lord? If not man, whom did *Mary* beare in her wombe? If not God, whom did the <sup>n</sup> wise-men worship? If not man, whom did <sup>o</sup> *Ioseph* circumcise? If not God, who promised <sup>p</sup> Paradise to the theefe? If not man, who hanged on the crosse? <sup>q</sup> If not God, who rebuked the windes and the seas? If not man, who slept in the ship? If not God, who raised the tempest? If not man, who went into this barke?

*His Disciples followed him*] A ship, as <sup>r</sup> *Hilari* notes, doth fitly resemble the Church of Christ; for as a ship is small in the foredecke, broad in the middle, little in the sterne: so the Church in her beginning and infancie, was very little; in her middle age flourishing, but in her old age, her companie shall be so small, and her beliefe so weake, that when the Sonne of God shall come to iudge the sonnes of men, he shall scarce find any faith on earth: Luk. 18.8.

It is <sup>t</sup> obseruable, that Christ and his Disciples sailed all in one ship: he did enter in first, and his Disciples followed. <sup>u</sup> *Unus mundus docet unum esse Deum*: The world being but one, teacheth vs that there is but one God; one God, that there is but one Church; one Church, one truth: and therefore as the Church is called by <sup>v</sup> *Paul*, *Columna veritatis*; so by *Salomon*, *Columba unitatis*. Cant. 6.8. *My dove is alone*.

*Noes Arke* represents the <sup>x</sup> Church: all in the Arke were saued, all out of the Arke perished. All that continue with Christ, in his ship are secure, though the Sea make a noise, and the stormes arise: but hee that vterly forsakes the ship, and swimmes either in the cockboat of Heretikes, or vpon the windie bladders of his own conceits,

m Luk. 1.

n Matth. 2.

o Luke 2.

p Luke 23.

q Origen. vbi  
supra, & Ludol.  
plus de vita  
Christi, part. 1.  
cap. 46.

r In Mat. cap.

13. & postil. ca-

tholic. Dom. 5.

post nat. con. 1.

t Pontan. in loc.

u Athanasioras  
orat. pro Chri-  
stianis.

v 1 Tim. 3. 15.

x Ambros. ser.  
11. & Cyprian.  
epist. lib. 1. ep. 6.

ceits, shall neuer touch the land of the liuing. As in *Salomons* Temple there were three roomes, the porch, the bodie, the *sanctum sanctorum*; so likewise in Christianity, we cannot enter into the holiest of holie, but by the Church, nor into the Church, but by the porch of baptisme. First, there must be shipping; then, sailing; last of all, arriuing. First, we must be shipt with Christ in baptisme; after, saile with him in the Pinnesse of the church, or else wee shall neuer anchor in the haven of happiness.

Saint *Matthew* doth vse the word *follow*, *signanter*; insinuating, that all Christs disciples ought to follow him, as himselfe saith: *¶ If any will be my disciple, let him forsake himselfe, and take vp his crosse, and follow me.* y *Mat. 16. 14.*

Some in their high towring thoughts and immoderate zeale, runne before Christ, as *James* and *Iohn*: other goe cheek by iole with him, as *Pelagians*, and all such as mingle their merit with Christs mercy, making him but halfe a Mediator, *mediatum, dimidiatum mediatorum*. Other follow Christ, but a far off, as *Peter*, *Matth 26. 58*. Other follow Christ neere, but not for Christ, not for loue, but for loaues, as the people, *Ioh. 6. 26*. Few follow him in a troublesome sea, as the disciples heere. z *Luke 9. 54.*

<sup>a</sup> The people followed him in the plaine, not vp to the mountaine, nor into the sea: but Christ leauing the multitude, would haue his company tolled in the waues of affliction, <sup>b</sup> lest they should be puffed vp with presumption and pride. a *Diez. con. 1. in locum.*

<sup>c</sup> *Apollonius* writes of certaine people that could see nothing in the day, but all in the night. In like maner, many men are so blinded with the sunshine of prosperity, that they see nothing belonging vnto their good; but in the winter night of misery, <sup>d</sup> *schola crucis, schola lucis*: no such schoolehouse as the crosse house. The *Palisman* lying in his bed, desired to be brought vnto Christ. <sup>e</sup> *Pro- to- lomeus Philadelphus*, being so sickely, that hee could not follow worldly delights as hee was wont, gaue himselfe b *Thomas ex Chrysost. in loc.*

c *In mirabili- bus historijs.*

d *Zepper. in loc.*

e *Matth. 9. Alexander ab Alexandro, lib. 1. cap. 2.*

to reading, and builded that his renowned Library. The disciples here seeing the wonders of the deepe, and dangers of the sea, were humbled in teare, and raised vp in faith.

*And behold there arose a great tempest*] Vntill Christ was in the ship, there was no storme. While men haue pillows sowed vnder their bowes, all is peace; <sup>g</sup> but so soone as Christ rebukes the world of sinne, <sup>h</sup> the wicked are like the raging sea, that cannot rest, whose waters cast vp dirt and mire.

John Baptist raised such a storme by preaching against Herod, that it cost him his head. When Paul preached at Athens, Corinth, Ephesus, &c. there followed alway tumults and vprores among the people. When Luther first preached the Gospel, instantly there was great thundring from Rome, a great tempest in Germany, France, England, Scotland, and in the whole Christian world, which all the Popes Bulls and calues too, could not appease.

This storme was not by chance, but raised by <sup>i</sup> Gods providence, who brings the winds out of his treasures, Psal. 1; 5. 7. and the tempest was <sup>k</sup> great, that the miracle might be great: the greater the tempest, the greater was the triall of the disciples faith.

*In so much that the ship was covered with waues*] The Church is often in danger, <sup>l</sup> but it cannot bee drowned; <sup>m</sup> hell gates cannot ouercome it. <sup>n</sup> *Robur fidei concussum, non excussum.* Albeit Satan go about daily like a roaring Lion, seeking whom he may deuoure, yet there shall be some still, whom he shall not deuoure.

*Hee was asleepe*] <sup>o</sup> Hee that keepeth Israel doth neither slumber nor sleep. He did sleep as man, but watch as God. <sup>p</sup> *I sleep, but mine heart waketh.* <sup>q</sup> He seemes only to sleep, that we might wake: <sup>r</sup> *Nobis dormit Iesus, nobis surgit a somno.* <sup>s</sup> *Christus videtur non attendere, patientiam bonorum, penitentiam impiorum expectans.* He doth as it were neglect vs for a time, for the greater manifestation of his <sup>t</sup> power, and our patience.

<sup>g</sup> Luther. postil.  
<sup>h</sup> Culman. con.  
<sup>i</sup> in locum.  
<sup>k</sup> Esay 57. 20.

<sup>l</sup> Aquin. Ludol.  
phus. Be. auca.  
mis in locum.  
<sup>k</sup> Origē. in Cat.  
tom. in loc.

<sup>l</sup> Ludolphus &  
Pontan. in loc.  
<sup>m</sup> Matth. 16. 18  
<sup>n</sup> Tertullian.

<sup>o</sup> Psal. 121. 4.  
<sup>p</sup> Cant. 5. 2.  
<sup>q</sup> Thomas: ex  
Origē. in loc.  
<sup>r</sup> Emissenus  
hom. in locum.  
<sup>s</sup> Ludolphus in  
locum.  
<sup>t</sup> Zepherus in  
locum.

*His disciples came to him, and awoke him*] Almighty God likes in our necessitie this importunitie: Psal. 50. 15. *Call vpon me in the time of trouble. Psal. 91. 15. He shall call vpon me, and I will heare him.* And therefore learne by this example, *to come to Christ, to cry to Christ in all extremitie, renouncing your selues, and relying vpon him onely; Master, saue vs, or else we perish.*

u Lusher. possil. maior in loc.

*He said vnto them; Why are yee fearefull; O yee of little faith?*] \* It was great faith in that they followed Christ into the ship; but little faith in that they feared.

x Culman. con. 1. in locum.

† He saith not, *O ye of no faith*, but *O ye of little faith*. It was impossible to come vnto God, and call vpon Christ without faith; in saying, *we perish*, they shewed infidelitie; but in praying, *saue vs*, they manifested faith.

y Theophylact. in locum.  
See B. L. aymer. sem. in locum.

Againe, he doth not say; *ye of little courage*, or *ye of little charitie*; but *ye of little faith*: because faith is the ground of all other vertues, and in *aduersitie* most vfe-full. If we beleue that Christ is our Captaine in the ship with vs, who can bee against vs? And therefore Paul, Ephes. 6. 16. *Above all, put on the shield of faith, wherewith yee may quench all the fierie darts of the deuill.*

z Pontanus in loc.

a Melanct. in locum.

*Then he arose and rebuked the winds and the sea*] Christ reprehends the disciples a little, but instantly grants their requels; his reprehensions had not so much sting as *hodie*, for a great calme followed a little chiding: *c* at his word the stormie wind ariseth, which listeth vp the waues of the sea: They are caried vp to heauen, and downe againe to the deep: their soule melteth away because of the trouble. They reele to and fro, and stagger like a drunken man, and are at their wits end. But when they cry to the Lord in their trouble, he deliuereth them out of their distresse: for hee maketh the storme to cease, so that the waues thereof are still.

b Zeppernus in locum.

c Psal. 107. 25

A great calme followed a great tempest; *d Decet enim magnum magna facere*. Christ spake but one word to the violent wind. and vnruely seas, and they both obeyed his command. *e* He doth at sundry times, and in diuers man-

d Thom. in loc.

e Hebr. 1. 1.

ners

f Origen, hom.  
6. in diversos  
scriptura locos.

g Ludolphus  
cu Augustin.

ners speake to vs, and yet we will not hearken vnto his voice. f The spectators of this act might therefore wonder to see the senselesse water and weather obey more then man, indued with reason and religion.

The men marvelled: ] & Ideo premantur iusti, ut pressi clament; clamantes exaudiantur, exauditi glorificent Deum; A great storme caused in the Disciples a great feare; great feare, great deuotion; great deuotion occasioned Christ to workethis great miracle; this great miracle mooued this great admiration; What is this man that commands as a God?

And when he was come to the other side, ] Two points are to be considered in this } Gratioulesse of Christ, in  
miracle principally; the } curing two possessed of  
deuils.  
Vngratioulesse of the Gergesites, preferring a piece of bacon before the Gospell, hogs before Christ. Such as respect their tithe pig, more then their Pastor, are Gergesites, and deserue that Christ should depart out of their coasts.

I will not in particular examine these, but in stead thereof, insert a few notes, vpon the last verse of the first Chapter, appointed to be read at morning prayer this Sunday; preached at Pauls Crosse, Jan. 29. 1608.

ESAY 57. 21.

There is no peace to the wicked, saith my God.

This text is a proclamation of warre against the wicked, enemies to God and his Gospell, wherein, observe

the thing proclaimed: *No peace to the wicked.* An heauy doome, whether we consider the time, the matter, or the men: for there is no time, no peace, no wicked, if impenitent, excepted.

person claiming: the	{	Prophet, as Herald.	{	able to make this
		Lord, as chiefe Com- mander,		war, because <i>God</i> , willing to maintaine this warre, because <i>my God</i> .

This sentence would not be so grievous, if it were not so general, if any wicked man at any time could enioy any kind of peace: but the proposition is an vniuersall negative; *non est pax impijs*.

Our and other translations haue it not in the time past, *non erat*, there was no peace; nor in the future, *non erit*, there shall be no peace; but in the present, there is no peace. Or as it is in the originall indefinitely without a verbe, naming no time, that we might feare this iudgement at all times: <sup>h</sup> *Cognatum, immo innatum omni sceleris sceleris supplicium*. In the words of Saint <sup>i</sup> Paul, *the wages of sinne is death*; as the worke is ready, so the pay present, *nec aufertur, nec deferretur*; if impietie, no inapunitie; When sinne is <sup>k</sup> finished, it hath his hire; <sup>l</sup> *scelus aliquis tutum, nemo securum tulit*.

If wee consider a wicked man out of <sup>m</sup> Christ, he hath neither here peace of grace, nor hereafter peace of glory; but as he passeth from sinne to sinne, he goeth as it were from deuill to deuill, euen from hell to hell, from the

O

flashes

<sup>h</sup> Lipsius de  
constantia, lib.  
<sup>2</sup> cap. 13.  
<sup>i</sup> Rom. 6. 23.  
<sup>k</sup> Iam: 1. 15.  
<sup>l</sup> Seneca in  
Hippolito.  
<sup>m</sup> Hugo Cardi-  
nal, in loc.



flashes to the flame, from hell internall, to hell eternall.

n *Reioynder.*  
pag. 163.

As this includes all time, so likewise excludes all peace. For albeit *Harding* found a great difference between no bread, & not bread; yet Interpreters here make no difference between not peace, and no peace. For the wicked haue no peace with man, no peace with God, no peace with themselues. None with man: for as it is said in the verse before my text, *The wicked are like the raging sea, whose waters cast up dirt and mire.* They are of their owne nature turbulent; but if we stirre them a little, then they fume and some like the sea, both actiue (saith *Musculus*) and passiue, being neither peace makers, nor peace takers.

o In loc.

p *Ethic. lib. 8.*  
cap. 3. 4. 8.

For nature and Scripture tell vs plainly, that righteousness is elder sister to peace. So said *P Aristotle* natures chiefe Secretarie, that agreement in euill is not loue, but conspiracie. So *Dauid*, a man after Gods owne heart, and a penner of Gods owne will, *\* iustitia & pax osculata sunt*; righteousness and peace haue kissed each other. As *Augustine* vpon the place, *fiat iustitia & habebis pacem.*, if thou wilt haue peace, worke righteousness; first eschew euill, and doe good, then seeke peace, and insue it: *Psal. 34. 12.* Nay, you need not seeke it, for it will finde you; peace will come of it selfe to kisse righteousness. On the contrary, no truth, no mercy; where there is no loue of good, there can bee no good of loue; no true friendship, except it be *\* Christi glitino copulata*, glewed together in Christ; a man can hardly be true friend to any, that is not first truly friend to truth it selfe.

q *Hieron. epist.*  
*Paul. Tom 3.*  
fol. 1.

r *Ensch de vita*  
*Constant. lib. 1*  
cap. 17.  
f *Epist. 195.*

It was an excellent speech of *\* Constantius*, How can they be faithfull vnto their Prince, who are perfidious and vnfaithfull vnto their God? I tell thee, saith *Augustine* to *Martianus*, albeit you were mine old acquaintance, yet neuer my friend, vntill you were my louer in Christ.

s *2 King. 9.*

And therefore when *\* Iehoram* said vnto *Iehu*, Is it peace, *Iehu* replied; What peace, while the whordomes  
of

of thy mother *Iezabel*, & her witchcrafts, are yet in great number? What fellowship hath righteousnesse with vn-righteousnesse; what communion hath light with darknesse? what concord hath Christ with Belial? As *Ismael* that was borne after the flesh, persecuted *Isaac* that was borne after the spirit, euen so it is now, saith *Paul*, Galat. 4. 29. The Dragon and his army, will fight against *Michael* and his Angels.

<sup>a</sup> 2 Cor. 6. 14.

<sup>a</sup> Apoc. 12. 7.

It is then an idle phantasie to dreame of an vnity with the Papists, of an vniformity with the Schismatikes: for so long as the one is an enemy to truth, & the other an enemy to peace; so long as both are set on mischief, combined in faction, how soeuer different in faith, I must tell you from *Esay*, and *Esay* from the Lord, *There is no peace to the wicked.*

<sup>7</sup> Lib. ad Martires.  
<sup>2</sup> Luther. loci. com. Tit. de conciliat. scribus.

*Pax nostra bellum contra Satanam* (sayth *Tertullian*) our peace is a continuall warfare against Satan and his complices. As Christ, so the Church must suffer and ouercome in medio inimicorum, in the midst of all our enemies: Psal. 110. 2. The builder of Gods house must haue a trowell in one hand, and a sword in another. Nehe. 4. 17.

And here let not the carnall Gospeller hold himselfe exempted, in being of no side: for *pax*, (as the schoole speakes) is *tranquillitas ordinata*: Goodnesse is *diutina*, wickednesse, *diutina*: where there is no order, there can be no peace, but a Babel of confusion: how soeuer worldlings account the drunkard a good fellow, the fornicatour a kinde man, the flatterer a louing soule; yet the truth is, there is no peace in things that are wicked, and therefore no peace with men that are wicked And as they can haue no peace with the godly, so but little agreement among themselves: <sup>b</sup> *Ephraim* is against *Manasses*, and *Manasses* against *Ephraim*, and both against *Iuda*. The Pharises against the Sadduces, & the Sadduces against the Pharises; both against Christ. The Pelagians against the Manichees, and the Manichees against the Pelagians; both against the Catholikes. The Pope against the Turke, the

<sup>a</sup> Thomas, 22. quæst. 29. art. 1.

<sup>b</sup> *Esay* 9. 21.

Turke against the Pope, and both against the truth.

All the vices are larring in extremitie, couetousnesse fighting against prodigality, basenesse against pride, ralhnesse against dastardy; nay, many times, *Egyptians are set against Egyptians*; and birds of a feather doe not alway flie together; for the <sup>d</sup> transgressour is against the transgressor, and the destroyer against the destroyer: a drunkard will stab a drunkard, a theefe rob a theefe, a traitor proue false to a traitor, *proditoris proditor*, one wicked wretch is executioner of another.

They be so far from the peace between man and man, as that they want the loue which is betweene beast and beast: for if one sheep be faint, the rest will stand between it and the Sunne, till it be comforted; if one hog hunted, the whole heard will muster together to reuenge it. Of Bees it is reported, *egrotante una, lamentantur omnes*, if one sick, all sorry: yea some beasts are more kind to man then mankind. In humane story we read of gratefull Lions, of kind Eagles, of trusty dogs, *qui mori pro dominis, & commoriscunt dominis parati*; saith *Ambrose* in his *Hexameron*.

In holy Bible, we finde that <sup>e</sup> *Eliab* was fed by rauens; and <sup>e</sup> *Daniel* not hurt among hungrie lyons. <sup>h</sup> *O detestandum humane malitie crudelitatem! aues pascunt; fere parcunt; homines seniunt*. O hatefull cruelty! the birds feed, the beasts fauor; but one man is a wolfe, yea a diuell to another. In this the wicked resemble <sup>i</sup> God, that they neither slumber nor sleepe, but like the <sup>k</sup> diuell, in that they watch as the theefe to spoile and destroy, seeking whom they may deuoure: 1. Pet. 5. 8. For to render good for euill, is the part of a Saint: to render good for good, the part of a man: to render euill for euill the part of a beast, but to render euill for good only, the part of a diuell. And yet such is the fashion of the wicked, <sup>l</sup> *imagining mischief in their hearts, and stirring up strife all the day long. Their throat is an open sepulcher; the poison of Asps is under their lips. Their mouth is full of cursing and bitterness,*

<sup>a</sup> *Esay* 19. 2.

<sup>d</sup> *Esay* 21. 2.

<sup>a</sup> *Lib. 6. cap. 4.*

<sup>i</sup> *King* 17.

<sup>e</sup> *Dan.* 6. 22.

<sup>h</sup> *Cyprian, fir. de orat. dominic.*

<sup>i</sup> *Psal.* 121. 4.

<sup>k</sup> *Iohn* 10. 10.

<sup>l</sup> *Psal.* 140. 3.

nesse, their feet are swift to shed blood, their teeth are speares and arrowes, and their tongue a sharpe sword. More sharpe (quoth<sup>m</sup> Bernard) then the speare which pierced our Sauours sweet side. For this doth not only wound Christs mysicall body, but also dismember it, in the Commonweale making so many factions, as there are functions; in the Church, so many Creeds, as heads: as the same Father sweetly; *Non iam examine fodit, sed facit exanime fodiendo: Longius thrust thorow a body that was dead, but the wicked a body that is quicke.* <sup>n</sup> Destruction and unhappinesse is in all their waies; and the way of peace haue they not knowne: in their bed appointed for rest, they plot how to be turbulent (as the<sup>o</sup> Prophet speakes) they trauell with mischief, and bring forth vngodlinesse. In a word, these are the troublers of Israel, thornes in our eies, pricks in our sides, bellowes & brands of sedition, hating the good, not louing the bad; crossing themselues, at war with all: *There is no peace to the wicked, saith my God.*

The second kinde of peace is betweene God and man, our reconciliation to God by the mediation of Christ, who is our <sup>p</sup> peace. So the *glosse interlineall*, and other expostors generally, *there is no peace*, that is, no Christ to the wicked. The Scripture tels vs, how that we were the sonnes of wrath, enemies of God, fire-brands of hell, aliens from the Common-wealth of Israel, and strangers from the couenants of promise. But Christ God and man, and therefore most fit to be the Mediatour <sup>q</sup> betweene the mortall sinner and immortall Iudge, dying for our sinnes, and rising againe for our iustification, is peace to them that are farre off, and peace to them that are neere, saith the Lord in this Chapter. That is, as the Fathers<sup>r</sup> expound it, peace to the Gentiles as farre off, and peace to the Iewes that are neere.

This one blessed Peacemaker hath made attonement for both, & appeareth in the sight of God daily, to plead our pardon as a faithfull intercessour and aduocate, in whom onely God is well pleased, and without whom

m *Ser. de triplici custodia.*

n *Psalm. 14. 7.*

o *Psalm. 7. 15.*

p *Ephes. 2. 14.*

q *Augustin. confess. lib. 10. cap. 43.*

r *Hieron. in loc. ex Paul. Ephes. 2. 17.*

God is no hearing God; no helping God; no sauing God, no louing God to vs at all.

And without faith the Gospell is no Gospell, the Sacraments are no Sacraments, Christ is no Christ. *Faith is Iohn the Baptist*, shewing the Lambe of God, which taketh away the sinnes of the world: yea *Saint Thomas*, first handling, then applying the wounds of Christ, euen the spirituall hand that puts on Christs robe of righteousness.

The wicked then hauing no true faith, haue no true Christ; and hauing no true Christ, they can haue no true peace with God: the grace of our Lord in redeeming, the loue of God in electing, the fellowship of the holy Ghost in comforting, is farre from them: so long as they continue in their sinnes and vnbeleefe, so long they be traitours, enemies, rebels vnto the King of all Kings: he proclaimes warre, and they can haue no peace.

Thinke on this, yee that forget God. \* Yee that ioine house to house, and lay field to field, till there be no place for other in the land: yee that rise vp early to follow darkness, and are mightie to powre in strong drinke. Yee that speake good of euill, and euill of good; which put light for darkness, and darkness for light; &c. <sup>u</sup> Agree with your aduersarie quickly, while you are in the way: <sup>x</sup> seeke the Lord while hee may be found, and call vpon him while he is nigh. <sup>y</sup> O Ierusalem, Ierusalem, thou that killest the Prophets, and stonest them that are sent vnto thee. <sup>z</sup> Suffer the words of exhortation; <sup>a</sup> harden not your heart, but <sup>b</sup> euen in this day heare the voice of the <sup>c</sup> Crier; confesse thy rebellion, and come in to the Lord thy God; <sup>d</sup> for he is gentle, patient, and of much mercie: desire of him to create in thee a <sup>e</sup> new heart, and to giue thee one drop of a liuely faith, one dram of holy deuotion, a desire to <sup>f</sup> hunger and thirst after righteousness. Suffer not thine eyes to sleepe, nor thine eyes lids to take any rest, vntill thine <sup>g</sup> vnrighteousnesse is forgiven, and sinne couered, vntill thy peace be made with God, and thy

f Church hom.  
of saluation,  
part. 2.

t Esay 5.

u Matt. 5. 25.

x Esay 55 6.

y Mat. 23. 37.

z Heb. 13. 22.

a Psal. 95. 8.

b Luke 19. 42.

c Iohn 1. 23.

d Ier. 2. 13.

e Psal. 51. 10.

f Mat. 5. 6.

g Psal. 32. 1.

thy pardon sealed. O pray, pray, that thou maist haue this peace. O pray, pray, that thou maist feele this peace: for it is the third kinde, the peace of conscience between man and himselfe.

There are foure kindes of conscience, as <sup>b</sup> Bernard hath well obserued.

1. A good, but not a quiet.
2. A quiet, but not a good.
3. Both good and quiet.
4. Neither good nor quiet.

The two good belong properly to the godly; the two bad vnto the wicked, whose conscience is either too too quiet, or else too too much vnquiet; in neither peace: *Non est gaudium impijs*, as the Translators of the Septuagints reade, *Non est gaudere impijs*, There is no ioy to the wicked. Sometime their conscience is too too quiet, as <sup>k</sup> Paul speaks, euen seared with an hot iron, when habit of sinne takes away the sense of sinne, when as men are past feeling, in a reprobate sense, giuen ouer to worke all vncleannesse euen with greedinesse: Ephes. 4. 19.

This is no peace, but numnesse, yea a dumnesse of conscience. For at the first euery mans conscience speaks vnto him, as <sup>l</sup> Peter to Christ; Master looke to thy selfe: Her prick-arrows, as the shafts of <sup>m</sup> Jonathan, forewarne Dauid of the great Kings displeasure: but if wee neglect her call, and will not lend our eares while she doth spend her tongue, this good Cassandra will crie no more.

Now it fareth with the maladies of the minde, as it is with the sicknesse of the body. When the pulse doth not beat, the body is in a most dangerous estate: so if conscience neuer pricke vs for sinne, it is a manifest signe our soules are lulled in a deadly sleepe. That Schoole will soone decay, where the monitor doth not complaine; that armie must necessarily be subiect to surprise, where watches and alarums are not exactly kept; that towne is dissolute, where no clocks are vsed: so likewise our little citie is in great perill, when our conscience is still and

<sup>h</sup> Lib. de conscientia, sect. 2.  
fol. 1784.

<sup>i</sup> Em. Sanob.  
in loc.

<sup>k</sup> 1. Tim. 4. 2.

<sup>l</sup> Matt. 16. 22.  
<sup>m</sup> 1. Sam. 20.



Tom 1 fol. 2.

Confess. lib. 1.

cap. 13.

Epist. 3.

Tom. 1 fol. 231

Luke 11. 21.

Ad Heliodor.  
de vita Eremit.

Gen. 4. 7.

Caril. ufan. in

3 sent. dist. 22.

Matt 25. 30.

Scr. ad clericum  
de the. Conuoca-  
tion.

sleepy, quiet but not good ; *tunc maxime oppugnaris, si nescis oppugnari* : saith <sup>a</sup> Hierome to Heliodore : None so desperatly sicke, as they who feele not their disease. Saint <sup>o</sup> Augustine notably : *Quid miserius misero non miserante seipsum ?* and <sup>r</sup> Bernard ; *Idco dolet charitas mea, quod cum sis dolendus, non doleas ; & inde magis miseretur, quod cum miser sis, miserabilis tamen non es* : and <sup>a</sup> Hierom to Sabini-  
an ; *Hoc plango, quod te non plangis.*

<sup>r</sup> When the strong man armed keepes his hold, the things that are possessed are in peace. Where Diuines obserue, that vngodly men already possessed with Satan, are not a whit disquieted with his temptations. As God is at open war, so the diuell is at secret peace with the wicked : but yet, saith <sup>r</sup> Hierome, *tranquillitas ista tempestas est* : This calme of conscience will one day prooue a storme. For as God said vnto <sup>r</sup> Cain ; *If thou doest ill, sinne lieth at the doore.* Where wickednesse is compared to a wilde beast, which dogs a man wherefoeuer hee goeth in this wilderness. And albeit for a time it may seeme harmelesse, for that it lieth asleepe, yet at length, except men vnfainedly repent, it will rise vp and rent out the very throat of their soules. A guilty conscience being once roused and awaked thoroughly, will make them like those who lie on a bed that is too strait, and the couering too short, who would with all their heart sleepe, but cannot ; they seeke for peace of minde, but there is no peace to the wicked, saith my God.

As the conscience was heretofore too too quiet, so now too too much vnquiet. As godly men haue the first fruits of the Spirit, and certaintastis of heavenly ioyes in this life ; so the wicked on the contrary feele certaine flashings of hell flames on earth. As there is heauen on earth, and heauen in heauen ; so hell on earth, and hell in hell : " an outward hell, and an inward ; outward, in outward darknesse mentioned in holy Scripture, where there shall be weeping and gnashing of teeth ; at this feast (as Bishop <sup>r</sup> Latymor wittily) there can bee no mirth where weeping

weeping is serued in for the first course, gnashing of teeth for the second.

Inward hell is an infernall tormenting of the soule, void of hope, faith and loue: this hell the diuels haue alwaies in them, and reprobate forlorne people cary about them, in somuch that they can neither disport themselues abroad, nor please themselues at home; neither comforted in company, nor quieted alone, but in all places and times, *Erynnis conscientie*, (so <sup>2</sup> *Melancthon* calles it) hellish hags and infernall furies affright them.

<sup>a</sup> *Augustine* in his enarration of the 45. Psal. thus liuely describes the wofull estate of a despairing sinner: *Fugiet ab agro ad ciuitatem, à publico ad domum, à dono in cubiculum*: Hee runs as a mad man out of the field into the citie, out of the citie into his house; from the common roomes in his house to his chamber, from his chamber into his studie, from his studie to the secret closet of his owne heart: & ecce hostem suum inuenit, quo confugerat, seipsum quò fugiturus est: and then last of all, he is content least of all, himselfe being greatest enemy to himselfe.

The blinde man in the <sup>b</sup> Gospel newly recouering his sight, imagined trees to men; and the Burgundians (as <sup>c</sup> *Cominatus* reports) expecting a battrell, supposed long thistles to be launces: so the wicked in the darke, conceit euery thistle to be a tree, euery tree a man, euery man a deuill, afraid of euery thing they see; yea, many times of that they doe not see.

<sup>d</sup> *Polydore Virgil* writes that *Richard* the 3. had a most terrible dreame, the night before Bosworth field, in which hee was slaine: hee thought all the deuils in hell halled and pulled him in hideous and ugly shapcs. *Id credo non fuit somnium, sed conscientia scelerum*: I suppose (saith *Polydore*) that was not a fained dreame, but a true torture of his conscience, presaging a bloudy day both to himselfe, and all his followers.

The penner of the Latine Chronicle, *de viis Archiepiscoporum Cantuariensium*, in the life of Archbishop *Humbert*,

<sup>2</sup> *Comment. in 1. Cor. 11.*

<sup>a</sup> *Tom. 8. fol. 286.*

<sup>b</sup> *Marke 8. 24.*

<sup>c</sup> *Lib. 1. cap. 11.*

<sup>d</sup> *Anglican. hist. lib. 25.*

bert, records a will of a couetous opprellor in this forme:  
*Lego omnia bona mea domino regi, corpus sepultura, animam*  
*diabolo.* The godly mans will alway runnes in this stile:

*Terram terra tegat, demon peccata resumat,*

*Mundus res habeat, spiritus astra petat:*

I bequeath my body that is earthly to the earth, my sins which are deuillish vnto the deuill, my goods that are worldly to the world, my soule that is heauenly to heauen: but this vnhappy wretch in great despaire yeelded vp his coine to the King, whom hee had deceiued, and his soule to the deuill, whom he had serued.

It is written by \* *Procopius*, that *Theodoricus*, as he was at supper, imagined he saw in a fishes head the visage of *Symmachus* a Noble man, whom he had vniustly slaine; with which imagination hee conceiued such terrour, as that he neuer after enioied one good houre, but pining away ended his vnfortunate daies.

Cardinall *Crescentius*, the Popes Vicegerent in the Chapter of Trent, on a time writing long letters vnto Rome, full of mischief against the Protestants and cause of Religion, had a sudden conceit that the deuill in the likenesse of a huge dogge, walked in his chamber, and couched vnder his table, the which affrighted him so much, as that notwithstanding the counsell and comfort both of friends and Physitians, hee died a disconsolate death.

To conclude this argument, the deuill *Indus* out of the hell of his conscience, was Bailiffe, lailor, witnesse, Iurie, Iudge, Sheriffe, deaths-man in his owne execution.

Thus as you see, the wicked haue no peace with man, no peace with God, no peace with themselues. The very name of peace betweene man and man is sweet, it selfe more sweet, <sup>a</sup> like the pretious ointment vpon the head of *Aaron*, that ranne downe vnto his beard, and from his beard to the skirts of his clothing. Yet the peace of conscience is farre sweeter, <sup>a</sup> continuall feast, a daily Christmas vnto the good man; as the rich Epicure, Luk. 16 so the

e *Langnet.*  
*Chron. fol. 146.*

f *Sleidan. com.*  
*lib. 23 in fine.*

g *Cic.*  
*h Psal. 133.*

i *Prov. 15. 15.*

the godly fareth deliciously euery day. *The man that trusteth in the Lord is far,* saith <sup>k</sup> *Salomon*, hee feedes himselfe on the mercies of God, and merits of Christ. And so the peace of God passeth all these: for it passeth all vnderstanding, without which one gift all other are rather curses then blessings vnto vs. As <sup>l</sup> *Cyrl* excellently, *Dominò priuante suo gaudio, quod esse potest gaudium?* It is the <sup>m</sup> consolation of Israel and solace of the Church: <sup>n</sup> Reioice greatly ô daughter Sion, shout for ioy ô daughter Hierusalem, for behold thy King commeth vnto thee. That God is our God, that Christ is our Christ, that the King of all Kings is our King, that he is reconciled vnto vs, and we to him, is a ioy surpassing all ioies, a iubilation as the Scripture termes it, which can neither be suppressed, nor yet expressed sufficiently.

How wretched then are the wicked in being debarred of all this sweet? of all this exultation, of all these iubilees of ioy? for if they can haue no peace abroad, no peace at home, no peace with themselves, no peace with other, no peace with man, no peace with God; assuredly the proposition is most true, *There is no peace to the wicked.*

Yea but you will say, ° there is none good except God; all of vs are gone astray: if wee say we haue no sinne, the truth of God is not in vs. Of what kinde of wicked is this then vnderstood? Answer is made, that this onely concerns incorrigible, malicious, impenitent, senselesse sinners. For when once men feelee their sinnes, and repent for their sinnes, greeuing much because they can greeue no more; then in such as <sup>p</sup> sinne aboundeth, grace superaboundeth, and all things worke for their good; euen sinne which is damnable to other, is profitable to them, occasioning <sup>r</sup> repentance, neuer to be repented. <sup>s</sup> Remember the speech of God to *Rebecca*; The greater shall serue the lesser. Albeit our spirituall enemies are stronger, and our sinnes greater then we, yet they shall serue for our good, the greater shall serue the lesse. God who  
can

k *Prov.* 28. 25

l *Cyrl. Alex.*  
x and in loc.  
m *Luke* 2. 25.  
n *Zachar.* 9. 9.

o *Mark* 10. 18

p *Rom.* 5. 20.  
q *Rom.* 8. 18.

r *2. Cor.* 7. 10.  
s *Luther.* loc.  
sem. sit. de vul-  
neribus confit-  
entia.

c Rom. 12. 18.  
u Ephes. 4. 3.

can bring sweet out of sowre, and light out of darknesse, shall likewise bring good out of euill.

Such offenders haue peace with men, so far<sup>e</sup> as is possible with all men, <sup>u</sup> endeavouring to keepe the vnirite of the spirit in the bond of peace.

Secondly, being iustified by faith, they haue peace toward God in Christ: Rom. 5. 1.

Lastly, Christ dwelling in their heart, they want not peace of conscience, but abound with ioy in the holy Ghost: Rom. 14. 17.

When sinners are rather passiue then actiue in sinne, when it is rather done on them, then of them, albeit their conscience accuse them of the fact, yet it doth not condemne them of the fault: and so there is all kinde of peace to the penitent, no kinde of peace to the wicked impenitent, saith my God.

Hitherto concerning the thing proclaimed: I come now to the person proclaiming, in these words, *saith my God.* The subordinate proclaimer is *Esa*; the principall, God himselfe.

x Iohn 1. 23.

As heretofore the Prophet, so now the Preacher is not only the mouth of God, as *Luther* calls him; but as <sup>x</sup> *Iohn* Baptist said of himselfe, *The very voice of God.* For albeit we speake, yet it is Christ who by vs and in vs calleth vnto you: 2. Cor. 5. 20. See Epist. dom. 3. and Gospell, dom. 1. and 4. in Aduent.

y Bullinger.  
in loc.

If then the Lord hath said it, <sup>y</sup> let no man doubt of it: Heauen and earth shall passe, but not a iot of his word shall passe: he is not like man, that he should lie, or like the Sonne of man, that he should deceiue. Yea, that we might the better obserue it, Almighty God hath spoken once and twice, as it is in the 62. Psalm. For the Lord had made this proclamation once before in the 48. chapter, at the last verse. So that as <sup>z</sup> *Augustine* in the like case, *Verba toties inculcata, vera sunt, vna sunt, sana sunt, plana sunt.* One text repeated twice, pressed againe and againe, must needs be plaine and peremptorie. And assuredly  
(beloued)

z De adulteri-  
ni coniugijs ad  
Pollentium,  
lib. 2. cap. 4.

(beloued) if wee further examine the person of this Chiefe, wee shall finde him able to make this warre, because God; and willing to maintaine this warre, because My God. Hee is stiled elsewhere *the Lord of hosts*, and therefore all creatures as his warriours, are ready pressed to reuenge his quarrels, and to fight his battels. His souldiers against the wicked, are either celestially, or terrestrially, all the creatures in heauen and on earth. In the beginning God created the heauen and the earth, Gen. 1. and all that therein is, Exod. 20. And in this acception, according to the Bible, which is a lanterne vnto our feet, and a guide vnto our paths, I finde three heauens, as *Paul* saith, he was taken vp into the <sup>a</sup> third heauen :

<sup>a</sup> 2. Cor. 12. 2.

The {  
 1. Airie.  
 2. Starrie.  
 3. Glorious.

Airie heauen is all the space from vs vnto the firmament: so the birds which flie betweene vs and the starres are called in holy writ, *the fowles of<sup>b</sup> beauen*. In this heauen are meteors, haile, winde, raine, snow, thunder, lightning, all which are at Gods absolute command, to serue such as serue him, and to fight against them that fight against him. As when the wicked old world was filled with crueltie, *The windowes of<sup>c</sup> beauen were opened, and the raine was vpon the earth fortie daies and fortie nights*; inasmuch, that this one souldier of the Lord destroyed all his enemies, euery thing that was vpon the earth from man to beast; onely *Noah*, Gods holy seruant, remained, and they that were with him in the Arke, whom the raine did not hurt, but rather helpe: for the deeper the flood, the safer the ship: the water had peace with *Noah* and his companie, but open warre with all the rest of that old world.

<sup>b</sup> Gen. 1. 28.

<sup>c</sup> Gen. 7.

So likewise the Lord out of heauen rained fire and brimstone vpon the <sup>d</sup> Sodomites; and hailestones out of heauen vpon the cursed Amorites at *Behoron*, and they were moe, saith the <sup>e</sup> text; that died with the haile, then they

<sup>d</sup> Gen. 19.

<sup>e</sup> Iq<sup>ua</sup> 10.



f Decem-  
ber 30.  
g From 31.  
December, to  
Jan. 15.

they whom the children of Israel slew with the sword.

But what need wee looke so farre? The great winde of this yeere, the great frost the last yeere sensibly demonstrate this point. What a wracke on the sea, what a worke on the earth occasioned by the one? What a dearth, and so by consequence, what a death ensued vpon the other? If God cast forth his ice like morsels, who is able to abide his frost? Psal. 147. 17.

To step higher, the second heauen is the firmament, *caelum quasi celatum*, because it is ingrauen, and as it were enameled with glorious lights, as *Moses* in the first of Genesis, God made two great lights, the greater to rule the day, the lesser to gouerne the night: he made also the starres, and placed them in the firmament of heauen.

h Psal. 19. 1.

Now this heauen<sup>h</sup> declares the glorie of God, and the firmament shewes his handy worke: though they want vnderstanding and are dumbe, yet they trumpet forth his worthie praises in such sort, that there is neither speech nor language, but their voice is heard among them. And as they speake for God, as schollers, so they fight also for God as souldiers; for the starres in their course fought against *Sisera*: Iosua 5. 20. and when Duke *Iosua* fought against the wicked *Amorites*, he said in the sight of Israel; Sunne, stay thou in Gibeon, and thou Moone in the valley of Aialon; and the Sunne abode, and the Moone stood still, vntill the people of God auenged themselves vpon their enemies; the Sunne abode, and hastened not to goe downe for a whole day: Iosua 10. 13.

i Psal. 8. 1.

O Lord our gouernour, how excellent is thy name in all the world! When I consider the heauens, euen the works of thy hands, the Sun and the Moone which thou hast ordained, what is man, that thou art so mindfull of him? or the son of man that thou shouldst thus regard & gard him? The third heauen is called by Philosophers, *empyreum*: by Diuines, the glorious heauen: by<sup>k</sup> Scriptures, *heauen of heauens*, or heauen above the visible heauens. In this heauen almightie God hath two sorts of tall

k 1. King. 8. 27

warriours:

warriours : { Angels.  
Saints.

Angels are<sup>1</sup> heauenly souldiers, ministring spirits of God, instruments of his mercy toward the good, executioners of his iudgments vpon the bad. When *Iosua* was about to sacke Iericho, an <sup>m</sup> Angel appeared vnto him as a Captaine with a drawnesword to fight for his people. When *Zenacherib* and his innumerable host came against Israel, the Angel of the Lord in one night slew one hundred, eightie and five thousand : 2 Kings 19. The first borne of Egypt, slaine by an Angel : Exod. 12. blasphemous *Herod* smitten with an Angel : Acts 12. 23. To conclude this argument, Angels at the last and dreadfull day shall binde the <sup>a</sup> tares, that is, make fagots of the wicked, and cast them into hell fire. As they pitch their tents about Gods elect, being the Saints guard and nurses, as it were, to <sup>o</sup> carry them in their armes, lest at any time they hurt their foote against a stone : so contrariwise, speedy messengers and ministers of Gods anger vnto the reprobate.

<sup>l</sup> Luke 2. 13.

<sup>m</sup> *Iosua* 5.

<sup>a</sup> *Matth.* 13.

<sup>o</sup> *Psal.* 91. 12.

Now for Saints, albeit they be *militēs emeriti*, (as the <sup>r</sup> Romans speake) souldiers discharged the field, past fighting, past sighing, for all reares are wiped from their eyes; euen so saith the Spirit, they rest from their labors, and their good works follow them : Apocalyp. 14. 13. They be past warfare, and now liue in eternall welfare, crowned as conquerors in heauen, where there is neither *militia*, nor *malitia*.

<sup>p</sup> *Consaie c. m.*  
*Grat. Sierichij*  
*ad Reges, lib. 2.*  
*cap. 3.*

Though, I say, their fight be ended, and they rewarded with an immortall crowne of glory, yet for as much as there is a communion of Saints, a fellowship between the triumphant Saints in heauen, and the militant Saints on earth, the blessed soules departed and deliuered out of the miseries of this sinfull world, howsoeuer they be secure for themselves, yet are they carefull for vs : as our Churches in their Harmonie speake, *de felicitate sua securis de nostrā salute solliciti* : they wish well vnto vs, and pray

<sup>q</sup> *D. Reynold.*  
*de Idolatr. lib. 1.*  
*cap. 1.*

r *Apo. 6. 10.*

pray still for vs in generall, albeit they know not our wants in particular. Howsoever they fight not any longer against Gods enemies with pen or pike, with paper or powder, yet they continually fight against them with push of prayer, as Saint *John* expressly; *The soules of them that were killed for the word, cryed with a loud voice, saying; How long Lord, holy and true! dost not thou iudge and reuenge our blood on them that dwell on the earth?* Albeit they contend not with earthly weapons, yet they maintaine Gods quarrell with heavenly wishes in generall against Satan and his kingdome, out of zeale and heat to Gods cause, not out of any spleene or hate to any of the wicked in particular; I dare not say so: for where the spirit hath not a pen to write, the Pastor must not haue a tongue to speake, nor the people an eare to heare; but that the blessed soules in heauen pray for vs, against our enemies in generall, is an article of faith, and an euident truth of the Bible.

f *Exod. 14.*

I come from Gods selected band in heauen, to the common band, the host of his creatures on earth, the which containes both sea and land, and all that is therein, euermore willing to fight in this quarrell.

t *Treat. to Mendoza.*

The *red* sea did ouerwhelme proud *Pharaoh*, and all his host, euen all his horses, his chariots, and horsemen. Anno 1588. the sea and fish in the sea fought against the superstitious Spaniard, enemie to God and his true religion: a wonderfull worke, which ought to be had in perpetual remembrance. I say, winde and water ouercame that invincible armie, prepared for our destruction; in such sort, that the *popish* Relator hereof confessed ingenuously, that God in that sea fight, shewed himselfe a very Lutheran, and meere Protestant.

u *Herodot.*

The floods and inuadations which happened in diuers parts of this kingdom within these few yeeres, here should not be passed over with dry eyes. If the Lord had not according to his infinite greatnes and goodnesse, fettered the waters of our seas, as *Xerxes* did the waters

of Hellespontus. If God had not gathered the waters together on an heape, and laid them vp in the deepe, as in a treasure house : Psalme 33. 7. If hee had not spoken to the flood, <sup>a</sup> *Hitherto shalt thou goe, but no further,* and here shall it stay thy proud waues, assuredly there had followed a great doome day to this Island. <sup>y</sup> *The waters saw thee, O Lord, the waters saw thee, and were afraid ;* <sup>z</sup> *Blessed be the Lord God, euen the God of Israel, which only doth wondrous things ; and blessed be the name of his Maiesty for euer, and let all the people say, Amen, Amen.*

<sup>a</sup> Iob 38. 11.

<sup>y</sup> Psalm. 77. 16

<sup>z</sup> Psalm. 72. 18.

<sup>a</sup> Numb. 16. 30

I passe to the shore, to drie land, <sup>a</sup> which opened and swallowed vp quicke, *Corath, Dathan and Abiram.*

In this one Prouince are sundry rankes of fighting souldiers, armies of fell dragons, of hissing serpents, of roaring lions, of deuouring wolues, of other wilde beasts in the Forrest, and cartell vpon a thousand hills ; all which named, and all other not named, are readie with force and fury to crush the wicked, and at Gods alarum to breake them in peeces like a potters vessell.

Euen the least of these creatures is strong enough, if God set them to fight ; an host of frogges, an armie of grasshoppers, a swarme of flies, able to dismay *Pharaoh* and all his people ; a few rats troubled all the citizens of <sup>b</sup> *Hamel* ; a few wormes deuoured <sup>c</sup> *Herod* ; a little gnar choked a great man, yea the greatest monarch in his own conceit, *Adrian* the Pope.

<sup>b</sup> Munster.

<sup>c</sup> Acts 12. 23.

The very senselesse creatures haue sense and feeling of the wrong done to God. In *Siloam* (as wee read in the <sup>d</sup> Gospell) a tower fell vpon eightene persons and slew them. In <sup>e</sup> *Rome* fifty thousand men were hurt and slaine with the fall of a Theater, as they were beholding the games of the Sword-players. <sup>f</sup> *Anno 23. Reg. Elizab.* the scaffold about *Parisgarden* vpon a Sunday in the afternoone fell downe, which instantly killed eight persons, and hurt many moe. A faire warning to such as prophane the Sabbath, and delight more in the cruelty of beasts, then in the workes of mercy, which are exer-

<sup>d</sup> Luke. 13. 4.

<sup>e</sup> *Lanques. chro*  
fol. 95.

<sup>f</sup> *Stow.*

cises of the Lords day. The time will not suffer mee to name, much lesse to muster all the rest of Gods warriers on earth: I will only remember one, whom, I thinke you feare most, namely the plague, fitly called by the Canonists *bellum Dei contra homines*, the warre of God against men, and by the Scripture, *the sword of God*, and *harrow of his anger*.

In the yeere 1606. there was such an vniuersall plague thoroughout the whole world, that the liuing were not able to bury the dead, as *Sigisbertus* and <sup>i</sup>other report. *Anna* 1342. there was in <sup>k</sup>Venice such a pestilence, that the hundreth person was scarcely left alieue, inso much that the State made a law, that whosoener would come and dwell at Venice two yeeres, he should instantly be made free.

About the yeere 1522. there died of the plague in <sup>1</sup>Millaine fifty thousand within the space of foure moneths. In <sup>m</sup>Norwich from the first of Ianuary to the first of Iuly, 57104. In <sup>n</sup>Yarmouth within the space of one yeere 7052. In London and the liberties thereof, from the 23. of December 1602. vnto the 22. of December 1603. there died of all diseases as was accounted weekly, 38244. whereof the plague 30578. and from that time to this day, the citie not yet free. This last yeere past, as appeares in your own bills, there died 2262. Lay this heauy iudgement to your heart, heare this proclamation againe and againe, *There is no peace to the wicked.*

As the • stones of the field are in league with the righteous, and the beasts at peace with the godly, they may dwell safe in the wildernes, and sleepe in the woods: *Ezech.* 34. 25. so contrariwise the stone shall crie out of the wall, and the beame out of the timber against the wicked: *Habacuck* 2. 11.

Their sinne begets their sorrow, their faults encrease their foes, euen their tables are made snares, and their iuory beds accusers, and their seeled houses witnesses against

<sup>B</sup>1 *Chro.* 21. 30

<sup>b</sup> *Psal.* 91. 5.

<sup>i</sup> *Zwinger. in  
Theatro. volum.*

<sup>2.</sup> *lib* 7. <sup>pa.</sup> 544.

<sup>k</sup> *Sabellicus lib.*

8. *Aenead* 9.

<sup>1</sup> *Languet. chro  
fol.* 280.

<sup>m</sup> *Stowes a-  
bridgement.*

<sup>n</sup> *Jdem.*

<sup>o</sup> *Job* 5. 23.

gainst them; all things which were giuen for blessings are become curses vnto them: and that which is most strange, besides these two great bands of souldiers, one common in earth, another select in heauen; there is yet a third of rebels, euen of the very deuils in hell; for albeit they be <sup>p</sup> reserued in euerlasting chaines vntill the iudgment of the great day; yet God infinite in his power and wisdom, who brings light out of darknesse, doth make good vse of these bad instruments.

It is said in the first of Sam. chap. 16. that the euill spirit of the Lord vexed Saul; it was Gods spirit which came vpon David, but it was a malignant spirit which was on Saul; and yet this spirit is called *spiritus Domini*, the spirit of the Lord, because the Lord <sup>q</sup> sent that euill spirit, and suffered it to torment Saul, as <sup>r</sup> Augustine and <sup>t</sup> Lombard haue well expounded the place. So likewise wee read in the Gospell, that the foule spirits made some deafe, some dumbe, casting one into the water, another into the fire; all which actions, as they were actions, proceeded from God, for the Scripture tells vs plainly, <sup>u</sup> there is no power but of God.

Happily some will say, the deuils assault the good so well as the bad. We wrestle (saith <sup>v</sup> Paul) against principalities, against powers, against the prince of darknesse: for Satan goes about like a roaring lion, seeking whom he may deuoure. Answer is made, that God suffers Satan to tempt his children onely to try them, but suffers him to tempt the reprobate, so farre, as to destroy them: the temptations of the good are instruction; of the bad, destruction, vtter ruine of body and soule. In what a miserable case then is euery wretch irrepentant? <sup>x</sup> drawing iniquitie with cords of vanitie, and sinne as it were with cartropes; <sup>y</sup> heaping vp wrath against the day of wrath. For the number of his enemies is without number; the number of the blessed Saints is innumerable: Apocal. 7. 9. After these things, I beheld, and loe a great multitude, which no man could number, of all nations, and kinreds, and people, and

P 2

tongues,

p Jude: epist.  
v. 6.

q Immissus seu  
permissus à Do-  
mino.  
Em. Sa. not. in  
loc.  
r Ad Simpli-  
cian. lib. 2. qu. 1.  
l 2 Sent. diff.  
44.  
t Rom. 13. 1.

u Ephes. 6. 12.

x Esay 5. 18.

y Rom. 2. 5.



tongues stood before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands. The number of Angels is infinite: *Thinkest thou* (said Christ to Peter, in the 26 of S. Matthew) *that I cannot now pray to my father, and hee will giue me more then twelue legions of Angels?*

\* *Dionysius*  
Hali. lib. 1.  
z. *Lib. 2. de re*  
*militari cap. 2.*  
See the view  
of certaine  
militarie mat-  
ters annexed  
to *Tacitus* in  
English.

A legion is\* 3000 footmen, and 300 horsemen; or as *Caluin* vpon the place, 5000 foote, 500 horsemen; as *Vegetius*, 6000 in all; and euery particular Angell able in one night, to kill, as is recorded in the storie of *Sennacherib*, one hundred, eightie and fise thousand. The number of starres in the skie, of fowles in the aire, of fish in the sea, of beasts in the field, of deuils in hell are without number: How infinitely infinite then is the number of all his enemies? in what a fearfull estate doth he stand, when as God and man, Angels and Deuils, saints and sinners, heauen and earth, fish and fowle, beasts and birds, other and himselfe; in a word, all that is within him, all that is without him, all that is about him, combine themselues together to maintaine Gods holy warre against him?

I know there are degrees of sinners, as there are degrees in sinne; some be *fauores*, some *actores*, a third sort *authores*. Of the first, *Seneca* wittily, *Nihil interest faucae ne sceleri an illud facias*: It is in a manner all one to commit and commend a villanie. *Non caret scrupulo oculie societatis, qui manifeste discrimini non occurrit*: saith *Gregorie*: He is suspected to be an abetter of euill, who doth not endeouour to better the euill. A commoner then that flattereth, a Commander that fauoureth vngodly wretches in a Citie, lets in so many strong foes, to cut your throates, and ruine your estate.

Yet actors on the stage be worse then idle spectators: for howsoeuer sin be commendable, because common, as *Saluianus* complained in his time; *In hoc scelus res deuoluta, vt nisi quis malus fuerit, saluus esse non possit*: In plaine English, except a man be first bad, hee cannot be reputed

a *De gubernat.*  
*Dei, lib. 5.*

reputed a good fellow : Yet horrible blasphemers, incorrigible drunkards, shamelesse whoremongers, makebare pettifoggers, malecontent accusants on the one side, recusants on the other, are the very men and means, which bring and keepe the dearth and plague so long among you.

But authors of euill and plotters of mischief are worst of all ; as it appeares euen by Gods owne censure giuen of the first sinne in Paradise, where the Serpent had three punishments inflicted vpon him, as the originall contriuer, the woman two, being the mediate procurer : and Adam but one, as the party seduced. Apply, for I can no further amplifie.

When <sup>b</sup> Phocas had built a mightie wall about his pallace, for his security, in the night he heard a voice : O King, though thou build as high as the clouds, yet the city might easily be taken, the sinne within will marre all : as <sup>c</sup> Ambrose notably ; *Graviores sunt inimici, mores pravi, quam hostes infesti* : Wicked manners are stronger then armed men. If God be with vs, who can be against vs ? if we stand against God, who can withstand him ?

<sup>b</sup> Cedren. hist.  
pag. 542.

<sup>c</sup> Ser. 87.

And as God is able, because God, so willing to maintaine this warre, because my God : that is, the God of his people, whom the wicked persecute : for his Grant is faire in letters patent to <sup>d</sup> Abraham and his seed for euer : *I will blesse them that blesse thee, and curse them that curse thee.* Or, my God, that is, the God by whom I speake, who dealeth alway with his seruants according to his word.

<sup>d</sup> Gen. 12. 3.

The gods of the Gentiles are lying gods, and dying gods : but my god is the truth, and the life, who can neither deceiue nor be deceiued. Or, my God, because wee must not only beleue the Maior of the Gospell, but the • Minor also, saying with Thomas, my Lord ; with Mary, my Sauour ; with Esay, my God. If we can gaine this assumption, it will bring vs to the most happy conclusion ; enjoying peace of conscience which is an heauen on earth,

<sup>e</sup> Bucer.

earth, & peace of glory, which is heauen in heauen, Vnto which, hee bring vs that hath made peace for vs; euen Christ Iesus the righteous: to whom with the Father, and the holy Ghost, as we are bound, so let vs heartily yeeld all honour, &c. *Amen.*

### The Epistle. Colos. 3. 12.

*Put upon you as the elect of God, tender mercy, &c.*

**T**His Epistle consists of two parts: In the first, Saint Paul exhorts the Colossians, vnto many speciall vertues, as *tender mercy, kindnesse, humblenesse of mind, meeknesse, long suffering, &c.* In the second, because it is infinit to insist in every particular, he drawes them, and all other duties, vnto two<sup>r</sup> generall admonitions in grosse:

<sup>r</sup> Zanchinus  
in loc.

whereof, the

1. concerns our theory; *Let the word of Christ dwell in you plenteously, &c.*
2. our practise; *whatsoeuer ye doe in word or deed, doe all in the name of the Lord, &c.*

*Put upon you* Christ had two sorts of garments, (as we read in the Gospel:) one without seame, nor diuided at his death; and that was a<sup>r</sup> figure of faith, which maugre the<sup>r</sup> rents of all heretikes & ichismatikes in the Church, is<sup>r</sup> but one.

Another with seames, parted among the souldiers, and that was a type of loue, <sup>1</sup> *which seekes not her owne*, but communicates it selfe to many.

So the Christian must haue two coates: one of faith, indiuisible, by which he puts on Christ: another of loue, parted among many, by which one Christian<sup>r</sup> puts on another; <sup>o</sup> *reioycing with them that reioyce, weeping with them that weeps.*

Vpon the poynt, these two coats are but one; faith being inside; and loue outside; faith in respect of God, and loue toward the world. This Epistle speaks of the outside,

<sup>r</sup> John 19. 23.

<sup>h</sup> Luther. passul.  
maior. in epist.  
Rom 5. ab. Epiph.

<sup>1</sup> Rupert. com.

in Ioan. lib. 13.

<sup>k</sup> Ephes. 4. 5.

<sup>l</sup> 1 Cor. 13. 5.

<sup>m</sup> Luther. vbi

supra.

<sup>n</sup> Idem passul.

in Epist. F. 57.

circumcis.

<sup>o</sup> Rom. 12. 15.

side, put on tender mercy] *p. quoad affectum; kindness*] *quoad effectum: meekness*] *bene utendo prosperis: long suffering*] *bene se habendo in aduersis, &c.*

p *Postilla maiores cum glossis & figuris, in loc.*

These virtues are both ornaments, and muniments, clothes and corsets. Ephes. 6. 11. Put on the whole armour of God, that ye may be able to stand against the assaults of the devil. Seeing we must every day fight, and every day be seene, let vs as well for armour as honour, put on tender mercy, kindness, &c. that wee may walke vprightly and confidently. See *epist. dom. 21. post Trinit.* How lone is said to be the bond of perfectness, and chiefe vertue; See *epist. dom. quinquages.*

q *Prov. 10. 9.*

As the elect of God] Saint Paul builds all these good exhortations vpon one argument; drawne ab<sup>t</sup> *bono se* *debito: you are the elect of God, holy and beloued; chosen and beloued of God before the world, through baptism consecrated solemnly to God in the world: wherefore being thus, electi, dilecti,* Gods owne workmanship created in Christ Iesus vnto good works; it is most meete new men should vse new maners; in stead of the works of darknesse, put on tender mercy, kindness, humbleness of mind, which are weapons of light. It is due debt that you should be followers of God, forbearing one another, and forgiuing one another, as Christ forgauē you. See *epist. dom. 13. quadrages.*

r *Zanchinus in loc.*

s *Sacerinus in loc.*

t *Ephes. 2. 10.*

The<sup>4</sup> Nouelists except against our Service Booke, for omitting here two titles, *holy and beloued.* Our answer is, that the word, *elect*, implies the rest; for if *elect*, then *beloued and holy.* The Church omits not the greater, and infers the lesser, as the Churches of Scotland and Middleburge, call Gods heauy iudgments vpon the wicked, *a little reape* Psal. 74. 12. and bread of affliction, *broken bread* Psal. 127. 2. Contrary not onely to the Geneva Bible, but euen Caluins exposition of the place. If these triuolous objections be their *agna celestis*, to keepe life in their fainting cause, wee may toll the passing bell, and are long ring out to the funerall.

u *Defence for not subscript. part. 1. cap. xli.*

*Let the word of Christ*] That is, the Scripture, the

x *Esay 52.6.*

*Efficient*: for he speaks in the Prophets and Apostles: *x I am he that doth speake; behold it is I.*

Gospell, especially  
so called, in respect of  
three causes:

y *August. in Psal. 49.*

*Materiall*: for hee is the contents of all the Bible; shadowed in the Law, shewed in the Gospell: *y unam vocem habent duo Testamenta.* The word of the Lord contains nothing, but the word, which is the Lord.

z *Rom. 10.4.*

a *Luke 1. 70.*

*Finall*: as being the *z end of the whole Law*, and scope *a of all the Prophets ever since the world began.* Wherefore, seeing the Scriptures haue Christ for their author, Christ for their object, Christ for their end, well may they be called *the word of Christ.*

*Dwell*] We must not entertaine the word as a stranger, giuing it a cold compleat, and so take our leaue; but because it is Gods best friend, the Kings best friend, and our best friend, wee must vse it as a *b familiar and domesticke*; receiuing it into the parlor of our heart, making it our chamber-fellow, studie-fellow, bed-fellow. Things of lesse moment are without doore, the staffe behind the doore, *c sed qua pretiosa sunt, non vno seruantur ostio*: things of worth are kept vnder many locks and keyes.

b *Caluin, in loc.*

c *Erasmus.*

d *Psal. 119.*

127.

e *Mat. 13. 46.*

It is fit then that the word, being more precious *d* than gold, yea the most fine gold, *e* a peerlesse pearle; should not be laid vp in the Porters lodge, onely the outward eare, but euen in the cabinet of the minds: *Deut. 10. 28. Te shall lay up these my words in your hearts, and in your soule*: so the word that now doth plenteously dwell among you, may dwell plenteously in you.

*Plenteously*] Read, heare, meditate, with all attention exactly, with all intencion deuoutly, with all diligence throughly. *John 5. 39. Search the Scriptures.* *Esay 8. 20.*

to the law, to the reſtimonie. Apocalyps. 1. 3. Blessed is he that reads, and heares, and keeps the words of this prophesie: not onely read, nor onely heare, nor onely meditate, but all: sometime read to rectifie meditation, and sometime meditate to profit by reading. *Lectio sine meditatione arida, meditatio sine lectione erronea.*

It is reported of *Alphonso* King of Spaine, that hee read ouer all the Bible with *Lyraes postil*, fourteene times. And *Augustine* writes of *Antonius* an Egyptian Monke, that hauing no learning, hee did by hearing the Scriptures often read, get them without booke, and after by serious and godly meditation, vnderstand them.

This one word, *plenteously*, confutes plenteously, first, ignorant people, who cannor: secondly, negligent people, who will not read and heare: thirdly, delicate people, who loath the scriptures as ynpleasant, preferring the Poets before the Prophets, admitting into their house the writings of men before the word of God: fourthly, perfunctorie students in the Bible, turning ouer the whole, but some part, and that so coldly, that as is said of the Delphicke Oracle, *quod si totum videris, non habes unum*, a lesson is no sooner got, but is forgotten: fifth, slothfull people, who will not giue to their Pastor plenteously, that the word may dwell in them plenteously. *Augustinus* complained in his time, that the Priests for want of maintenance, were faine to leaue the Temple, and follow the plow. And *Samuel* *propheta* made them like complain in his age: whereupon in proceſſe of time, Clergy men invented such points of superstition, as were most advantageous vnto them. Hence they raised hell, and found out Purgatorie, to make the Popes kitchen smore: an invention not knowne vnto the Greeke Church for the space of 1500 yeeres after Christ; and but of late knowne to the Latine. Hence prayer for the dead, indulgences, and other new trickes of poperie, which are more for the Priests belly, then the peoples benefit. God of his infinite goodnesse forgieue Britains ingratitude in this kind,

f Prolog. in lib. 1. de doctrina Christiana.

lib. 1. de doctrina Christiana.

lib. 1. de doctrina Christiana.

h. N. 13. 10.

1. Luther. postil. & Zanchini in loc.

h. Respons. int. 18. contra Lutherum. & Alphenus de heresibus.

1. Polydor. de inuent. lib. 8. cap. 1.



m Zachari  
in Luc.  
n Hieron. in loc.

o Luther. postil.  
in loc.

p For articles  
25. in their  
confession,  
they quoted  
about 3000  
texts.

q In Rom. 2.  
r Expositio  
prior in cap. 1.  
ad Galatas.

f Injunctions  
of Queene  
Elizabeth.

t Master Dea-  
ring lect. 27.  
vpon the Heb.

kind, and grant that the burning lamps in our Temple, may be supplied with sufficient oyle, that the light of Israel goe not out. Sixtly, this condemnes *Enthusiasts*, despising the word and ministry. Seventhly, the Marcionites and Manichees, reiecting *Moses* and the Prophets. Last of all, and most of all, the Papists, in denying the vulgar translations of Scripture to the common people. *Let the word of God dwell in you:* that is, in all you, Priest and people; *Non in nobis modo, sed in vobis:* as Saint Hieron peremptorily; *Hic ostenditur verbum Christi, non sufficere sed abundanter etiam laicos habere debere, & docere se invicem vel monere:* The word must dwell in vs: Ergo, the Bible must be in our house. It must dwell plentifully: Ergo, we must read daily; but, as it followes in the text,

*Ut ubi est verbum domini.* The Papists as well in the Church as in the street, change scripture plentifully; but because their hymnes are not in a knowne tongue, it is without vnderstanding. The Brownists in their bookes and sermons often cite Scripture plentifully, but it is not in wisdom. Learned *Origen* notes well, (and here hee doth well, none better) that heretikes are *Scripturarum* for great churches of holy writ: but they so wrest it, that (as Hieron speaks) *Euangelium Christi, sit euangelium hominis, aut quod peius est, diabolus.*

Table Gospellers are full of text: It is ordinarie to discourse diuine problemes, even at ordinaries, a custome very common, but by the censure of our Church, now way commendable. For the 27 Injunction forbids all men to reason of diuine scripture rashly; and the greatest part of Archbishop *Crammers* preface before the Church Bible, is spent against idle bragging and brawling in matters of Theologie. And a graue Diuine, much esteemed in our daies, held it better for venturous discouersers of predestination, and sinne against the holy Ghost, that they had neither tongues in their heads, nor hearts in their breasts, then that they should continue in this irreuerend vsage.

<sup>n</sup> Manlius

<sup>a</sup> *Martin* reports how two meeting at a tauerne, con-  
tended much to little purpose about their faith. One said  
he was of Doctor *Martin*'s religion; and the other swore  
he was of Doctor *Luther*'s opinion; whereas *Martin*, and  
*Luther*, were but one. So many men moue many doubts  
in many matters, hauing neither will to heare, nor skill to  
conclue the state of a controuersie, and then, as <sup>a</sup> *Augu-*  
*stine* sayd of *Petilian* the Donatist: *Multa dicendo nihil di-*  
*cunt: aut potius, nihil dicendo multa dicunt.*

<sup>a</sup> *In loc. com.*

<sup>a</sup> *Contra listas*  
*Petilian. lib. 3.*  
*cap. 26.*

The word of Christ must dwell in vs plenteously, but  
in all wisdom, we must heare it in all wisdom, reade it  
in all wisdom, meditate on it in all wisdom, speake of it  
in all wisdom, preach it in all wisdom; not only in some,  
but in all wisdom; for all is little enough, considering the  
Lord will not hold him guiltlesse, who taketh his name  
in vaine.

*Teaching and exhorting.* This clause may bee referred  
either to that which went before, or to that which fol-  
lowes after: to that which went before; *Let the word of*  
*Christ dwell in you so plenteously with all wisdom;* y that yee  
may both instruct and exhort your selues vnto every  
good worke; for doctrine and exhortation are two prin-  
cipall vses of the Scripture: *1. Tim. 3. 16.* For doctrine, the  
<sup>a</sup> law shewes every man in his vocation, what actions are  
acceptable to God; and the Gospell teacheth how they  
be acceptable; namely, by faith in Christ. Let the word of  
Christ therefore dwell in you so plenteously with all wis-  
dome, that it may be a lanterne to your feet, and a light  
to your paths; a direction how to serue God in holinesse  
and righteousnesse all the daies of your life.

<sup>a</sup> *Marlorat. &*  
*Aquin, in loc.*

<sup>a</sup> *Melanct.*  
*in loc.*

For exhortation; the word must so dwell in vs, as  
that wee may stirre vp one another to godlinesse: *Esay*  
*2. 3. Heb. 3. 13.* <sup>a</sup> *reuerent* *est in vobis* *in vobis*; so to put it, and  
print it in our mind, that it may not onely bee profitable  
to our selues, but vsefull also to other; <sup>b</sup> in publike, which  
is the Pastors office; in private, which is every Christians  
duty.

<sup>a</sup> *Zanchius*  
*in loc.*

<sup>b</sup> *Luther. post.*  
*in loc.*

This

\* *Ad sequentia  
pleriq; referunt:  
vii Zanchius  
in loc.*

\* *Chrysost.  
Grac. scholia.  
Theophylact.  
Hymnus extol-  
lit, Psalmus  
laudas. Ambros.  
in loc.*

\* *In loc.*

\* *Vbi supra.  
In Ephes. cap.  
5. 19.  
In loc.  
Con. Toletan.  
4. can. 12.*

This also may be referred vnto the words following, as according to most expositors our Church here; & each and exhort your owne selues in Psalmes, &c. where Saint Paul describes the Christians musicke, both for

the Smatter; *Psalmes, hymnes, spirituall songs.*  
the manner; *singing with grace in your hearts to the Lord.* *Psalmes and hymnes.* Some distinguish these by their object, affirming that hymnes are laudatory; <sup>d</sup> for the glorious Angels in heaven sing not Psalmes, but hymnes: <sup>e</sup> *Hominum est psallere, Deum hymnis offerre angelorum.* Spirituall odes are peculiar songs accurately framed by the Church; according to her seuerall exigence: Psalmes are of sundry matters and arguments, exhortatory, consolatory, precatory, deprecatory. But I follow that other distinction of <sup>f</sup> Hierom and Luther, vnderstanding by the first, the Dauidicall Psalmes; by the second, the songs of *Moses, Deborah, Zacharias, Mary, Simeon*, mentioned in the Bible; by the third, godly hymnes inuented by the Christians of that age, called spirituall,

*termini a quo*, as proceeding from Gods spirit; *termini ad quem*, as edifying our spirit: containing spirituall matter and melody for the comfort of our soule, not any carnall or wanton ditty, to nourish the lust of our flesh. And therefore the Papisticall hymnes in an vnknown language are not spirituall, *respektu termini ad quem*; in that they neither instruct, not exhort; much lesse ribald ballads, instructing in vanitie, exhorting to villany.

<sup>g</sup> Luther, <sup>h</sup> Zanchius, <sup>i</sup> Martorac construe this of singing in the Church, as well as in priuate: for Gods holy people haue vsed in kal ages, euen frō the primitiue times, vntill this day, to sing in the publike congregation the Psalmes of *Dauid*, hymnes of *Zacharias, Simeon, Mary*, spirituall songs, composed by deuout Doctors, according to the seuerall occasions of the Church; and therefore *Come holy Ghost* sung at the consecration of our Bishops:

*Te*

*Te Deum* of Saint Ambrose, the Creed of Athanasius, vsed in our Liturgie, are warranted both by Gods precept, and his peoples practise.

With grace } I finde three con- } for grace.  
structions of this one clause : } by grace.  
with grace.

Sing to the Lord for grace receiued : as Paul Ephes. 5. Speake to your selues in psalmes and hymnes, and spirituall songs, making melodieto the Lord, giuing thanks alway for all things. And in the next verse following here; *Whatsoeuer yee do in word or deed, do all in the name of the Lord Iesu, giuing thanks to God the Father by him.* Eue-ry good and perfect gift is from aboue, comming downe from the father of lights. *Ipsu<sup>m</sup> minus munus est*: the least gift is a grace; the meanes to get and preferue grace, proceeds altogether from grace : for if God withdraw his mercy, we presently fall. As a staffe, which if a man take and set vpriight vpon the ground, so long as he holds it with his hand, it stands vpriight; but so soone as hee withdrawes his help, though he neuer push it downe, it will fall of it selfe. *Ascendat ergo gratia, ut descendat gratia*: Let our thanks ascend vp vnto God; that his grace may descend downe to vs.

<sup>m</sup> By grace } Man is not onely the Temple of God, as Paul speakes; but as Clemens Alexandrinus, the timbrell of God. Now the timbrell cannot sound, except it be touched. It is then the<sup>n</sup> spirit of God that makes our pipes to goe. God, saith<sup>o</sup> Athenagoras, is the bellowes, and we the organs. A man may sing to the deuill, to the world, to the flesh without this grace; but he cannot sing to the Lord, but by the Lord. Our musick may bee songs, but not spirituall songs, except they bee guided by the spirit. This should teach vs in our psalmes and hymnes to praise God for his grace when wee feele it, and often to pray God for it, when wee feele it not.

With grace } P That is, with a gracious dexteritie, with delight

1 Aulax. apud  
August. epist.  
139.

m Chrysost.  
Theophylact.  
& scbol. in  
loc.  
n Macarium,  
hom. 47.  
o Orat. pro  
Christianis.

p Theophylact.  
Luther. Calvin.  
in loc.

delight and profit, both vnto our selues and other. Vnto our selues: for as it is a ioy to the iust to doe iustice, Proverbs 21.15. so a grace to the godly to be ioyfull in the Lord: to serue the Lord with gladnes, and to come before his presence with a song: to sing the Psalmes of *Dauid* with the spirit of *Dauid*: the song of *Mary* with the spirit of *Mary*; *Te Deum* of *S. Ambrose*, with the spirit of *S. Ambrose*.

Againe, with grace to other: Ephes. 4.29. Let no corrupt communication proceed out of your mouth, but that which may minister grace, & that is, instruction and consolation to the hearer, vttered in such manner and method, that it may be well accepted euen of the most vnward. We must not sing our owne crotchets out of tune, without rule, witlesse and senselesse songs; All that we sing, all that we say, must be gracefull:

*Et prodesse volunt, & delectare poetæ.*

And if Poets, how much more Prophets? He that doth preach and pray without a grace, doth the worke of the Lord negligently, though he preach euery day, and pray euery houre.

*In your hearts*] As our mouth must shew forth his praise, so our soule must magnifie the Lord, and our spirit must reioyce in God our Sauour. It is not enough that we come neere to God with our lips, in chanting hymnes and psalmes, except we make melodie to the Lord with the best member that we haue. *Plus valet consonantia voluntatum quam vocum.* How wee neglect this precept in singing, when our hearts are on our haruest, and our mindes on our meat, I need not say; your domesticall Chaplaine doth daily tell you.

*To the Lord*] That as of him, and through him, and for him are all things, so vnto him may be glory for evermore.

*Whatsoever ye doe in word or deed*] A generall rule extended to all men, and all actions, in all places at all times, *quo cunctis cuncta complentur*, as *Luther* vpon the place.

*Doe*

q Calvin, &  
Marlorat. in  
Ephes. 4.

r Bern. sermo.  
super saluere-  
gina.

f Rem. 11. 36

Doe all] Not say yee, but doe. \* *Celsus* and *Antiphon* writing againſt the truth, intituled their treatiſe, the book of truth : and the Papiſts vnder the name of the Church, ouerthrow the Church, \* *Eccleſia nomine armamini; Contra eccleſiam dimicatis* ; Anabaptiſts are moſt carnall, and yet they boalt of the ſpirit. Vnconſcionable men in our time, ſeeme to be all for conſcience: Iuſtice and Conſcience are the greateſt martyrs in the world. For a great man in doing miſchiefe pretends iuſtice, and a meane man alway conſcience : ſo that as it is in the Proverb,<sup>u</sup> *In nomine Domini incipit omne malum*. So ſoone as the malicious man had ſowen his tares, he went his way. See the Goſpell for this day.

In the name of the Lord [eſu] Not in our owne name, for there is no good in vs : of our ſelues we cannot think ſo much as a good thought, much leſſe ſpeake a good word, or doe a good deed : nor in \* *Angels* name, nor in any *Saints* name, for that is to mingle the blood of *Thomas* with Chriſts blood, as *Pilate* did the blood of the *Galileans* with their own ſacrifice. Chriſt is our only Sauiour, and redeemer, our only mediator and aduocate, This (ſaith the \* *Wiſeman*) is the ſumme of all, that he is all ; yea \* *all in all* ; and therefore good reaſon all ſhould bee ſaid, all ſhould be done in his name : that is, as our Church in the Colleck, *beginn, continued and ended in him* : he is *Alpha*, therefore we muſt begin euery worke, <sup>b</sup> by calling vpon his name, and ſquaring it according to his word : hee is *Omega*, therefore all muſt be referred vnto him, and end in him : 1 Cor. 10. 31.

To God the Father] \* *Because* God, and *because* a father : God for his greatneſſe, Father for his goodneſſe.

By him] Otherwiſe, our ſpirituall ſacrifices are not acceptable to God : 1. Pet. 2. 5.

\* *Orig. n. contra Celsum. lib. 3.*

\* *Leo Epist. 83.*

\* *Luther. in loc.*

\* *Theophylact. in loc.*

1 *Luke 13. 1.*

\* *Eccleſ. 49. 27.*

\* *1 Cor. 15. 28.*

\* *Zinnſen in loc.*

\* *Erasmus annot. in loc.*



## The Gospell. MATTH. 13. 24.

*The kingdome of heauen is like vnto a man which sowed good seed in his field, &c.*

His parable being explained by Christ, ver. 37. needs not any further expolition, but our good disposition only to practise that hee taught; it requires application rather then explication.

For application then vnderstand, that it makes against foure principall enemies of the Church:

{ Carnall Gospellers,  
Brownists.  
Papists.  
Atheists.

Against carnall Gospellers, in that they neither watch ouer the Church, nor pray for the Church as they should. Satan is here called our enemy, both *ab affectu*, & *effectu*: for his malice,<sup>d</sup> going about daily like a roring lion, seeking whom he may deuoure. For his successe, ouercoming many, for this cause called *a man* in 28. vers. *Ex dolo* *ad opus* &c.; as *Scipio* was called *Africane*, for that hee conquered *Africa*: or as<sup>e</sup> other obserue, there is such affinity between Satan and the wicked, as that mutually they be called one by anothers name. The wicked man is called a diuell: *Have not I chosen you twelve, and one of you is a diuell?* and the diuell is heeretermed a wicked man.

This enniuous aduerfary soweth alway tares among the wheate; where God hath his Church, hee hath his chappel. The diuell hath not any ground of his own, but he soweth in Gods field, vpon Gods seede; and so the corruption of the good is the generation of the bad; he relie being nothing els but an ouersowing, *in teo sicut in dyca* an after teaching, or another teaching.

Almighty God hath  
four principall fields:

{ Heaven.  
Paradise.  
The Church.  
Mans heart.

<sup>d</sup> 1 Pet. 5. 8.

<sup>e</sup> Ludolphus de  
vita Christi,  
cap. 64.

<sup>f</sup> Cester, in loc.

<sup>g</sup> 1 Ioh 6. 70. &  
1 Tim. 4. 1.

<sup>h</sup> 1 Tim. 1. 3.

<sup>i</sup> Pontan, in loc.

In heauen *Lucifer* ouer-sowed pride, by which himselfe and his angels fell: in Paradise Satan ouerfowed disobedience, by which he deceiued *Adam* and *Eue*: <sup>k</sup> *God* said, in the day that thou eatest of the tree of knowledge, thou shalt die the death: <sup>l</sup> *Eua* being corrupted by the Serpent, said, lest ye die; Satan himselfe, *ye shall not die*: so Gods good seed, *moriemini*, was turned first to *ne moriamini*, then vnto *non moriemini*: <sup>m</sup> *Deus affirmat, mulier dubitat, diabolus negat.*

k Genes. 3. 17.

l Gen. 3. 3.

m Eernar. ser. de quadruplici debito.

In the Church (as it is heere shewed) hee doth ouer-sow schismes and heresies in such sort that the tares ouer-top the wheat, at least they be so mingled together, as that the one cannot be rooted vp without hurt to the other.

In mans heart (which is Gods especiall enclosure) when the good seed is sown, Satan enters, and endeouours to <sup>n</sup> catch it away, planting in stead thereof vn-lawfull lust, pride of life, couetous desires. Hee doth labour to blast our good workes, <sup>o</sup> either in the act, or else in the end: and all this is done, saith the text, *while men sleepe*. The which I find construed of <sup>p</sup> Priests especially, called in holy Bible, the <sup>q</sup> Watchmen of Israel: but not onely; for the Prince being a Pastor of his people, must watch also the flocke; yea the shepheards, ouerseeing the Seers, and watching the Watchmen that they doe not sleepe.

n Matt. 13. 19.

o Greg. moral in Ioh. lib. 1. cap. 38.

p Thomas ex Augustin. & Hieron. in loc.

q Ezech. 3. 17.

This also concerns the people: for euery master hath charge of his house, euery man of his soule. The <sup>r</sup> master doth sleepe when he doth not gouerne well his familie; <sup>s</sup> euery man doth sleepe, when hee neglects Gods seed sown in his heart. That therefore which our Sauour said vnto his Disciples, he said vnto all, *Watch*: and so the <sup>t</sup> Church expounds it of all idle persons, insinuating, that it is the best time for the deuill to worke his feat, when men are negligent in their calling.

r Ferusfer. 1. in locum.

s Hemingius in locum.

t Mark. 13. 37.

u Hom. against idleness.

It is not Gods fault then that tares are mingled among wheat; for he sowed none but good seed: <sup>x</sup> *All that he*

x Genes. 1. 31.

made

y John 8. 44.

z *Petrus vbi  
supra.*a *Ferus serm. 2  
in locam.*b *Matth. 9. 38.*c *Philip. 3. 18.*d *Psalme 79.*e *Matth. 21. 53*f *Coster. in loc.*g *Matth. 13. 38.*h *Philip. 3. 19.*

*made was good, yea very good.* Neither can we iustly condemn the deuill, for he doth but his part, being a y murderer from the beginning ; \* all the blame belongs vnto our selues, in that we sleepe when we should watch.

Heere the Gospell and Epistle parallel : If the word of God dwell in vs plenteously with all wisdom, then Saran cannot sow tares in our soule. If Ministers, Magistrates, and Masters, as Gods elect, put on tender mercy, kindnesse ; humblenesse of minde, loue toward their charge, their compassionate bowels assuredly will pite the dangerous estate of such as are tares vnder their gouernment, endeavouring to make them wheat against the great harvest. For the seruants heere teach vs by their example to be <sup>a</sup> solicitous for the good of the corne, to come to Christ, and to pray that <sup>b</sup> faithful labourers may be sent into Gods harvest.

*Paul* was grieued because some cockle grew in <sup>c</sup> Philippi: <sup>d</sup> *David* was grieued because the Heathen had broken into Gods inheritance : Christ was grieued because Gods house was made a <sup>e</sup> den of theeues ; and so Christians in our time should be grieued, because Saran hath sowed such offences and scandals among the professors of the Gospell.

Secondly, this parable makes *Seriticall* doctrine, against the Brownists in their *hypocritical* conuersatio

It condemnes their doctrine ; for there was, is, and euer shall be darnell in Gods field, tares among wheat, bad among good in the visible Church. I confesse, the Church militant may be called the <sup>f</sup> suburbs of heauen ; our Sauiour heere termes it *the kingdome of heauen*, because the King of heauen doth heavenly gouerne it with his holy word, and blessed Spirit : but it is not heauen in heauen, it is but heauen on earth : and therefore in this heauen are many fire-brands of hell, the children of the <sup>g</sup> wicked, whose <sup>h</sup> end is damnation, and vtter confusion in vnquenchable fire.

Wee may not therefore leaue Gods Boore, because there

there is some chaffe ; neither breake Gods net, because there are some baggage fish ; neither depart out of his house, because there be some vessels of wrath ; neither run out of his field, because there growes some cockle : but, as <sup>i</sup> *Augustine* determined against the Donatists accurately : *Non propter malos boni deserendi, sed propter bonos mali tolerandi* : We must not forsake the good for the bad, but rather tolerate the bad for the good. Almighty God would haue spared a whole citie for ten <sup>k</sup> good mens sake ; let vs not then condemne a whole Church for ten wicked mens companie.

<sup>l</sup> *Ecclesiam teneo plenam tritico & palea, emendo quos possum, tolero quos emendare non possum ; fugio paleam, ne hoc sim ; non aream, ne nihil sim* : In <sup>m</sup> Gods house there are not only vessels of gold, and vessels of siluer, but also of wood and of earth, and some to honour, and some to dishonour. <sup>n</sup> It is our dutie to strue that we may be golden vessels, and as for earthen, we must leaue them to God, in whose hand is a rod of iron, to <sup>o</sup> breake them in peeces like a potters vessell.

I will say to the Brownist as <sup>p</sup> *Augustine* to the Donatist : *Accusa quantis viribus potes ; si innocentes fuerint, nihil eis tanquam frumentis oberit ventositas tua ; si nocentes, non debent propter zizania frumenta deseri : accusa quantum potes ; vinco, si non probas ; vinco, si probas ; si non probas, vinco, indice te ipso ; si non probas, teste Cypriano, qui docuit horreum non esse deserendum ob paleas*. Hee might haue said, teste *Christo*, commanding heere, *Let both grow together untill the haruest*. We may not iudge before the time, calling (out of our immoderate zeale) for fire from heauen to consume the tares, but expect hell fire to burne them vp ; and that for two reasons especially, that the bad may be conuerted, and the good exercised.

<sup>r</sup> *Omnis malus aut ideo viuif, ut corrigatur ; aut ideo, ut per illum bonus exerceatur* : He that is now cockle, may proue by Gods especiall grace come : weed not the field therefore

i *Epist. 48.*

k *Gen. 18. 32.*

l *August. lib. 3 contra Crescon. cap. 35.*  
m *2. Tim. 2. 20*

n *Cyp. epist. lib. 3. epist. 3.*

o *Psal. 29.*

p *Lib. 2. contra Crescon. cap. 36. Vide Tom. 7.*  
q *Psal. contra partem Donat. lib. contra epist. Parmenian. contra literas Peti. ian. & Cyprian. ubi supra.*  
r *1. Cor. 4. 5.*

r *Augustin. in Psalmum 54.*  
s *Thomas ex Hieron. & Augustin. in loc.*

therefore presently, lest while ye gather the tares, ye plucke vp also the wheat.

Saint Peter was an Apostate, S. Matthew a Publican, Zachens an oppressor, Paul a Saul : Iustin Martyr was a Gentile, Saint Augustine a Manichee, Martin Luther a Monke, Tremellius a Jew, Leo Africanus a Mahumetan : if all cockle had then beene rooted vp at the first, Gods field would haue wanted much good wheat, the Church many good men, yea all men ; for Adam in Paradise was a tare, when hee disobeyed. Heere the Gospell and Epistle meet againe. For if we may not root vp the tares, it is very requisite that wee put on tender mercy, kindnesse, humblenesse of minde, meeknesse, long sufferance, forbearing one another, and forgiving one another, &c.

t Pont. in loc.

u 1. Cor. 11. 19

\* Thom. 1. part. quest. 31. art. 2.

Againe, the cockle must grow for the cornes exercise : " There must be heresies among you, that they which are approued among you might be knowne. If Arius had not beene borne, \* qui posuit cum Trinitate personarum Trinitatem substantiarum ; and Sabellius on the contrary, qui posuit unitatem personarum cum unitate essentie ; the questions about the blessed Trinitie would neuer haue been determined so sufficiently by those great lights of the Church, Athanasius, Augustine, Hilary, &c.

If superstition had not a long time growne in Gods field among the wheat, principles of the true religion, especially the point of iustification by faith onely, would neuer haue beene so well vnderstood.

z Li. 3. de Ciuil. Dei, cap. 21.

a Consule Plutarcho, com de capiendâ ab hostibus uilitate.

If Anabaptists and Brownists had not contended against the Church, it would haue gone worse with the Church ; as \* Augustine said of Rome : *Magis nocuit Romanis Carthago tam citò euersa, quam prius nocuerat tam diu aduersa*. The counsell is good ; \* *Sic vine tanquam inimici semper te videant* : for the Church, as Christ, must suffer and ouercome, in medio inimicorum, in the midst among all her enemies : Psal. 110. 2.

Secondly, this makes against the Brownists in their hypocriticall conuersation. It is said heere, that so soone as the  
malicious

*The fifth Sunday after the Epiphanie.*

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malitious man had sown tares among the wheate, hee went his way. <sup>b</sup>Not that he departs from hypocrites and heretikes, but he putteth on another face : when hee doth a worke of darkenesse, hee transformes himselfe into an <sup>c</sup> Angell of light. He is no more blacke, nor browne, but a white diuell, faith <sup>d</sup>Luther. And therefore when it is objected against the conformable Clergy, that heretikes and Schismatikes are graue men, and good men : our answer may bee ; that the diuell is now gone : <sup>e</sup> rauening Wolues are in sheepes clothing. Tares are so like good corne, that they cannot be discerned *untill the blade spring vp and bring forth fruit.* Fitches haue many fetches: hypocrites are like Goodwin lands, *in dubio pelagi terræ*, neither of both, and either of both, as occasion shall serue <sup>f</sup> *Gentilem agunt vitam sub nomine Christiano* : They play the Turke; vnder the names of Christians, *ones visu, vulpes astu* : there is no more diuell appearing, but all is now the Spirit of God, and secret reuelations euen from heauen.

<sup>b</sup>Hemingius in locum.

<sup>e</sup>2. Cor. 11. 14.

<sup>d</sup>Jn Galas. 1.

<sup>e</sup>Matth. 7. 15.

<sup>f</sup>Hieron ad Celant. tom. 1. fol. 109.

Thirdly, this parable—their religious antiquity. makes against the Pa-  
pists, in the question of } putting to death of heretikes.  
Purgatory.

We protest, & that vnfeinedly, that no Church ought further to depart from the Church of Rome, then she is departed from her selfe in her flourishing estate. Shew then, say the <sup>s</sup> Papists, in what age the tares were sown among the wheat : When and where *purgatory*, *praier for the dead*, *indulgences*, *auricular confession*, and other new trickes of Popery crept into the Church. Answer is made for vs heere by Christ ; *While men slept, the malitious enemy sowed tares among the wheate.* And it was not discerned vntill the blade was sprung vp, and had brought forth fruit.

<sup>s</sup>D. Bishops epistle to the King 5. 13.

When I see the finger of the diall remoued from one to two, shall I be so madde as to thinke it standeth still where it was, because I could not perceiue the stirring of it ? In the <sup>h</sup> forehead of the whore of Babylon, is written

<sup>h</sup>Apo. 17. 5.



<sup>1</sup> 2. Thess. 2. 7.

a mystery : so Paul<sup>i</sup> calles the working of Antichrist, a mysterie of iniquity ; because the man of sin doth covertly and cunningly wind his abominations into the Church of Christ.

Politicians obserue, that corruptions are bred in ciuill bodies, as diseases in naturall bodies : at the first they be not discerned easily, but in their growth : insensibly they proceed often, till it come to passe, which <sup>k</sup> Linie sayd of the Roman State; *Nec vitia nostra, nec remedia ferre possumus* ; We can neither endure the malady, nor the medicine. <sup>l</sup> Was it so in the Empire of Rome, and might it not be so in the Church of Rome ?

<sup>m</sup> Decad. 1. lib. 1.

<sup>1</sup> D. Abbots answer to Bishops epistle to the King. pag. 111  
<sup>m</sup> Preface to the Reader.

§ 22.

<sup>n</sup> Bibliothec. lib. 8. fol. 71r.

<sup>o</sup> Epist. lectori. prefix. Bib. Vener. An. 1557  
See D. Fulke defence Eng. Transf. pag. 60  
<sup>p</sup> Sess. 4.

The <sup>m</sup> Rhemists acknowledge many barbarismes and incongruities in the vulgar Latine text. Cardinall Caietan, Sanctes Pagnius, Franciscus Forerius, Hieronymus Oleastrinus, <sup>n</sup> Sixtus Senensis, all learned Papists, ingenuously confesse, that beside solecismes in the vulgar translation of Rome, there are many grosse faults, additions, transpositions, omissions. <sup>o</sup> Isidorus Clarus a Spanish Monke, professed that he found in it 8000. errors. It is plain they were so manifest and so manifold, as that the Councell of Trent ; and after it, Pope Sixtus Quintus, and Clement 8. took order for the correcting of it. I would know then of a Papist, how this cockle was sown among Gods seede ? in what yeere this and that absurditie first crept into their text ? as Luke 15. 8. *domum euerit*, for *domum euerit* : and Exod. 34. 29. *Moses* in stead of *a bright countenance*, is sayd to haue *cornutam faciem*, a face of horne, whereupon the common painters among the Papists, usually paint *Moses* with two hornes, as a cuckold, to the great scandall of Christian religion, as <sup>q</sup> Augustinus Steuchus, and <sup>r</sup> Sixtus Senensis obserue.

<sup>q</sup> Annot. in Exod.

<sup>r</sup> Bibliothec. lib. 5. annot. 116.

The whole Rhemish Colledge cannot tell in what age *confusus est*, in stead of *confessus est*, entred in, Mark. 8. 38. Pope Sixtus Quintus hath sundry coniectures, in the preface prefixed to his Bible, *vel ex iniuriâ temporum, vel ex librorum incuriâ, vel ex impressorum imperitiâ, vel ex re-*  
merè

*merè emendantium licentiâ, vel ex recentiorum interpretum audaciâ, vel ex hæreticorum scholijs ad marginem.* If the Pope cannot tell in whose head and hands is all the Churches treasure, both for wit and wealth; it is enough for the Disciple to be as his Master is, and the servant as his Lord.

The late Pope *Clement 8.* corrected the corrections of his predecessor *Sixtus Quintus*, setting forth another Bible, which one called unhappily, The new Transgression. In these reformed editions of Rome, there is such<sup>c</sup> difference, that we may say with the<sup>c</sup> Prophet, Egyptians are set against Egyptians, and the<sup>u</sup> destroyer against the destroyer, one against another, and all against the truth.

In the<sup>\*</sup> Roman *Missals* and *Breuiaries*, there were so many damnable blasphemies, and superstitious errors, that the late Popes even for shame reformed them; and yet they cannot tell in what yeere these corruptions first grew: and therefore what need we tell them at what time this and that Popish noueltie was first sown? Is it not enough that we now discern the tares among the wheat? and proue to the proudest of their side, that there was no such darrell in Gods field for the space of *v* six hundred yeeres after Christ? I say, no such stinking weeds, as the single communion of the Priest, halfe communion of the people, worshipping of the bread, creeping to the Crosse, supremacy of the Pope, which are the most essentiall points of all the Romish religion.

Secondly, this parable makes against the<sup>\*</sup> Papiſts in the question of putting Heretikes to death. I confesse the words, *finite utraq; simul crescere*; teach not the Magistrates duty, but rather shew Gods bounty towards Heretikes. It is the<sup>a</sup> Princes office to banish, imprison, mulct, and by all meanes possible, to suppress them, and in no sort to suffer them, as being so pestilent as the plague. For as the plague doth instantly strike the heart, and by poisoning one infects many,<sup>b</sup> sic hæresis cor ipsum animæ petit, & cum unum interficit, centum alios inficit: Heresie strikes at

f *Consule bel- lum papale per Thom. James.*  
t *Esay 19. 2.*  
u *Esay 21. 2.*  
x *Consule pref. p. 5. & Clem. 8. Breuiar. nuper reformat.*

y *Melancthon, Jewel, and all other learned Protestants.*

z *Eckius Enchirid. tit. de comburend. hæret. & Rossin. contra Luther. atq. 33.*  
a *Chrysost. hom. 47. in Matth.*

b *Bellarmin. prefat. Tom. 1. controuers.*

c 2 Tim. 2. 17.

d 2 King. 4. 40.

e *Postil. maior.  
in locum.*f *Bullinger de  
concilijs, lib. 2.  
cap. 12.*g The bones  
of Fagius and  
Bucer.  
h M. Fox A Acts  
and Mon. fol.  
1765.i In 4. sent. dist.  
11. quest. 3.  
k Chemnitius  
examin. con.  
Trident. de  
Transubstant.  
l Andradinus  
vbi Chem: vbi  
supra.  
m De Sacramēt.  
Eucharist. lib. 3.  
cap. 23. §. Se.  
cundo dicit.

ar faith, and so takes away the life of the Christian; for the iust doth liue by faith, and then it fretteth as a <sup>c</sup> cancer or gangren, corrupting all other members of Christs mylticall body: we may cry *mors in illā*; as the children of the Prophets, <sup>d</sup> *mors in ollā*: such cockle then ought to be cropt and topt, but not vtterly rooted vp and burnt vntill the great haruest. A murtherer and a traytor indue with faith and repentance, may passe from the crosse to the crowne; as the blessed theefe in the Gospell was instantly translated from his paine to Paradise: but an heretike dying in his heresie, cannot be saued. He therefore that puts an heretike to death, is a double murtherer, as <sup>e</sup> *Luther* thinks, in destroying his bodie with death temporall, in slaying his soule with death eternall. Excommunication, exile, losse of goods, imprisonment, depriuation, haue been reputed euermore fit punishments for heretikes: but fire and fagor is not Gods law, but cannon shot, <sup>f</sup> enacted first by Pope *Lucius* the third, *Anno* 1184. and confirmed afterward by *Innocentius* the third, and *Gregorie* the ninth, as it appeares in the Decretals: and it was executed against the Waldenses, and in latter times against the Protestants especially, martyring the <sup>g</sup> dead with the liuing, the wife with the husband, the new borne, yea <sup>h</sup> not borne infant with the mother, (whom they should haue cherished by all lawes, and christned by their own lawes) and that not for the denying of any article of the Creed, but onely for not beleeuing *Transubstantiation*, and other new quirkes of the Schoole, which the most iudicious among them, as yet cannot explicate: for as one wittily,

*Corpore de Christi lis est, de sanguine lis est,  
de q̃ modo lis est, non habitura modum.*

<sup>i</sup> *Scotus*, <sup>k</sup> *Cameracensis*, and <sup>l</sup> other Papists of great note, confesse plainly, that transubstantiation cannot be inforced by the Gospel, nor by any testimonies of the ancient Church. And <sup>m</sup> *Bellarmino*, *Romes* oracle, doth acknowledge, that it may be well doubted whether there be

be any place of Scripture cleerely to proue transubstantiation, otherwise then that the Church hath declared it so to be, because many learned and acute men hold the contrarie. What hellish crueltie then was it in the *Bonners* of *Queene Marie*, to make bone-fires of sillie women, for not vnderstanding this their ineffable mysterie, wherin are nine miracles at the least, as *Ioannes de Combis* affirms? If these gunpowder Priests, and sagot Diuines are Saints, I wonder who are *Scythians*: if these be *Catholikes*, who are *Canibals*?

In this question, as in all other, I submit my selfe to the iudgment of our Church, and practise of our Country. Which, as *Diuines* and *Statesmen* auow, neuer put any to death meerly for the cause of religion. I conclude with the gloffe of *Luther*; *Hoc verbum, Sinite, non est confirmationis, aut approbationis hereticorum, sed consolationis & exhortationis nostri ad patientiam*: *Apertè sanis persecutor paganus, ut leo; hereticus insidiatur, ut draco; ille cogit negare Christum, iste docet: aduersus illum opus patientia, aduersus hunc opus vigilantia. Consulas Augustinum, epist. 48. 50. 61. 127. 158. 159. 160. Diligite homines, interficite errores, sine superbiâ de veritate presumite, sine sanctiâ pro veritate certate. Contra literas Petilian, lib. 1. cap. 29.*

Thirdly, this makes against popish Purgatorie, prouing it to be superfluous and idle: for whatsoeuer is in the Lords field, is either corne or cockle: a barne is prouided for the one, and vnquencheable fire for the other. A third place for a third sort of persons, is that <sup>f</sup> which neither God made, nor Christ mentioned, nor the Apostles believed, nor the Primitiue Church imbraced. It is an heathenish fantasie founded by the Poets, and not by the Prophets, by *Plato* and *Virgil*, not by *Peter* and *Paul*, and that vpon so tickle ground, that the most learned Papists can neither tell vs where it is, nor what it is.

<sup>x</sup> *Bellarmino* reports eight sundry different opinions about the place, confessing honestly, that the Church as yet hath not defined, *ubi sit purgatorium*; it is in so many places,

n *Compendium theol. lib. 6. cap. 14.*

o *Whitaker. respon. ad epist. Campian.*

p Execution of English Iustice.

q *Loc. com. tit. de zelo.*

r *August. in Psalm. 39.*

l *Sir Edward Hoby to T. H. S. 5. & Suttlin. de purgat. cap. 4. 5. 6 &c. t In Times. u Ænead. 6.*

x *De purgatorio lib. 2. cap. 6.*

y *Contra Luther.*

See B. Jewel, *defens. Apolog.*

part. 2. cap. 16.

& Sutiliu. de

Purgat. cap. 2.

z *Contra Luther.* art. 37.

a *Consule Jewel,*

ubi *supra* diuif.

son 2.

b *In 4. sentent.*

dist. 20. quest. 2

*Consule Sutiliu.*

ubi *supra.*

c *Lib. 2. de*

Purgat. cap. 13.

d *Ioannes Angelus*

ubi *supra* diuif.

2.

\* *Clem 6. in*

bullâ.

e *Hebr. 1. 3.*

f *1 Epist. 1.*

g *Lib. 2. de acti-*

cum Felice, cap.

21. tom. 6. fol.

362.

h *Mâr. 2. 5. 32.*

i *Ludolphus*  
*in locum.*

places, as that it can be in no place, *quod ubiq, nullibi*. Sir Thomas More said, that in all Purgatorie there is no water, and that he would proue by the words of Zach 9. 11. *I haue loosed thy prisoners out of the pit wherein is no water*. On the contrary <sup>z</sup> *Roffensis* affirmed, that there is great store of water, and this he proued by David, Psalme 66. 11. *We went thorow fire and water*. <sup>a</sup> *Albertus* and *Roffensis* are of opinion, that purgatories executioners are good Angels. Other, as <sup>b</sup> *Dionysius*, *Carthusianus*, and Sir Thomas More make no doubt, but that they be deuils. Cardinall Bellarmine is of both sides, and no side, concluding this point; <sup>c</sup> *Maneat hoc inter secreta, qua suò tempore nobis aperientur*. Happily this vncertaintie is a great certainty to the Pope, being Lord of Purgatorie; for he can <sup>d</sup> when he please make goale. deliuerie, and auoid all the soules in Purgatorie, being his peculiar; the Pope may \* command Gods Angels to fetch away from thence whom hee list: and therefore this imaginarie fire may make his kitchin smoke, but it is altogether needlesse for the people; because Christ (saith <sup>e</sup> *Paul*) *hath purged our sins: all our sinnes*, saith S. <sup>f</sup> *Iohn*: as <sup>g</sup> *Augustine* sweetly, Gods pitie is mans purgatorie.

Lastly, this makes against Atheists, imagining that either eternall iudgment shall haue an end; or else that the world shall haue no end: our Sauour confutes both in his exposition of this parable: vers. 39. *The harvest is the end of the world, and the reapers be the Angels, who shall gather the tares, &c. but the wheat shall be gathered into Gods barne.*

The glorious Angels at the great haruest, shall first gather the tares, <sup>h</sup> separating them from the wheate, which is *pœna damni*, priuation of God, and all that is good; Angels, Saints, friends; and then *they shall bind them in sheaves to be burnt*, which is *pœna sensus*, a possession of hell and all that is euill; <sup>i</sup> they shall not be bound all in one, but in many fagots; an adulterer with an adulteresse shall make one fagot, a drunkard with a drunkard another

ther fagot, a traytour with a traytour another fagot : as there be seuerall sinnes, so seuerall sheaues; all shall not be punished in the same degree, though in the same fire: all shall be burnt, yet none consumed. In that vnquenchable flame, <sup>k</sup> *pœna gehennales torquent, non extorquent: puniunt, non finiunt corpora: <sup>l</sup> mors sine morte, finis sine fine, defectus sine defectu.*

David said of his enemies in the 55. Psalm, Let them go downe quicke into hell: in another sense we may wish so much vnto our best friends, euen our owne selues, (as <sup>m</sup> one fitly) Let vs often go to hell while we liue, that we come not thither when we be dead; let vs every day descend into hell by meditation, that in the last day we may not descend by condemnation.

*Gather the wheat into my barn*] In Gods field tares are among wheate, but in Gods barne no tare, no care shall molest vs: in the kingdom of grace bad are mingled with the good, but in the kingdome of glorie there shall bee none but good, enioying nothing but good, good Angels, good Saints; aboue all, our good God, in whose <sup>n</sup> light we shall see such light, <sup>o</sup> as the eye of man hath not seene, neither eare hath heard, neither heart sufficiently can conceiue, &c.

<sup>k</sup> *Prophet.*

<sup>l</sup> *Augustin. de Spiritu & Anima, cap. 56.*

<sup>m</sup> *Guevara epi.*

<sup>n</sup> *Psalm. 36. 9.*  
<sup>o</sup> *1. Cor. 2. 9.*

The Epistle, 1. Cor. 9. 24.

*Perceiue ye not, how that they which run in a course, runne all, but one receiueth the reward?*

**T**Here are <sup>p</sup> two waies of teaching; one by precept, and another by paterne. *S. Paul* vseth heere both: a precept, *so runne that ye may obtaine*: a paterne, *I therefore so runne*, &c.

The precept is pressed <sup>s</sup> 1. From runners, in the 24. ver. by two similitudes: <sup>2</sup> 2. From wrastlers, in the 25.

The summe of both is: if such as runne for a wager, and

<sup>p</sup> *Melancthon. orat. de argument. hist. praefix. tom. 5.*



<sup>a</sup> Rem. annot.  
in locum.

q and contend for a corruptible crowne, suffer great paines, and abstain from many pleasures to win the goale, what should we do, what should we not do to gaine the crowne of glory, proposed and promised only to such as run, trauell and endeouour for it? So runne therefore that ye may obtaine.

In which exhortation  
four points are regar-  
dable: the

Men, ye.  
Matter, runne.  
Manner, so runne.  
Marke, that ye may obtaine.

Runne ye] That is, all yee; for that is taken as granted heere; Perceiue ye not? All men are viatores in this valley of teares before they can be comprehensores, ascended vp to heauen, and resting on Gods holy hill, the blessed Virgin not excepted, the most blessed of all the sons of men Christ Iesus himselfe not exempted, he first suffered, and after entred into glory; first he did runne, then obtaine. God hath three houses, Heauen for ioy, Hell for paine, Earth for labour: Man is borne to trauell, as the sparkes flie vpyard: Ioh. 5. 7.

The matter then is the next place to be considered, is, that we must runne, Runne ye.

Wherein obserue two }  
things especially: }  
1. The labour } of our life.  
2. The shortnes }

The labour in that wee must runne, the shortnesse in that it is but a race. Man that is borne of a woman, is of short continuance, and full of trouble: <sup>n</sup> *Animal enim breuissimum, solitudinis infinite*: Mans life is not short and sweete, but sharpe and short. Running is a violent exercise, therefore sharpe; a stage is but a little ground, therefore short.

God is good vnto vs in tempering these so fitly, that thinking on the shortnesse of our life we may be content, because full of miseries; and againe, considering the miseries of our life we may be comforted, because it is but of small continuance, not a long journey, but a short tie.

The

<sup>a</sup> Luke 24. 26.

<sup>c</sup> Aquin &  
Gorrán, in loc.

<sup>a</sup> Iob 14. 1.

<sup>b</sup> Petrarca.

The word originall is Στάδιον, a race of  
men or horse, whereof I finde in <sup>antiqui-</sup>ties three kinds :

*Italicum.*  
*Olympicum.*  
*Pythicum.*

x Consule Cernacop. pag 196.  
197.

One of Italie, containing 625. feet, that is, 125. paces. The second, of Olympus, containing 600. feet, that is, 120. paces. The third, containing 1000. feet, that is, 200. paces. It is probable that *Paul* writing this vnto the Corinthians, alluded to the Olympiacke course, which is the shortest, much like the ties in Kent, some 30. or 40. rods. And as experience shewes daily, some giue ouer at the first setting out, in the very cradle, some perish when they haue run two or three paces in their youth ; other about the middest of their race ; most are out of breath before they can reach the staied paces of threescore yeeres ; if any liue till eightie, we repute him exceeding old. Why doe I name rods or paces ? Our life is as it were a <sup>span</sup> long, a very <sup>nothing</sup> in respect of eternitie : seeing then our course is small, and reward great, a little paine, but an inestimable price ; seeing our <sup>b</sup> light affliction, which is but for a moment, causeth vnto vs a farre most excellent and an eternall waight of glorie ; let vs not faint in our course ; but so run that we may obtaine.

z P<sup>sal.</sup> 39. 6.

a P<sup>sal.</sup> 144. 4.

b 2. Cor. 4. 17.

[*So run.*] Noting the manner and the meanes, <sup>c</sup> a generall rule necessarie for the course of our whole life, teaching vs in all we say or doe to foresee the right end, and to vse the meanes for obtaining that end.

c Melancthon.  
in loc tom. 4.  
fol. 236.

Some looketo the right end, but vse not the right meanes, as *Carlostadius* in *Luthers* age, who desired the Gospell might flourish, but he failed in the meanes ; hee despised authoritie, neglected humane lawes, and was altogether transported with his owne private humours of ambition and couetousnesse. And so the Schismatikes in our time, especially those of the separation, embrace the Gospell (as it should seeme) so much as we, but they faile in their *Sic*, in their *so running* ; for they run out of the Church, without which none can be safe, none can be saued,

ued, and so the more they run, the further are they from the prize.

d *Matth. 7.*

Some vse the right meanes, but not for the right end, as <sup>d</sup> hypocrites vse to fast and giue to the poore, not for Gods glorie, but for their owne praise. So vaine-glorious Preachers and people seeke the truth, but not for the truth, & <sup>e</sup> *dum querunt eam, non querunt ipsam.*

e *Augustin.*

Some neither vse the right meanes, nor aime at the right end, as Atheists, who prefer their five senses before the foure Euangelists, and *panem nostrum* in the Pater noster, before *sancificetur nomen tuum.*

Some looke to the right end, and vse the right meanes, as the holy Prophets and Apostles, all their preaching tended to the glorie of God, and they runne the right way, to propagate that his glorie: So runne therefore that ye may obtaine.

Now that wee may { due preparatiō before }  
run well, 2. things are { right disposition in } the race,  
required especially: a

f *English gloss.*  
in locum.

He that vndertakes to runne a tye, will first, if hee be wise, <sup>f</sup> diet himselfe, and not spend his time in drunkenness and gluttonie; the text saith, he will abstaine from all things, euen tholemeats and pleasures which he doth most affect, only to make his body swift and fit for the race. So if wee will happily run our course in Gods way, we must not walke in surfetting and drunkennesse, in chambering and wantonness, but as *Paul* here, *wee must tame our bodies, and bring them into subiection*: Wee must not be filled with <sup>g</sup> wine, but with the holy Spirit: for fasting and voluntarie chastising of our bodies, as occasion is offered, are not works <sup>h</sup> either superfluous or superstitious. A full panch and heauie head is fitter to lie then to goe, to stand still then to runne a swift race. The Gentiles liue to eat, but <sup>i</sup> Christians eat to liue, and life consists in <sup>k</sup> health and strength, and both are maintained especially by moderate fare.

g *Ephes. 5. 18.*

h *D. Fulke in*  
locum.

i *Clem. Alex.*  
*pedagog. lib. 2.*  
cap 1.

k *Vita non est*  
*uiuere, sed*  
*valere.*

Secondly, the runner vseth to strip himselfe of al about him,

him, except some white garment to couer his nakednes : and so we must put off the workes of darknesse, and euerie thing that <sup>1</sup> presseth downe : wee must cast away the cares of this life, <sup>m</sup> vsing the world as if wee vsed it not ; hauing wiues and children as if we had neither wiues nor children, accounting all things losse to winne Christ. We must strip our selues of all that might hinder vs in our course ; leauing nothing on vs but the <sup>n</sup> long robe of Christs righteousnesse to couer our nakednesse, to <sup>o</sup> couer our wickednesse, as our Apostle, Rom. 13. 14. *Put ye on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lusts of it.*

And as the runner must haue due preparation before his race ; so likewise a right disposition in his course, that he begin well, continue well, and end well.

First, he must be carefull to begin well, to set out in the right and direct passages : otherwise if he runne in wrie waies and by-waies, the more his labour the greater is his losse. Wee must take heed lest *meta* be *transposita* : such as wil obtaine Gods prize, must walke in Gods path, turning neither to the right hand nor to the left, Deut. 5. 32. 33. for there is danger in both ; and, as <sup>q</sup> Luther obserues, often the greatest perill is on the right hand. For Schismatikes hurt more vnder a colour of reforming and building vp the Church, then heretikes and open tyrants can doe by persecuting and pulling downe the Church. *Omnes amici omnes inimici* (quoth Bernard.) On the contrary, by the Martyrs blood, the Church is not destroyed, but watered : <sup>r</sup> *Ante fuit in operibus fratrum candida, nunc in martyrum cruore purpurea*. Every man must be sure to set forth aright, in the true profession of the Catholike faith ; otherwise when we runne without Christ, who is the way, then our wisdom is double foolishnesse, our righteousnesse double sinne, when we are best, then are we worst. Again, wee must walke in an honest vocation warranted by Gods word, otherwise wee shall not runne to, but from the prize.

Secondly,

1 Heb. 12. 1.  
m 1. Cor. 7. 31.

n Apocal. 7. 9.  
o Psal. 32. 1.

p Luther postil.  
in locum.

q Com. in Gal.  
1. vers. 6.

r Cyprian. epist.  
lib. 2. epist. 6.

s Luther. in  
Galat. 1. 4.

c *Prou. 24.16.*u *1 Sam 4.*x *Iohn 18.6.*y *Genes. 12.*z *Ezech. 1.*

Secondly, we must continue well; for many run, but one receiveth the crowne: we must therefore take heed that we do not slip; or if we slip, that we do not fall; or if we fall, that we fall not backward, but forward, so that we may with speed rise againe. The most iust<sup>c</sup> often slip, and sometime fall, but they fall not backward as <sup>u</sup> *Eli*, and the<sup>z</sup> *Iewes* who tooke Christ, but forward as <sup>y</sup> *Abraham* in the valley of Mambre, and <sup>z</sup> *Ezechiel* by the riuer Chebar.

Lastly, wee must end well; Death is our last enemy, which must be destroyed, and therefore we must run well vnto the end, and in the end. As good not to run at all, as to run neere the end, and then to lose the prize; to suffer Satan at the last houre to snatch our reward from vs. A runner will be sure to stretch out his hand at the races end to take the marke: so when death approacheth, a Christian must stretch out the hand of faith apprehending Christ and his righteousness.

a *Ambrosius in loc.*

Obserue yet a great difference betweene the Christian and other races. In the games of other runners, as it is here said, one only doth win the gole; <sup>a</sup> but in the Christian course, many receiue the prize, so many as continue stedfast vnto the end, though they do not run so fast, though they do not run from so farre as other. So Christ shewes in the parable of the vineyard, allotted for the Gospell on this day: Such as came to worke at the eleventh houre had a penie, so well as they that came into the vineyard at the third houre.

b *Marlorat. ex Calvin. in loc.*

Secondly, in other races one hinders another; <sup>b</sup> but in our journey to heauen one helpes another. The more the merrier, the greater company the better encouragement, euery good man being a spur to his neighbour. As when *Peter* and *Iohn* ran to Christs sepulchre, *Iohn* over-runne<sup>c</sup> *Peter* vnto the graue, *Peter* out-went *Iohn* into the graue.

c *Iohn 20.*

Thirdly, runners and wrasslers contend for a crowne that shall perish, but we runne to obtaine an euerlasting crowne:

crowne. They run for a little prize, for a little praise; but we strue for no lesse then a kingdom that is at stake, that is the marke, which being<sup>d</sup> infinitely aboue the value of all mens workes, it cannot bee deserued by merit, but onely giuen by grace to propound a garland for the runner, and a crowne for the wrastler, proceeds altogether from Gods owne meere mercy: to run, and not to fall, to fall, and not finally to be cast down, comes also from his especiall grace. So that it is <sup>e</sup> neither in him that willeth, nor in him that runneth, but in God that shewes mercy. Yet we must *so run, that we may obtaine.* We must worke well in respect of the reward, as also for feare of punishment, due to such as worke not well, albeit not only, nor chiefly for these considerations, as slaues for feare, or hirelings for reward; but principally out of louing obedience to God, as becomes children vnto so good a father. Holy conuersation is a signe and seale of our iustification, by which our election is made<sup>f</sup> sure. *¶ Feramus ergo fidei fructum ab ipsa pueritia, augetur in adolescentia, coloremus in iuuentute, compleamus in senectute.*

*I therefore for run]* <sup>h</sup> One said of Erasmus his Enchiridion, that there was more deuotion in the booke, then in the writer. But heere S. Pauls life doth preach so much as his letter; *I so run, so fight* 1. Preachers, as it is well obserued vpon the Gospell for this day, must be not only *uery*, but *operarij*: so that as Christ sayd to the <sup>k</sup> Lawyer, I say to thee, Goe and doe thou likewise.

*Not as one that beateth the aire]* <sup>l</sup> Such as contend in the Church about things vncertaine and vnecessary beate the aire.

*I tame my bodie]* The <sup>m</sup> Monkes of S. Swithin in Winchester, complained to Henry the second, that their Bishop had taken away three of their dishes, and left them but ten: to whom the King answered, that the Bishop should do well to take away ten, and to leaue them but three; for they were so many as he had in his Court. In England Monkes so tamed their body, that among vs as

R

yet,

dD. Fulkin loc.

c Rom. 9. 16.

<sup>1</sup> 1. Pet. 1. 1.  
<sup>2</sup> Ambros. de Abraham lib. 2. cap. 8.  
<sup>h</sup> Boehlzer in Chro. An. 1500.

<sup>l</sup> Ludolphus de vita Christi. part. 2. cap. 13.  
<sup>k</sup> Luke 10. 37.  
<sup>l</sup> Melancthon. in locum.

<sup>m</sup> Gyrald. Cambren. in speculo Ecclesie.



▪ Lubbers are  
heires appa-  
rent of Ab-  
beyes.

° Poem. de cor-  
rupto statu Ec-  
cles. per Jlyri-  
cum.

¶ 1. Tim. 4. 8.

¶ Hieron. ad

Exuperant. tom

1 pag. 210.

° Marlorat. &

Beza in loc.

° D. Fulke in  
locum.

° Agust. apud

Pet. Lombard.

in locum.

▪ Matth. 17. 20

▪ Ephes. 6. 16.

¶ Luther.

2. 2. Pet. 1. 5.

yet, Frier and fat are <sup>o</sup> *voces conuertibiles* : and the new  
bastard Monke, though his habit resemble loue, couering  
a multitude of sinnes; yet himseife is the picture of enuy.  
No treason in old time without a Priest, no treason in our  
time without a Iesuit : so that I may say with the <sup>o</sup> Poet :

*In vestimentis non est contritiō mentis,*

*Ni mens sit pura, nil confert regula dura,*

¶ Bodily exercise profiteth little; but godlines is profi-  
table to all things. As <sup>¶</sup> to shew the behauiour of a Pro-  
phet in the robes of a cauillieare, is louely: so contrariwise,  
do the works of ruffin in the weeds of a Priest, is no bet-  
ter then hypocrisie.

*Left by any meanes*] Our Apostle was assured of his sal-  
uation, as it is euidēt, Ro. 8. <sup>¶</sup> This then is to be construed  
of reproofe before men, not of reprobation before God.  
Or if it be referred to damnation eternall, his <sup>¶</sup> meaning  
is, that wee may not presume of the end, without the  
meanes and waies, by which Almighty God brings vs  
vnto it. And so we <sup>¶</sup> lambes may tremble, seeing the bel-  
wether of the flocke must so labour and subiect his flesh,  
lest perhaps he misse the marke.

▪ Christ doth assure that a little faith, even little as a  
graine of mustard seed, is strong enough to cast all moun-  
taines into the sea, that shall rise vp to diuide betweene  
God and vs. It is true that the <sup>¶</sup> shield of faith is able to re-  
pell all the fiery darts of the wicked: but this our faith is  
made <sup>¶</sup> fat by good workes. And if we will make our cal-  
ling and election sure, we must with all diligence <sup>¶</sup> ioyn  
vertue with faith, and with vertue knowledge, and with  
knowledge temperance, and with temperance patience,  
and with patience godlinesse, and with godlinesse bro-  
therly kindnesse, and with brotherly kindnesse loue, &c.

The Gospell. MATTH. 20. 1.

*The kingdome of heauen is like vnto a man that is an housholder, &c.*

OUR Sauour was delighted exceedingly with certaine prouerbiall speeches; as, <sup>a</sup> *Euery man that exalteth himselfe, shall be brought low; and he that humbleth himselfe, shall be exalted.* <sup>b</sup> *Vnto euery man that hath, it shall be giuen, but from him that hath not, euen that which he hath shall be taken away. Many that are first shall be last, and the last shall be first.* The which saying is hard, and (as <sup>c</sup> Bishop Latymer speakes) it is no meat for mowers and ignorant people. Christ therefore propounds here this parable for <sup>d</sup> explanation thereof, as it is apparent by the 16 verse of this present Chapter, as also by the last words of the former. *Many that are first shall be last, and the last shall be first: for the kingdome of heauen, &c.*

In which, a lecture of meeknesse is read by the great • Doctor of humilitie; <sup>e</sup> teaching all such as are forward in religion, not to be proud, because *the first may be last*; and all such as are called late, not to despaire, because *the last may be first*.

In the whole parable, three } calling.  
points are to be noted: our } worke.  
  } reward.

Author of our calling; God.

In our calling,  
obserue the

diuersitie of our cal-  
ling, in respect of

time, called at  
houre, 3. 6.  
9. 11.  
place: some cal-  
led in y mar-  
ket, & other  
elsewhere.

<sup>a</sup> Luk. 18. 14.

<sup>b</sup> Mat. 23. 29.

<sup>c</sup> Sermon on  
the Gospell for  
Septuages.

<sup>d</sup> Ludolphus  
de vita Christi,  
part. 2. cap. 13.  
Iansen, con. cap.  
101. Marlorat.  
ex Bullinger. in  
loc. & reliquis  
ferè omnes.

<sup>e</sup> Augustin, de  
sancta virginit.  
cap. 31.

<sup>f</sup> Luther postil.  
maior, in loc.

g Culman. con  
2. in locum.

h Pont. in loc.

i Marlorat. ex  
Caluin. in loc.

k Ludolphus  
& Jansen. ubi  
sup. ex Chrysost.

l Hieron. in loc.  
& Augst. de  
verbis Dom. ser.  
59.

God is termed heere *pater familias*, in respect of his fatherly loue and care, disposing of all things in the Catholike Church, with greater prouidence and wisdom, then any discreet hougholder can manage the priuate businessse of his particular familie. So that all Atheists and Epicures holding that either there is no God, or that he cares not for the things on earth, are confuted by this one word, that God is an *hougholder*, a Father of his Church.

*Went out* | Whither can he go, that is euery where? <sup>h</sup> *Liceat dicere, exijt à se, ut intret inte, imò vte conuertet in se.* God went out from his maiestie, which is vnknowne, vnto his mercy which is manifested in all his workes, in gouerning the Church especially, sending labourers into his haruest, and workmen into his vineyard.

If then all labourers in the vineyard are called by God, <sup>i</sup> such as are busied in vnlawfull professions and occupations, not allowed by his word, are not seruants of the Lord, but hirelings of Satan.

The second poynt obseruable in our calling, is the diuersitie thereof in respect of time and place. God calls in diuers houres of the day; <sup>k</sup> that is, in diuers ages of the world, and in diuers yeeres of our age. In the time before the Law, God called *Abel, Enoch, Noah, Abraham*, and such like. In the time vnder the Law, *Moses, David, Esay*, together with other Kings and Prophets: in the time after the law, the blessed Apostles, Martyrs, Confessors. Or as <sup>l</sup> other, God called some in the first houre, as *Adam* and the Patriarkes vntill *Noah*: some in the third houre, as al *Noahs* posteritie to *Abraham*: some in the sixth houre, as all his seruants, who liued between *Abraham* and *Moses*: some in the ninth houre, as *Moses* and the Prophets: some in the eleventh houre, as *Peter* and *Paul*; and all other who liued since Christs time, which is *hora nouissima, the last houre*: Iohn 1. Epist. 2. 18. 1 Cor. 10. 11. But I thinke with Saint *Hierome*, that this difference is meant of our age, rather then of the worlds age. For our great Master

Master calles some to labour in his vineyard at the first  
houre of the day, that is, in their childhood, as *Samuel*,  
*Jeremie*, *Iohn* the Baptist; each wherof might say with the  
<sup>m</sup> Psalmographer, O Lord, thou wast mine hope when  
I hanged yet vpon my mothers breasts : Thou art my  
God euen from my mothers wombe. Other hee calls in  
the third houre, that is, in their youth, as *Daniel* the Pro-  
phet, and *Iohn* the Euangelist; of whom <sup>n</sup> *S. Hierome*, *Dis-*  
*cipulum minimum Iesus amauit plurimum*. Other in the  
sixt houre, that is, in their middle age, as *Peter* and *An-*  
*drew*. Other in the eleuenth houre, that is, in their old  
age, as *Gamaliel* and *Ioseph* of Arimathea; some not only  
in the last houre of the day, but euen in the last minute  
of the houre, as the theefe vpon the Crosse, *Luk*, 23.

Againe, this our calling is diuers in respect of the  
place : for God calls some from their <sup>o</sup> ships, and some  
from their <sup>p</sup> shops, and some from vnder the <sup>q</sup> hedges,  
and some from the market, as it is heere, vers. 3. Now this  
diuers calling at diuers times, and in diuers places, in-  
timates a } scaueat, for such as are called.  
                  } comfort, for such as are not called.

A caueat for such as are called, that they neither mag-  
nifie themselves, nor vilifie other. It proceeds not from  
our good workes, but from Gods good will, that wee be  
called; and he being infinitely rich in mercie, can call the  
most wicked ruffin, euen though he haue denied Christ  
with *Peter*, or sold Christ with *Iudas*, or crucified Christ  
with *Pilat*. Iudge not therefore, that ye be not iudged :  
iudge not maliciously, iudge not curiously. The counsell  
of Gods election is secret : 'whom he did predestinate,  
them also he calleth; and whom he calleth, he iustifieth;  
and whom he iustifieth, he sanctifieth in his good time :  
and therefore iudge not before the time.

This also may comfort such as feele not themselves as  
yet sufficiently called. Our good Lord calls at all times,  
in all places : hee called *Paul* in the middelt of his fu-  
rie, breathing out threatnings and slaughter against the

m *Psal*, 12. 9.

n *Ad Melitodo-*  
*rum*, tom. 1.  
fol. 4.

o *Matth*, 4. 19.

p *Matth*, 9. 9.

q *Luke* 14. 23.

r *Matth*, 7. 1.

f *Rom*, 8. 30.

t *Perus* ser. 5.  
in locum,

u *Acts* 9. 1.

x *Petrus Paulus Vergerius,*  
*viz Langnet*  
*Chron. fol. 343.*

y *D. Godwin*  
*in the life of*  
*Simon Lang-*  
*ham.*

z *Stapleton. de*  
*magnitudine*  
*Rom. Eccles.*  
*lib. 1. cap. 7.*  
*a In epitaphi.*

b *Esey 5:7.*

professors of the faith. He called Cardinall *Vergerius* as he was running away: for being suspected in the court of Rome, to fauour the Gospellers, and purposing to cleere himselfe of that suspicion, intended to write a booke against them; and for that purpose reading their workes, and examining their arguments exactly, was fully resolved that their doctrine was good, and also perswaded his brother, the Bishop of Pola, to receiue the same. He called *Henry 8. Wicklif, Luther*, in their discontent. *Henry 8.* of famous memorie, displeased with the Pope for deniing his diuorce, banished all forraine iurisdiction, and immediately made publike profession of the Gospell. *John Wicklif*, with other, being thrust out of Canterbury Colledge in Oxford, and Monkes placed in their roome by the Popes edict, and *Simon Langham* Archbishop of Canterburies power, at the last grew so discontent, that he misliked Pope, Bishop, Monks and all; and afterward it pleased God to shew him the bright beames of his truth, in so much that *Wicklif* was a wicket and a doore of entrance to many who liued in that time of ignorance.

*Martin Luther* at the first distasted in all Poperie but one point only, to wit, the base prostitution of indulgences in Germany: but herein receiuing no satisfaction, he grew to be so great a labourer in the Lords vineyard, that it might haue bene written on his tombe:

*Peſtis eram viuens, moriens ero mors tua Papa.*

Or as *a* learned *Beza* worthily and wittily:

*Roma orbem domuit, Romam ſibi Papa ſubegit,*

*Viribus illa ſuis, fraudibus iſte ſuis.*

*Quanto iſtomaior Lutherus, maior eſt illa*  
*iſtum, illamq; vnò qui domuit calamò?*

Hitherto concerning our calling into the vineyard. The next obseruable point is our working. This vineyard, as the *b* Prophet telles vs, is the Church. Surely the vineyard of the Lord is the house of Israel, and the men of Iudah are his pleasant plant. All men are either loiterers in the market of the world, or else labourers in the vineyard.

vineyard of the Church. Of such as stand in the market

idle there be foure sorts : some  $\left. \begin{array}{l} \text{sell} \\ \text{pawne} \\ \text{lose} \\ \text{giue} \end{array} \right\}$  their soules.

Some sell : for as it is said of the Lawyer, that he hath *linguam venalem*, a tongue to be bought and sold ; so it may be said of the couetous man, that hee hath *animam venalem*, a soule to be sold ; so the <sup>d</sup> voluptuous man doth sell his soule for pleasures, as *Esau* did his birthright for a messe of pottage ; so the proud man doth sell his soule for aduancement, as *Alexander* the sixth is said to haue done for his Popedome. The Lord saith, Thou shalt haue no other gods but mee, neither in heauen aboue, nor in earth beneath, nor in the water vnder the earth : and yet as the Scripture doth intimate, the proud man makes honour his god, the couetous man gold his god, the voluptuous man his belly his god. The first hath his idoll as it were in the aire ; the second his idoll in the earth ; and the third his idoll in the water, as <sup>e</sup> one pithily notes vpon the second commandement.

Secondly, some pawne their soules, albeit they be not so desperate, so giuen ouer to commit sinne with greedinesse, as to sell their soules right out, yet for their profit and pleasure they will be content to pawne their soules vnto the deuill for a time: so *Dauid* in committing adulterie did as it were pawne his soule ; *Noe* when hee was drunke did pawne his soule ; *Peter* in denying Christ did also pawne his soule : but these being all labourers in Gods vineyard, redeemed their soules againe, with vnfeined and heartie repentance. But let vs take heed how we play the merchant venturers in this case: for our soule is our best iewell, of greater value then the whole world, and the deuill is the craftiest vsurer and greatest oppressor that euer was ; if he can get neuer so little aduantage, if we keepe not day with him, he will be sure at the iudgement day to call for iustice, and to claime his owne, speaking

c Eccles. 10. 9  
d Ludolphus in  
locum.

c Joannes de  
Combricorum  
pend. lib. 5.  
cap. 60.



f *Genes. 14. 21.*

king vnto God as the King of Sodome did vnto *Abraham*; *f Damhi animas, catera tolle tibi*: Giue me the soules which haue beene pawned and forfeited vnto mee, the rest take to thy selfe.

g *1. Kin. 20. 39*h *Ezech. 33. 9*

There is another kinde of pawning of soules, and that is vnto God; for Princes and Prelates, Ministers and Masters are bound to God as it were in goods and body for all such as are vnder them: as the Prophet said vnto King *Ahab*: *Keepe this man; if he be lost, and want, thy life shall goe for his life*. But if thou doest thy best endeavour, though the wicked incorrigible sinner die for his iniquitie, thou shalt <sup>b</sup> deliuer thy soule, redeeme thy pawne, and when euening is come, the Lord of the vineyard shall giue thee thy reward.

Thirdly, some lose their soules; as carnall and carelesse Gospellers, ignorant negligent people, who though they come to Church either for fashion or feare, yet, alas, they seldome or neuer thinke of their poore soule, from whence it came, or whither it shall goe, trifling away the time in the market, neither buying, nor selling, nor giuing, but idly gaping and gazing vpon other, a hit prey for the cut-purse, betraying themselues and their soules vnto that old cunnicatcher Satan, who goes about daily seeking whom he may deceiue, cunningly snatching and stealing such soules as are vnguarded, vnregarded. O blockish stupiditie! will you keepe your chicken from the kite, your lambe from the wolfe, your faune from the hound, your conies and pigeons from the vermine; and will not you keepe your soule from the deuill, but idly lose it without any chopping or changing in the market?

Fourthly, some giue their soules, as first the malicious and enuious person: for whereas an ambitious man hath a little honour for his soule, a couetous man a little profit for his soule, a voluptuous man a little pleasure for his soule; the spightfull wretch hath nothing for his soule, but fretting and heart-griefe, like *Cain*, who said of himselfe,

helfe, <sup>i</sup> Whosoever findeth mee, shall slay mee.

Secondly, such as finally despaire, giue their soules away ; for the deuill bestoweth nothing in liew thereof, but horror and hell of conscience. The <sup>k</sup> distressed soule may comfort himselfe with the conclusion of this parable: *The first shall be last, and the last first.* The <sup>l</sup> last in their owne iudgement, the first in Gods eie.

Thirdly, such as destroy their body, that the deuill may haue their soule, giue themselves away for nothing: in one word, this is the case of all such as stand idle in the market, they serue the deuill turne for nothing : for *the wages of sinne* (saith <sup>m</sup> Paul) *is death* ; and death is none of Gods workes, a nothing in nature. Why therefore doe you stand idle in the market all the day ? Goe into the vineyard, saith the Lord, and whatsoever is right I will giue you.

Now there be diuers labourers in the vineyard, as there be diuers loiterers in the world ; one plants, another waters, some digge, some dung : the <sup>n</sup> houlholder giues vnto one man a shredding hooke, to another a spade, to a third an hatchet : so there be <sup>\*</sup> sundry vocations and offices in the Church, diuersities of gifts, and diuersities of administrations, and diuersities of operations, 1. Cor. 12. But about the trimming of the materiall vine, there be <sup>o</sup> three sorts of labourers especially : the first, to proyne ; the second, to lay abroad, and vnderprop it ; the third, to digge away the old mould, and to lay new to the root : all which are so necessarie, that if any of them faile, the vine will soone decay.

No lesse needfull in Christs } Clergie.  
Church are these three estates : } Magistracie.  
  } Commonaltie.

It belongs to the Priest to cut away superfluous branches with the sword of the Spirit. The Magistrate must protect, vnderfer, and hedge in the vine, lest the wilde <sup>p</sup> bore out of the wood root it vp, and the wilde beasts of the field deuoure it. The common labourer must dig  
and

<sup>i</sup> Gen. 4.14.

<sup>k</sup> Ferusalem, <sup>s</sup>  
in locum.

<sup>l</sup> Ludolphus in  
locum.

<sup>m</sup> Rom. 6.23.

<sup>n</sup> Hemingius  
in locum.

<sup>\*</sup> Miles equus,  
piscator aquis,  
& clericus  
hymnis : *Maui*  
*fretis, pugiles*  
*Maris, pices*  
*maris.*

<sup>o</sup> Esay 5.2.

<sup>p</sup> Psal. 80.13

q Jerem. 48. 10  
r B. Latymer  
Serm. at Pauls.  
[ Matt. 23. 15

and till the ground, that he may get sustenance for himselfe and other? If no Priest, what would become of our spirituall life? If no Prince, what would become of our ciuill life? If no common people, what would become of our naturall life? We must all be labourers, and that painfull and profitable; painfull, called in this our parable thrice, workmen: *Non otiaudum in via, sed laborandum in vinea*: There is no roome in the vineyard for sluggishnes. *¶ Cursed is he that doth the worke of the Lord negligently.*

But because Satan is the most diligent preacher in the world, and Heretikes compasse sea and land to make profelytes, and to draw disciples after them; it is not enough that labourers in the vineyard be painfull, except they be profitable: for as one said of the Schoolemen, A man may *magno conatu nihil agere*, take great paine to litle purpose; toyle much, and yet not helpe, but rather hurt the vineyard. The by-word, euery man for himselfe and God for vs all, is wicked, impugning directly the end of euery vocation and honest kind of life. That our paine may be profitable, wee must labour in a lawfull calling lawfully, for the good of the vineyard, and then, as it followeth in the last point of the parable, wee shall receiue Gods penie for our paine.

*When euen was come, the Lord of the vineyard said vnto his steward, Call the labourers, and giue them their hire, beginning at the last vntill the first.*] Wherein obserue two

things especially: { *When? at euening.*

{ *What? giue them their hire,* the which is not a reward of merit, but of mercie; not of debt, but of fauour, as it appeares heere by the

persons, { *Of whom, God the Father.*

{ *Through whom, the steward, God the Sonne.*  
{ *To whom, to the labourers; yet so that the last be paid first, and the first last.*

*When euen.*] All our time of labouring in the vineyard is tearmed in this and other places of holy writ, a day:

*Behold*

Septuagesima Sunday.

251

Behold now the day of saluation. Exhort one another while it is called to day.

2. Cor. 6. 2.  
u Heb. 3. 13.

Now our whole pilgrimage on earth is called a day, in two respects especially :

1. For the shortnesse of our life.
2. For that after this our day is spent, wee shall no longer worke.

All our time is but a day, and that a short day, a winters day ; for our eternall night is infinitely longer then our temporall day : and alas ! it is but a little part of this little day that wee worke. *\* Multum temporis eripitur nobis, plus subducitur, plurimum effluit : exigua pars est vite quam nos vivimus.* It is the least part of our life that wee truly liue; for we spend our youth, which is our morning, in toie; and vanities; and our old age, which is our after-noon, for the most part is lost in carking and caring for things of this life ; so that there remaineth onely the noone of our day. As *Epaminondas* aptly, we must salure young men with good morrow, or welcome into the world; old men with good night, because they be leauing the world ; only those of middle age with good day.

*x Seneca ep. 1.  
Multos annos  
transigi, paucos  
vixi. Cal. Cal-  
cagninus.*

Let vs examine then how we spend our noone. Though haruest men vse not to sleepe at noone, yet all wee being labourers in Gods haruest and vineyard ordinarily sleepe almost halfe our time. Other houres we waste in eating, other in playing, and that which is worst of all, most of all in sinning : all which time, we cannot properly be said to liue ; for as the Scripture teacheth vs plainly, bad workes are not the workes of light, but of night and darknesse : a day mispent is lost. *y Amici, diem perdidit.*

*y Titus v. sp.  
vbi Sueton, in  
vita vicia.*

*Similis*, Captaine of the Guard to the Emperour *Adrian*, after he had retired himselfe, and liued priuately seuen yeeres in the countrey, confessed that he had liued only seuen yeeres, and caused to be written vpon his Tombe :

*x. Xiphilinus in  
vita Adriani.*

*\* Hic iacet Similis, cuius etas  
Maliorum annorum fuit, ipse  
Septem duntaxat annos vixit.*

So

So, many religious men haue numbred their yeeres, not from the day of their birth, but of their new birth, from their beginning of their regeneration and repentance, reputed all that time lost, which was idly misse-pent in the market of the world: so that whether wee consider our life of nature, or life of grace, our whole time may well be called a short day.

Secondly, a day in regard of our eternal night, in which we cannot worke; for there is no grace in the graue, nor health in hell. *I must worke the workes of him that sent me,* (saith Christ) *while it is day; the night commeth when no man can worke.* When euen is come, the Lord of the vineyard shall say to his steward, call the labourers, and giue them their hire. This euen is either <sup>b</sup> euery mans end, or else the <sup>c</sup> worlds end; the particular houre of our death, or the generall day of iudgement: at <sup>d</sup> both which as well the loiterer as the labourer shall receiue his reward.

The next point to be discuffed, is, What? *Giue them their hire.*] The word *hire* doth exceedingly trouble the Papists; for they cannot, or at least will not vnderstand how eternall life may be both a reward and a gift: whereas it is demonstrated in holy Scripture, that the immortal crowne of glorie is called a reward *secundum quid* only, but a gift *simpliciter*. If we compare life euerlasting to the worke, and looke no further, it is called a reward, Matth. 5. 12. *Great is your reward in heauen*: but examine the first originall from whence the worke it selfe also proceeds, and all is meerey and wholly gift; *Eternall life is the gift of God through Iesus Christ our Lord*: whereas the blessed Apostle said, *the wages of sinne is death*. If there were any merits in our workes, the sequell of his speech should haue beene, *The wages of righteousness is eternall life*; he saith not so, but the gift of God is eternall life; and so by that which he doth not say, as also by that which he doth say, sheweth that there is no place for merit. If then it be of grace, it is no more of workes; otherwise grace is no grace.: *Gratia non erit gratia ullo modo,*

nisi

a John 9 4.

b Soarez tract.

2. in Matt. 20.

c Theophylact. in locum.

d Culman. & Maldonat. in locum.

e Perkins reformed Catholike, tit. merits.

f Rom 11. 6.

g August. contra Pelag. & Celestium, lib. 2. cap. 24. tom. 7. fol. 541.

*nisi sit gratuita omnimodo*: Grace is not grace in any sort, if it be not free in every sort.

In this controuersie, the Scriptures, and Fathers, and many learned Papists are on our side. God saith in the <sup>h</sup> law, that he will shew mercy to such as keep his Commandements: *Ergo*, reward is giuen of mercy to them that fulfill the law. Christ saith in the <sup>i</sup> Gospell; *It is your Fathers pleasure to giue you a kingdome*. And <sup>k</sup> Paul; *The sufferings of this life are not worthy of the glory in the life to come*.

The most iudicious and the most indifferent for both parties among the Fathers, is *Augustine*, who repeats in his <sup>l</sup> works often this one golden sentence; *Deus coronat dona sua, non merita nostra*: God crowneth his owne gifts, not our merits: according to that of <sup>m</sup> *David*; He crowneth vs with compassion and louing kindnes. <sup>n</sup> Eternall life should be rendred as due vnto thee, if of thy selfe thou hadst the righteousnes to which it is due. But of his fulnesse we receiue, not only grace, now to liue iustly in our labours vnto the end, but also grace for this grace, that afterward we may liue in rest without end; <sup>o</sup> *Hac est gratia gratis data, non meritis operantis, sed miseratione donantis*. <sup>p</sup> *Origen* saith, hee can hardly be perswaded that there can be any worke, which by debt may require reward at Gods hand, in as much as it is by his gift, that we are able to do, or thinke, or speake any thing that is good. <sup>q</sup> *Marke*, the Hermite, saith; He that doth good, seeking reward thereby, serueth not God, but his owne will.

<sup>r</sup> *Preffer* vpon the words of my text: A Lord of the vineyard gaue the same hire, not as paying a price to their labour, but powring forth the riches of his goodnesse to them whom hee chose without workes, that euen they also who haue sweated with much labour, and haue receiued no more then the last, may vnderstand that they haue receiued a gift of grace, not wages for their worke. So Saint *Hierome* and *Oecumenius* in *Rom. 8. Greg. Magnus* in *Psalms. 7. penitent. Ambros. lib. 1. de interpell. cap. 1.*

<sup>h</sup> *Exod. 10. 6.*

<sup>i</sup> *Luke 12. 32.*  
<sup>k</sup> *Rom. 8. 18.*

<sup>l</sup> *Enarrat. Psal. 102. & epist. 105.*  
<sup>m</sup> *Psal. 103. 4.*  
<sup>n</sup> *August. epist. 105.*

<sup>o</sup> *Idem Epist. 120. cap 19.*  
<sup>p</sup> *In Rom. c. 4.*

<sup>q</sup> *De his qui putant se ex operibus iustificari.*  
<sup>r</sup> *De vocat. Gent. lib. 1. cap. 17. Non labori pretium soluent, sed diuitias bonitatis suae in eos quos sine operibus elegit, effundens.*



f Fol. 106.

c Serm. 61. in  
Cant.

u In Luc. cap. 7.

x Serm. 8. Dum.  
Septuages.y Part. I. quest.  
17. art. 2. fol.  
77. 78.z De iustificat.  
lib. 5. cap. 7.  
§. si tertia pro-  
positio.

& in Luc. lib. 8. cap. 17. *Fulgemius ad Monimum, lib. 1.* Many learned Papists agree with vs also both in their positions and practise. *Bernard* in his sermon vpon the Annunciation, said, that the merits of men are not such as that life eternall by right is owing for them: his reason is this; *Omnia merita, Dei dona sunt, & ita homo magis propter ipsa Deo debitor est, quam Deus homini.* For, saith hee, all our merits are the gifts of God: and so man is rather a debter to God for them, then God to man. And in another place; *Meritum meum miseratione Domini, &c.* my merit is Gods mercy, &c.

*Stella:* God my protector look not vpon me; but first looke vpon thine only Son: place between me and thee, his crosse, his blood, his passion, his merit; that so thy iustice passing thorow his blood, when it commeth at the last to me, it may be gentle and full of mercy.

Frier *Ferus* in his commentaries vpon this place, saith, that the parable of the vineyard teacheth, that whatsoeuer God giueth vs, is of grace; not of debt. And in his *Postil* he professeth openly, that if it were not for pride, this question would soone be at an end.

*Gregorius Ariminensis* vpon *Peter Lombard*, defends at large, that no worke done by man, though comming from the greatest charitie, meriteth of condignitie, either eternall life, or any other reward temporall; because euerie such worke is the gift of God. His own words are; *Ex hoc infero, quod ne dum vite aeternae, sed nec alius alterius praemij aeterni vel temporalis aliquis actus hominis ex quantacumque charitate elicitus est de condigno meritorius apud Deum, quia quilibet talis est donum Dei.*

Cardinall *Bellarmine*, after he had a long time trauelled and wearied himselfe in the questions of iustification, at the last holds it the safest course to repose our whole trust in the onely mercies of God: *propter incertitudinem propriae iustitiae, & periculum inanis gloriae, tutissimum est fiduciam totam in sola Dei misericordia & benignitate reponere.*

Thus

Thus, as you see, Papists of the best note for learning, accord with vs in the pulpit and schoole. Now for their practise, that learned Clerke <sup>a</sup> *Chernitius* hath obserued long since, that most of them in the question of iustification by works, haue said one thing in their disputations, and another in their meditations; otherwise behauing themselves at their deary, then in their life. For when once they see that they must appeare before the barre of Gods iustice, they plead for the most part, guilty, crauiug a Psalm of mercy; *Miserere mihi Deus, & secundum multitudinem miserationum tuarum, dele iniquitatem meam.*

<sup>a</sup> *Ioc. com. tit. Iustificat.*

Pope <sup>b</sup> *Gregory* counselleth vs, *ut recta, que agimus, sciendo nesciamus*, in plaine English, to take no further notice of our good workes, but to renounce them.

<sup>b</sup> *Moral. lib. 9. cap. 17.*

<sup>c</sup> *Anselmus*, Archbishop of Canterbury, confesseth often in his meditations, that all his life was either vnprofitable or damnable. Whereupon hee concludes at last; *Quid ergo restat o peccator; nisi ut in tota vita tua deploras totam vitam tuam?* What remains to be done in our whole life, but to lament for the sinnes of our whole life?

<sup>c</sup> *Chernitius vbi supra, tit. de peccat. original.*

Abbot <sup>d</sup> *Bernard* hath this sweet saying; *Sufficit ad meritum scire quod non sufficiant merita.* Penury of merit is a dangerous pouerty, presumption deceitfull riches. I will therefore (saith he) pray with <sup>e</sup> *Salomon*, *O Lord, give mee neither pouerty nor riches; neither want of merit, neither abundance of presumption.*

<sup>d</sup> *Serm. 68. in Cant.*

<sup>e</sup> *Prou. 30. 8.*

*Sherwin*, a Seminary Priest, <sup>f</sup> executed for treason with *Edmund Campian* at *Tiborne*, when he was in the cart, ready to die, though he held himself a Martyr for the Catholike faith, acknowledged notwithstanding ingenuously, the miseries, imperfections, and corruptions of his owne vile nature, relying wholly vpon Christ, and inuocating no Saint but his Sauour, ending his life with these words; *O Iesus, Iesus, Iesus, be to me a Iesus.*

<sup>f</sup> *Anno 1581.*

But the truth of this doctrine doth appeare more plainly by the consideration of the persons here mentioned,

<sup>s</sup> Rom. 8. 30.

<sup>h</sup> Psal. 103. 17.

<sup>1</sup> Matt. 25. 34.

ned, of whom, through whom, to whom. First, of whom, the Lord of the vineyard, that is, God the Father, who saith in the 15. verse, that the eternall penie is his owne, and that he may do with it what he list. If it were debt, then not his owne, neither could he dispose of it as he will. In execution, the worke goeth before the reward; as heere the labour before the hire: but in Gods intention the reward is before the worke. God therefore giueth vs grace to worke well, because formerly by his election he giueth vs eternall life: & Whom he doth predestinate, them he calleth; and whom he calleth, he iustifieth; & whom he iustifieth, them he glorifieth. And so his mercie is <sup>h</sup> from eueralasting to eueralasting, from eueralasting predestination, to eueralasting glorification.

Happily some will say; promise is debt: but God promised and couenanted with the labourers in the second verse, to giue them a peny. Answer is made, that this very promise is mercy on Gods part, not merit on our part: by promise he bindeth himselfe, but by merit we binde him vnto vs. It is in his owne power to promise, and without promise he should be tied vnto nothing: but whether there be promise or not, he is tied in iustice to reward desert. If a man deserue a peny, he must haue a peny; for God infinitely rich in mercy, doth highly scorne to owe any labourer a farthing: but if this peny be due not by any performance of man, but only by the promise of God, it cannot truly be called a reward of debt, but of fauour; not purchase, but inheritance. <sup>1</sup> Come yee blessed of my Father, inherit the kingdome prepared for you, &c.

Inheritance is a matter of birth, and not of industry. The yonger brother often is of better desert then the elder; yet that cannot make him his fathers heire. When therefore the Scripture sets forth vnto vs eternall life, vnder the condition of inheritance; it teacheth vs plainly, that we cannot obtaine it by merit; but that God electing vs his children, before any worke, giueth vs freely the state and prerogatiue thereof.

Christ

Christ is the Steward, by whom euery labourer hath his hire : ~~for~~ wee receiue nothing from God the Father, but by God the Sonne ; " grace by Iesus Christ.

n *John* 1.17.

The persons vnto whom reward is giuen, are the first and the last labourers in Gods vineyard, and the last hath equall pay with the first. If then in our spirituall warfare, any good worke chance to leape ouer the wall, and challenge to it selfe any prerogatiue of merit, and so the deuill by his seeming retreat, infect it with the bane of pride, as hauing obtained victorie ; we must vse it as *Torquatus* did his ouer-venturous sonne ; cut it off with the vnpartiall sword of the spirit, for daring beyond his commission. I conclude with *o Augustine* ; It is true righteousness vnto which eternall life is due ; but if it be true, it is not of thy selfe. It is from aboue, descending downe from the father of lights, that thou mightst haue it : if at least thou haue it, verily thou hast receiued it : for what hast thou that thou hast not receiued ? Wherefore, O man, if thou be to receiue eternall life, it is indeed the wages of righteousness ; but to thee it is grace, to whom righteousness it selfe is also grace.

o *Epist.* 105.

p *1 Cor.* 4.7.

That God calls, it is his mercy ; that thou comest at his call, it is his mercy ; that thou dost labour when thou art come, it is his mercy ; that thou art rewarded for thy labour, it is his mercy. *q By the grace of God I am that I am, and his grace which is in me, was not in vaine ; but I labored more abundantly then them all ; yet not I, but the grace of God which is with me.*

q *1 Cor.* 15.10.

The Epistle. 2 *COR.* 11. 19.

*Ye suffer fooles gladly, &c.*

**S**aint *Paul* was so modest in his owne cause, that hee scals himselfe the greatest sinner, and the least Saint ; but in Gods cause, perceiuing that his personall disgrace

S

might

r Luther. &  
Sarcerius in loc.  
f Aquin. in loc.

might tend to the generall hurt of the Church, and scandall of the Gospell, he doth boast with the proudest; *In whatsoener any man is bold, I am bold also.* Not out of vaine glory, to commend himselfe, but out of a iust necessitie to stop the mouthes of other; especially to confound the false teachers. He doth therefore, first confer, then prefer himselfe before them all.

He compares himselfe with them in that which is lesse commendable, namely, for his birth and ancientie. *They are Hebrewes, euen so am I: they are Israelites, euen so am I: they are the seed of Abraham, euen so am I: where as they reioyce after the flesh, I will reioyce also: vers. 18.*

t Rom. I. I.  
u Galat. I. I.

As he doth equall himselfe with them in things carnall; so prefer himselfe before them in things spirituall, in that which is more worthy praise, to wit, in his Apostleship. First in generall: *They are the Ministers of Christ, (I speake as a foole) I am more: i put apart to preach the Gospell of God, not by man, but by Iesus Christ.*

In more particular, he doth extoll himselfe aboue them

all, in two points especially:   
 1. For that he suffered more troubles; as he sheweth in this Scripture.   
 2. For that he receiued more graces; as he declareth in the next Chapter.

x Acts 16. 22.  
23.

y Aquin.

z Rom. 8. 36.

a Acts 14. 19.

b Acts 18. &  
19.

His troubles here mentioned, are partly,

such as other imposed on him. *In x stripes a-bane measure. I supra modum virtutis humane, supra modum consuetudinis humane. In prison more plenteously: in z death oft: of the Iewes sine times I receiued fortie stripes (sane one. Thrice was I beaten with rods: I was once a stoned: I suffered thrice shipwracke: night and day haue I been in the deepe sea: in perill of waters, in perill of robbers; in scopardie of mine owne nation, in scopardie among the heathen: in perill in the b Cuie, in perills in wildernesse, in perills among false brethren, &c.*

such

such as him-  
selfe assu-  
med of his  
owne ac-  
cord:

Outward: *Labour, watching,  
hunger, thirst, fasting, cold, na-  
kednesse.*

Inward: *I am cumbered daily, and  
take care for all the congrega-  
tions, &c.*

The naturall man is comfort-  
ed in three things especially:

Quiet rest.

Liberrall diet.

Good apparell.

Forrest, *Paul* did labour much, <sup>c</sup> even with his owne hands, <sup>d</sup> night and day, watching often, preaching sometime till midnight: *Acts* 24.7. For diet, he sometime was in hunger and thirst, vpon want: *1. Cor.* 4. 11. and often he did fast for the taming of his body: *1. Cor.* 9. 27. For apparell, he was in cold and <sup>e</sup> nakednesse: the one hurtfull to himselfe, the other hatefull to the world. For his inward affliction; he tooke care for the whole Church, exceeding solicitous for their spirituall & temporall good: spirituall, who is weake in faith or good workes, and *I am not grieved?* *infirmis factus sum infirmus*: I became weake to the weake, that I may winne the weake. So the *Prophet*: Oh that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night, for the slaine of the daughter of my people!

Concerning defects in temporall good, he saith: Who is offended, that is, afflicted, and I burne not, in heate of compassion? All this *Saint Paul* doth hedge in with a preface before; *Yee suffer fooles, &c.* And a protestation after, *vers.* 31. *The God, even the Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not.*

In the preface, *Saint Paul* doth <sup>h</sup>taxe the *Corinthians* folly, for that they suffered, and that gladly, the false teachers to tyrannize ouer their persons and purses, either secretly defrauding, or openly deuouring their estate; whereas the good Apostles in the meane while, (who

<sup>c</sup> *Acts* 20. 34.

<sup>d</sup> *2. Thess.* 3. 8.

<sup>e</sup> *1. Cor.* 4. 11. <sup>h</sup>

<sup>i</sup> *1. Cor.* 9. 22.

<sup>k</sup> *Jeremy* 9. 1.

<sup>h</sup> *Luther, Calu. Sacer. in loc.*

<sup>i</sup> *Gorran, in loc.*



preached liberty of conscience, and sought not their owne, but that which is Iesus Christ were neglected and despised.

As it was in Corinth, it is in England; the crafty Iesuit, and dissembling schismatike, preuaile more with the people then the true Protestant Preacher. Our popish ladies are so wise, that they suffer the Iesuit to bring both their credits and consciences into bondage, to deuoure their husbands estate, to take what they list, enioyning penance to other, while they pamper themselves, and exalt their order aboue all, either Priest or people.

So the Schismatike gaines by losse: as in familiar letters, it is the best rhetoricke to vse no rhetoricke: *carere figuris figurat epistolam*. And as *Scipio* said; hee was neuer lesse alone, then when he was alone: so the factious haue neuer so much liuing, as when they haue nothing. But the Protestant Pastor is kept often from his owne (which all lawes of God and men hold his due) by prohibitions and vniust vexations; or else paid with insupportable grudging and enuy. Some will happily complaine with *Innocentius*; *Iustus nisi uenit, non pronemis, neq; datur nisi vendatur*. So that (as *travellers* obserue) Diuines are lesse regarded in England, then in any nation of the world, either Christian or Heathen.

Saint *Paul* in his protestation, ° calles to witnesse the most mercifull and most mighry, that he speaks nothing but the truth. He that knoweth all, knoweth I doe not lie.

The Lord is to be feared, because God; to be loued, because the Father of our Lord Iesus Christ; to be praised, because blessed for evermore. By this great, good, glorious Lord, whom I dare not abuse, because great: will not, because good; may not, because glorious, I protest that all is true which I haue said; or shall say.

It appeares then in his preface, that he dealt wisely, in his protestation, that hee dealt truly. Some commend themselves truly, but not wisely, moe commend themselves wisely, but not truly. *Paul* heere doth both, approving

\* *Politian. epist.*  
lib. 1. *Epist. Pet.*  
*Medici.*

† *Cic. offic. lib. 3.*

° *De uilitate*  
*condit. human.*  
lib. 2. c. 5.

° See trauels  
of Englishmen  
into far coun-  
tries p. 62. 63.

° *Ambros. in loc.*

† *Aquin. in loc.*

approoving himselfe before God and men : before God  
in speaking so truly ; before men, in speaking so wisely.

The Gospell. L V K E 8. 4.

*When much people were gathered together, and were  
come to him out of all cities, he spake by a simili-  
tude : The sower went out to sow, &c.*

O V<sup>r</sup> Sauour Christ } propoundeth }  
in this Scripture } expoundeth } a parable,

Occasion: *When much peo-  
ple, &c. vers. 4.*  
In the propounding, three } Parable : *The sower went  
points are regardable : the } out to sow : vers. 5. 6 &c.  
Conclusiō: He y<sup>e</sup> hath eares  
to heare, let him heare: v. 8.*

The peoples pressing<sup>r</sup> occasioned Christ to deliuer this  
parable : wherein diligence of the people in hearing,  
obserue, <sup>r</sup> the <sup>r</sup> care of Christ in instructing.

The peoples earnest desire to heare doth appeare, in  
that they were a *multitude* : πολλοὶ ὄχλοι, a very great mul-  
titude ; as it is in our vulgar English, *much people, gather-  
ed together* ; many from many cities, in zeale so good, in  
number so great, that pressing vpon Christ by the sea  
side, he was faine to leape into a ship, and make that his  
pulpit, as S. Matthew reports in his <sup>r</sup> Gospell.

This peoples paterne condemnes our peoples practise,  
who will not runne out of the citie into the countrey,  
nor out of the countrey into the citie to heare Christ, ex-  
cept it be vpon hatred or curiositie, faction or affection.

Vnder the cruell persecution of <sup>u</sup> Dioclesian twentie  
thousand Christians in Nicomedia were burned in the  
Temple, being all assembled to celebrate the birth of  
Christ. And <sup>x</sup> Hierom makes mention, how that at Mentz  
in Germanie, the citie being taken, many thousands were

<sup>r</sup> Marlorat, ex  
Caluin, in Mat.  
13.  
<sup>f</sup> Culman, in  
loc.

<sup>t</sup> Matth. 13. 2.

<sup>u</sup> Euseb.

<sup>x</sup> Epist. ad Ge-  
ront.

slaine in the Church. And what massacres haue lately been in England, France, Flanders, is not vnknowne vnto such as haue had either open eyes or eares. Happie then are the eyes which see the things that wee may see: for we liuing vnder the peaceable gouernment of a most religious Prince, may come to Church in peace, heare in peace, depart in peace; we may come in our slippers and sit on our cushions. If then Christ doe not hold vs by the eares, as *Socrates* did *Alcibiades*, if we do not presse to heare him, as the people did here, he will one day speake of vs, as he did of Hierusalem: <sup>a</sup> How often would I haue gathered you together, as the henne doth her chickens vnder her wings, and yee would not? <sup>a</sup> I haue called, and yee refused, I haue stretched out mine hand, and none would regard: But because yee despised all my counsell, and would none of my correction; I will also laugh at your destruction, and mocke when your feare cometh, &c.

Happily some will obiect: All the people whom yee commend, came not vnto Christ with a good mind and honest heart to be taught: it may be some came in malice to carpe at him; other in curiositie to wonder at his miracles; other vpon couetousnesse to reape some temporall benefit by him, <sup>b</sup> according to which seuerall humours our Sauour was occasioned to propound this parable of the sower sowing his seed in diuers lands increasing diuersly.

Well, howsoeuer ye come, yet come vnto Christ: if ye come with an intent to carpe, come: for happily while ye thinke to catch the Preacher, he may catch you, as <sup>c</sup> *Ambrose* did *Augustine*: if yee come with a minde to sleepe at the Temple, yet come, for it may be (saith <sup>d</sup> *B. Latimer*) Almighty God will take you napping: if you come with a resolution to steale, yet come, for peradventure the first word that yee shall heare, will be, Thou shalt not steale: or, Let him that hath stolen, steale no more. \* The word of God is pure, and conuerteth the soule: perfect and pure

y *Plutarch*, in  
vita *Alcib.*

z *Mat.* 23. 37.

a *From.* 1. 24

b *Ludolphus ex*  
*Hieron.* & *Dierx*  
in loc.

c *Aug. conf.*  
lib. 5. cap. 14.

d *Ser.* 6. before  
*King Edw.* 6.

e *Psal.* 19. 7.

pure *formaliter* and *effectiue*, both in it selfe pure, and making other pure; Come then howsoeuer ye stand affected, euermore presse to Christ, out of all cities and villages.

The care of Christ in instructing, is seene

1. In that hee went out of his house (saith <sup>e</sup> *Matthew*) to a more publike, large fit place for teaching.
2. For that he spake by a similitude.

By y<sup>e</sup> former a<sup>s</sup> Preachers may learne to take their best hint and opportunity for the propagating of the Gospel, and instructing of Gods people, leauing sometime their own little cures, and vpon good occasion to preach vnto much people, sowing their seede in a more large field, and profitting euen so many as they can.

For the second point, Diuines haue rendred sundrie reasons, why Christ vsed to speake by parables: as first, <sup>h</sup> that the Scripture might bee fulfilled: *I will open my mouth in a Parable*, Psal. 78.2.

Secondly, <sup>i</sup> that wee might know that Christ spake with the same spirit, by which all Gods holy Prophets in old time spake, whose writings are full of parables.

Thirdly, <sup>k</sup> that hee might descend vnto the capacitie of the most simple, who best vnderstand and remember homely comparisons; as the <sup>l</sup> Poet truly:

*Segnius irritant animos demissa per aures,  
Quàm quæ sunt oculis subiecta fidelibus.*

Fourthly, <sup>m</sup> that his auditors might hereby take occasion to moue doubts, and aske questions, as the Disciples in the 9. verse, *What manner of similitude is this?*

Fifthly, that the mysteries of Gods heauenly kingdome might not be reuealed vnto the scornfull; as Christ himselfe teacheth in the tenth verse: *To you it is giuen to know the secrets of the Kingdome; but to other in parables, that when they see, they should not see, &c.*

Sixtly, that euery man in his occupation and ordinary

<sup>1</sup> *Matth. 13. 1.*

<sup>e</sup> *Musculus in Matth. 13. & Beauxamis Har. tom. 2. fol. 282.*

<sup>h</sup> *Hiero. Euthymius: Genibrard in Psa. 77*

<sup>i</sup> *Beauxamis ubi sup. & Hemingius in locum.*

<sup>k</sup> *Ferus ser. 2. in loc.*

<sup>l</sup> *Hora, ars poet.*

<sup>m</sup> *Marlorat, ex Bucer in loc.*

vocation, might be taught those things which concerne his soules health, as this parable may bee termed the ploughmans Gospell. *The seed is the word of God, &c.* He that meditates on it, when he plougheth his ground, may haue a sermon alway before him, euery furrow being a line, euery graine of corne a lesson bringing forth some fruit.

<sup>a</sup> *Form vbi sup.*

<sup>o</sup> *In Psalm. 77*

*The sower went out to sow his seed*]. S. <sup>o</sup> *Augustine* writeth vpon the words, *Aperiam in parabolis os meum, eloquar propositiones ab initio*, wilheth; *vinam qui dixit aperiam os meum in parabolis, ita aperiret etiam ipsas parabolas*; & sicut eloquitur propositiones, ita etiam eloqueretur earum expositiones. Here S. *Augustines* prayer is heard: for Christ giues an exposition of his proposition; and therefore we must take heede, that wee neither detract nor adde any thing to it: *Opus habet lectore, non interprete.*

<sup>r</sup> *Hieron, in Matth. 13.*

<sup>q</sup> *Culman, in loc.*

<sup>e</sup> *Hemigius in loc.*

*And as he said these things hee cried, hee that hath eares*] <sup>r</sup> He cried to manifest his affection and our dullnesse: excepting this occasion he did not cry about three or foure times in all his life. He cried as he taught in the Temple, Ioh. 7. 38. He cried when he raised vp *Lazarus* from the dead, Ioh. 11. 43. He cried, Ioh. 12. 44. He cried on the Crosse, Matth. 27. at all which times he deliuered matter of great consequence. This sentence then, *Hee that hath eares to heare let him heare*, being vttered vpon a crie, must not lightly be respected of vs. All men for the most part haue both their eares, but not to heare. The <sup>t</sup> man sicke of the gout hath both his feete, but not to walke: Hee that is purblind, hath both his eyes, but not to see cleerly: he that is maniced by the Magistrate for some fault, hath both his hands; but so long as they are bound, they cannot doe their office. So most men haue eares, but few men haue eares to heare, namely, to heare that which is good, & to heare that which is good, wel. <sup>e</sup> *Aures audiendi sunt aures mentis, scilicet intelligendi, & faciendi que iussa sunt.*

<sup>t</sup> *Stapleton, promptuar. moral. ser. dom. sexages.*

<sup>e</sup> *Remigius apud Thom in Mat. 13.*

<sup>a</sup> *Eccles. 3. 31.*

A good eare, saith the <sup>a</sup> Wiseman, will gladly hearken vnto wisdom: where note two lessons as concerning hearing:

hearing : first, that wee hearken vnto nothing but that which is good, vnto wisdom. Secondly, that we hearken vnto it gladly, with a great desire to learne : for in Scripture phrase, *obaudire* is *obedire* : so Christ in the Gospell, <sup>a</sup> *Hee that heareth you, heareth mee* : that is, hee that obeyeth you, obeyeth me : and he that despiseth you, despiseth me. <sup>b</sup> If thy brother heare thee, thou hast wonne thy brother : that is, if thy brother follow thy counsell, and will be content to be ruled by thee.

We reade in the <sup>c</sup> law, that if a bond seruant will not be made free, but stay still with his master, hee shall bee brought before the Iudges, and set to the doore or the post, and his master shall boare his care thorow with an aule, and so he shall serue him for euer. Euery sinner is the diuels vassall : and therefore if hee refuse to bee free, when liberty and free grace of the Gospell is offered, ere it bee long the diuell will so boare his eares, as that they shall be made vnfit to heare, and then hee shall serue his old master for euer. Hee may peraduenture come to Church and heare the sermon ; but hee shall bee like the man, <sup>b</sup> that beholds his face in a glasse : for when he hath considered himselfe he goeth his way, and forgets immediately what manner of one he was.

Wherefore, when ye come to Christ bring your eares with you, eares to heare ; so to heare, that ye may vnderstand ; so vnderstand that ye may remember ; so remember that ye may practise ; so practise that ye continue ; so Gods seed shall bee sown in good ground, and bring forth fruite in some thirtie, in some sixtie, in some an hundred fold, &c.

The Parables exposition is occasioned by the Disciples question, vers. 9. *What manner of similitude is this ?*

Where note } their carefulnesse in asking.  
 } Christ readinesse in answering.

For the first, the Sabbath is aptly termed a school-day, wherein all Gods people must come to the Temple, which is the schoole, to learne his word their lesson. In this

<sup>a</sup> Luke 10. 16.

<sup>b</sup> Math. 18. 15

<sup>c</sup> Exod. 21. 6.  
 Deut. 15. 17.

<sup>b</sup> Iam. 1. 23.

<sup>a</sup> Ramus de religion. lib. 2. cap. 6



<sup>d</sup> *Matth. 23. 8.*

this seminary Christ is the chiefe seedman, stiled in the beginning of this parable, *ⁱⁱᵀ ἁγῶν*. *The sower*. In this Vniuersity Christ is the prime Doctor: <sup>d</sup> *Unus est doctor vester; cnius schola in terris, cathedra in caelis*. His Apostles sowed as vnder-bailiffes in his field; and his Preachers in our time teach as vnder-vshers in his schoole.

As then in the schooles of humane knowledge, so soone as the lecture is read, it is the schollers dutie to question among themselues how to parse & construe it, and when they doubt, to haue recourse to their Grammar rules, by which all construction is examined: and when they doe not vnderstand an hard rule, to come for a resolution vnto their master, who is as it were a liuing Grammar and a walking booke.

<sup>f</sup> *Acts 17. 11.*

So likewise in Gods Academy in the Diuinity schoole when either the lecture of the Law is read, or sermon on the Gospell ended, it is your part to reason among your selues as you walke abroad in the fields, or talke at home in your house, how this and that may be construed; and when you cannot resolue one another, with the men of <sup>f</sup> *Berœa*, to search the Scripture daily, whether those things are so, to trie the spirits of men by the spirit of God: for the Bible is our Diuinity Grammar, according to which all our lessons ought to be parsed and construed. And if yee meete with a difficult place, repaire to Gods Vsher the Priest, & whose lippes should preferue knowledge: Demand of your pastor, as the Disciples of Christ heere; *What manner of parable is this?*

<sup>g</sup> *Malac. 2. 7.*<sup>h</sup> *Marke 9. 11.*<sup>i</sup> *Ioh. 3. 9.*<sup>k</sup> *Matth. 13. 36.*

It is apparent in the Gospell that the Disciples euer tooke this course: when Christ had deliuered any deepe point, first they disputed among themselues, and then after came to him, and asked his resolution: <sup>h</sup> Why say the Scribes, that *Elias* must first come? How <sup>i</sup> can these things be? <sup>k</sup> Declare vnto vs the parable of the tares.

In our daies if the pastor be learned in the lawes of the land, and well acquainted with busineste of the world, his house shall bee reputed *oraculum totius ciuitatis*, (as

*Tully*

<sup>1</sup> Tullie (speakes) all his Neighbours will haſte vnto him for aduice in law, but few for counſell in religion. Indeed they come to ſchoole, but like truants onely for feare of puniſhment, and when they come, they care not how little learning they haue for their money. But let me tell them of another ſchoole trick; at the worlds end there is a blacke friday, a generall examination; at which time Conſcience the monitor ſhall <sup>m</sup> open her bookes and bills of all our faults, and our great Schoolmaſter in his owne perſon ſhall reward euery man according to his worke. It behoueth euery one therefore to be diligent in comming to ſchoole to be carefull in hearing, painfull in examining, fruitfull in praſtiſing.

And he (aid) Chriſts readineſſe in anſwering, teacheth all Preachers his Viſhers and Curates, not only to preach in publike, but alſo to catechiſe their Auditors, as occaſion is offered, in priuate: eſpecially ſuch as hunger and thirſt after righteouſneſſe; for vnto them it is giuen to know the ſecrets of Gods kingdome. The which words containe Gods donation vnto his elect, and it is *cum priuilegiò & gratiâ*; with priuiledge to you, but vnto other in parables: *cum gratiâ*, it is giuen. Conſulas Auguſtin. de predeſtinat. Sanctorum, cap. 8. lib. de bono perſeuerantia, cap. 8. 9. 11. lib. de correptione & gratiâ, cap. 4. 6. 7. 8.

Sauing knowledge of God is a gift and grace: for the naturall man vnderſtands not the things of God; hee beleeuvs oculò magis quàm morauulo, truſting his ſenſes more then the foure Gospels. It is a myſterie reuealed vnto you, but hidden vnto many, whoſe eyes the god of this world hath darkened, that ſeeing they ſhould not diſcerne, and hearing they ſhould not vnderſtand. O father, ſaith Chriſt, & thou haſt hid theſe things from the wiſe, and haſt opened them vnto babes. It is ſo, becauſe thy good pleaſure was ſuch. As it is our fathers will alone to giue vs a kingdome; ſo likewiſe his good will alone to make vs know the ſecrets of his kingdome.

There are *myſteria regis*, which may not be knowne, and

1 Lib. 1. de orat.

m Dan 7. 10.

n 1 Cor. 2. 14.

o 2 Cor. 4. 4.

p Mat. 11. 25.

q Job 11. 7.

and there are *mysteria regni*, which must be knowne: many mysteries of our heavenly King are knowne onely to himselfe. Canst thou (saith *q* Job) finde out God? canst thou finde out the Almighty to his perfection? The heavens are high, what canst thou doe? it is deeper then the hell, how canst thou know it? The measure thereof is longer then the earth, and it is broader then the sea. God therefore requires rather we should remember what he hath been to vs, then curiously to seeke what he is in himselfe.

r Mat. 21. 43.

But as for the secrets of his kingdom, he reueales them vnto the heires of his kingdome; these mysteries may, yea must be knowne: and therefore Christ cried, *He that hathe eares, let him heare*. Teaching hereby that in making our election sure, we must not begin *à priori*, but *à posteriori*: such as with a good heart heare the word and keep it, and bring forth fruit through patience, shall inherit the kingdome of God; but the kingdome of God shall be taken away from such as are fruitlesse, from such as are faithlesse.

[Orig. peri archon, lib. 4. cap.

z.

r Cyril.

*This is the parable*] Bare reading without vnderstanding, is bare feeding; the true meaning of the Scripture is the true Manna: for as a man, so the Bible consists of a bodie and a soule. The sound of the letter is the bodie, but the sense is the soule: this indeed is the scripture, this is the parable.

u Thomas ex patribus in Mat. 13. &amp; Beauxamis, ubi supra.

x Ludolphus ubi supra.

y Pontan. in lor.

z Plutarch.

*The seed is the word of God*] The sower is Christ, who went out, *à occultò Patris in mundum, à Iudea in Gentes, à profundò sapientia in publicum doctrina*. The Preacher is not properly the sower, \* but the seedcod, at the most an vnderseed man.

*The sower went out to sow*] Not to reape. y Now many goe out into Gods field onely to gather in harvest, *tanquam Stratoles & Dromocidas, ad auream messem*, intending to reape things carnall, more then sowing things spirituall.

a Hemingius &amp; Beauxamis &amp;c.

The sower sowed his seed; for the seed is the word of God, not of Angell or man: and this seed hath in it generatiue

generative power in it selfe, it is <sup>b</sup>liuely, yea the word of <sup>c</sup>life. So that if it bring not forth fruit, the fault is not in the seed, but in the ground, being either vnplowed, or stonie, or thornie. *The seed is the word of God.* And therefore such as corrupt it, as heretikes; or choke it, as hypocrites; or keepe it downe from growing by force, as tyrants; or thrust other seed into it, as Papists doe, shall one day feele the iust wrath of God: for as he gaue pure seed, so will hee require pure corne.

He lest this in the Church, euen in the garners of the Prophets and Apostles; and therefore wholoever adulterate it before it be sown, or nip it when it doth spring, or cut it downe before the Lords haruest; are not Gods husbandmen, but Satans hirelings; & you may know them, saith <sup>d</sup>Christ, by their fruit, <sup>e</sup>that is, by their doctrine. For Gods husbandmen sow Gods seed; but the diuels factors, as Saint <sup>f</sup>Paul plainly, the doctrines of diuels. As for example, this is pure seed; *Thou shalt worship the Lord thy God, and him only shalt thou serue.* But to worship Angels and Saints, and to giue the same kinde of worship to the crucifix, which is due to Christ, is sophisticate seed. This was not at the first sown by the sower; but ouersown after by the malicious enemy, while men slept.

*Those that are beside the way* } Three parts of foure are bad; <sup>h</sup>yea the most of such as heare the word, & confesse Christ, are vnprofitable. <sup>i</sup>Striue then to enter in at the strait gate. Remember that couetous cares and voluptuous liuing, are the thornes which vsually choke Gods seed in our hearts: riches vnto the couetous are thorns, in this & the next life; their pricks are threefold in this life;

namely, <sup>k</sup>*punctura* } *laboris in acquisitione.*  
<sup>l</sup>*timor* is in possessione.  
<sup>m</sup>*dolor* is in amissione.

The true reason why so many men are delighted with them, is, <sup>n</sup>because they put on wants of tiewing gloues, and so their hearts and hands being hardened, they feele not their pricking: but in the next world they will bee thornes

<sup>b</sup>Heb 4. 12.

<sup>c</sup>Phil 2. 16.

<sup>d</sup>Matth. 7. 16.

<sup>e</sup>Metanast in Matth. 7.

<sup>f</sup>1 Tim. 4. 1.

<sup>g</sup>Theophylast.

in Matth. 13.

<sup>h</sup>Luther in loc.

<sup>i</sup>Matth. 7. 13.

<sup>k</sup>Ludolphus.

<sup>l</sup>Dier in loc.

<sup>m</sup> De viâ  
Christi. par. 1.  
cap. 64. in fine.

rhornes againe, when Christ shall say to the couetous ; Hencefrom me yee cursed, into euerlasting fire : for I was an hungred, and ye gaue me no meat ; I thirsted, and ye gaue me no drinke, &c. Here pause good Reader, and pray with <sup>m</sup> Ludolphus.

*O Domine Iesu fac me de veteri vitâ exire, ne semen verbi tui quod in meo intellectu boni proposui, quod in meo affectu boni operis, quod in meo actu seminasti, comedatur à volubris inanis glorie, ne conculcetur in viâ assiduitatû, ne areat in petrâ dura obstinationis, & ne suffocetur in spinis solitudinis, sed potius in terra bonâ cordis humilissimi ceteris fructum edat in patientiâ : fac etiam me hæc omnia intelligere & facere, ac verbû vel saltem exemplò alios docere. Amen.*

### The Epistle, I. COR. 13.

*Though I speake with tongues of men and Angels, &c.*

<sup>m</sup> Rom. 13. 10.  
<sup>m</sup> Iohn 13. 34.  
<sup>m</sup> De doct. Christi  
lib. 2. cap. 7.

<sup>m</sup> Ibidem, lib. 3.  
cap. 10.  
<sup>m</sup> Galat. 5. 6.  
<sup>m</sup> Rom. 14. 23.

**T**HE Bible is the body of all holy religion ; and this little Chapter is as it were, an abridgement of all the Bible : for it is a tract of loue, which is the<sup>m</sup> complement of the Law, and <sup>m</sup>supplement of the Gospel. All the Scripture teaching nothing else (saith <sup>p</sup> Augustine) but that we must loue our neighbour for God, and God for himselfe. *¶ Nihil præcipit nisi charitatem, nec culpât nisi cupiditatem* : it forbids nothing but lust, and enioynes nothing but loue : for without <sup>1</sup> loue, there is no true faith ; and without faith, <sup>1</sup> all our righteousness is sinne

S. Paul

S. Paul therefore doth extoll in this Chapter aboue all other, this one vertue :

1. largely, shewing that it surpasseth all other graces in two things :

Vse : verse

1, 2, 3, 4,  
5, 6, 7.

Continuance : ver.

8, 9, 10, 11,  
12, 13.

2. briefly, by way of recapitulation in the last verse.  
*Now abideth faith, hope, and love, euen these three; but the chiefe is love.*

t Coran. &  
Beza in loc.

u Calu. Infirmu.  
lib. 3. c. 18. §. 8.

Charitie doth excell in vse : for all other gifts without it are nothing availeable to saluation, as Paul proues by this induction ; *If I speake with tongues of men and Angels, &c.*

Intellectu- } accurate speech :  
all : in } ver. 1.  
          } other knowledge :  
          } ver. 2.

All vertues are either

Morall : in } doing : v. 3. *Though  
                  } I feede the poore  
                  } with all my goods.  
                  } suffering : *Though  
                  } I giue my bodie to  
                  } be burned, &c.**

*Though I speake with the tongues of men* } That is, of all men. If I had vnderstanding in all languages, and Art to parle in them all : if a man could speake so many tongues as our late Soueraigne of blessed memorie Queene Elizabeth, of whom the diuine Poet, as a Diuine truly ; not as a Poet flatteringly :

x Aquin. in loc.

y Du Barrai in  
his Babylon.

*That Rome, Rheine, Rhone, Greece, Spaine and Italie,  
Plead all for right in her natinitie.*

If a man could discourse in so many languages as *My-  
thridates,*



z Comment. lib.  
17. pag. 522.  
a Aul. Gellius  
lib. 17. cap. 17.

b Plutarch. in  
vitâ Alcib.  
c 2 Sam. 14. 6.  
d Pictus Miran.  
epist. Barbaro.

e Aquin &  
Gorran. in loc.  
f Mal. 2. 7.  
g Hieron. ad-  
uersus Rufin.  
tom. 2. fol. 221.  
h Vincentius,  
viti Magdebur.  
cent. 3. col. 269.  
i Actis 2. 41.  
k Magdeburg.  
cent. 8. col. 852.  
l Caluin. &  
Beza in loc.

m Hieron. in  
loc.

n Ficinus in  
vitâ Platonii.  
o Lueri in vitâ  
Chrysip.

thridates, of whom <sup>2</sup> Volaterane reports, that he well vn-  
derstood 22 sundry tongues; or as <sup>3</sup> other, 25. If a man  
could thunder in an Oration, as *Aristophanes* said of *Pe-  
ricles*; or tune his note so sweetly, that hee could moue  
mountaines and stonie rockes with *Orpheus*; or fetch  
soules out of hell, as fabulous antiquitie fained of *Mer-  
curie*. Though a man could hold the people by the eares,  
and carry them vp and downe the country like pitchers,  
as <sup>b</sup> *Socrates* did *Alcibiades*; and steale away their hearts,  
as <sup>c</sup> *Abolon* did in Israel. If a man were so bewitching an  
Orator, that he could <sup>d</sup> *pro arbitrio tollere, extollere, ampli-  
ficare, extenuare, magicis quasi viribus eloquentia in quam  
velit faciem habitumq; transformare*; so subtil a disputer,  
as that he could make *quidlibet ex quolibet*, euery thing of  
any thing, yet without loue were he nothing.

Yea though a man could speake with the tongues of  
Angels, <sup>e</sup> that is, of the learned Priests and Prophets, who  
are Gods <sup>f</sup> Angels and messengers. If a man had the sil-  
uer & trumpet of *Hilarie*; or the golden mouth of *Chry-  
sostome*; or the mellifluous speech of *Origen*, <sup>h</sup> *cuius ex ore  
non tam verba quam mella fluere videntur*. If a man were so  
painfull in preaching, that, as <sup>i</sup> *Saint Peter*, he could adde  
to the Church with one Sermon, about three thousand  
soules: or as it is <sup>k</sup> recorded of venerable *Beda*, fondly  
and fallsy, that he could make the very stones applaud  
his notes, and say, Amen.

Or as <sup>l</sup> other expound it, *hyperbolically*: though a man  
should speake like the glorious Angels, as *Paul*, Gal. 1. 8.  
Though an Angel from heauen should preach vnto you:  
<sup>m</sup> *si qua sint Angelorum lingue*. Giue me leaue to adde one  
thing more to this hyperbolicall supposition. If a man  
could speake like God, as antiquitie reports of <sup>n</sup> *Plato*;  
that if *Iupiter* himselfe should speake Greeke, he would  
 vse no other phraze but his. And of <sup>o</sup> *Chrysippus*, that if the  
gods should speake logicke, they would haue none but  
his. Or as the people blasphemously of *Herod*, Act. 12.  
*The voyce of God, and not of man*. Though, I say, we could  
speake

speake with tongues of men, of Angels, of God, if it were possible, and haue not loue, we were but as a sounding brasse, or as a tinkling cymball : <sup>r</sup> we might happily pleasure other, but not profit our selues vnto saluation. Herein <sup>q</sup> resembling *Baalams* Assē, who by speaking, bettered her Master, not her selfe.

A plaine peece of brasse makes but a plaine noise, Tinkers musicke ; but a tinkling cymball, in regard of the concuities, yeelds a various sound, a more pleasant stroke. So rude speakers are like sounding brasse ; <sup>r</sup> but the curious and iudicious, adorned with multiplicitie of distinctions, and varietie of good learning, are as a tinkling cymball, or more tickling delight to their hearers : and yet if they preach without loue, their sound is without life. *Qui non diligit fratrem, manet in morte*, saith *S. Iohn*. Such fitly resemble the sermon bell, which calls other to the Church, but heares nothing it selfe ; it weares out to his owne hurt, though others good.

Nay, when Auditors are perswaded thorowly, that their Pastors instruct not out of charitie, their plaine doctrines are but as *sounding brasse*, tedious as the Tinkers note ; their accurate sermons as a *tinkling cymball*, which onely pierce the eares, and enter not into their hearts : as the <sup>r</sup> Prophet aptly ; Their admonitions are vnto them as a iesting song of one that hath a pleasant voice, and can sing well : for they heare their words, but they doe them not. <sup>u</sup> As one that heares excellent musicke from out of the streets in the night, will instantly leape out of his bed, and lend his eare for a time ; but when the musicians are gone, presently returnes to sleepe againe ; so many delight to heare the sweet songs of Sion, but when the Sermon is at an end, they sleepe in their old sinnes againe, forgetting immediatly the good lesson, as if it were but the drumming on a pan, or scraping on a kettle.

*And though I could prophesie.* ] Prophecie then is nothing without loue. <sup>x</sup> For *Balaam*, *Caiphas*, and *Saul* prophesied. Vnderstanding of mysteries is nothing without

T loue ;

<sup>p</sup> *Gorran*, in loc.

<sup>q</sup> *Marlorat*, in loc.

<sup>r</sup> *Aquin*, in loc.

<sup>f</sup> *1. Epist. 3. 14.*

<sup>t</sup> *Ezek. 33. 32.*

<sup>u</sup> *Dier. con. 4. dem. 2. aduent.*

<sup>x</sup> *Ambr.* in loc.

y Luke II. 52.

z *Claudius Perderius* censure.  
in *Authores*  
pag. 174.  
a *Ibid.* p. 173.

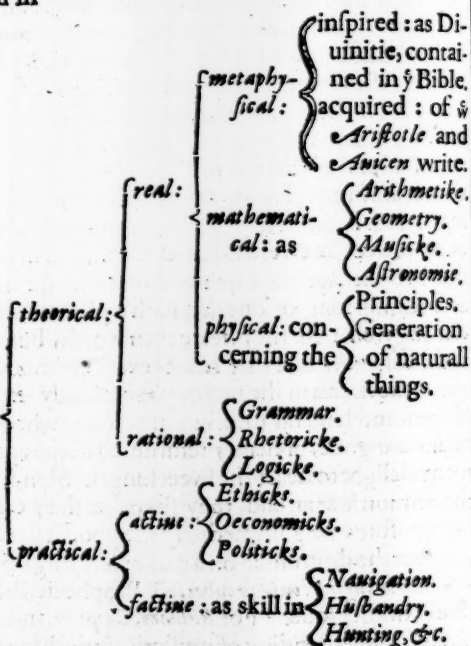
b *Tom.* 9. fol.  
33<sup>8</sup>  
c *Epist.* 84.

loue: for *Iudas*, and *Nicolas*, and *Arius*, were wel acquainted with the Scriptures. All knowledge is nothing: for the Scribes had the key of knowledge, yet entered not in themselves.

And all knowledge ] Though a man were an Ocean of learning, as *Plutarch* is called; in so much that *Theodoru Gaza* said, if he could read but one mans bookes, he would make choice of him. Or if a man were so full as *Plinie*, whose workes are *instar mille voluminum*: if a man were a treasure-house of letters, as *Picus Mirandula* writes of *Hermolaus Barbarus*: a librarie for a whole nation, as *Baronius* of *Albinus*: as *Erasmus* of *Bishop Tonsal*, a world of learning, *mundus eruditionis*, abounding with skill in

d *Margarita*  
*philosophica.*

dall Arts:



If a man vnderstand all mysteries in Scripture, all secrets in nature: if he had all faith, that he could remove mountains, in a littell sense, moue that which cannot be moved, high hills, *Imponere Pelion Osse*:<sup>e</sup> in an allegorical exposition, cast out diuels. If a man had all parts of all knowledge, prophecy, sapience, prudence, and had not loue, he were nothing. Nothing <sup>f</sup> *in esse gratia*, though something *in esse natura*; dead spiritually, though something, some great thing in the naturall and ciuill life. For great Clerkes haue long life on earth. Albeit, *Aquinas*, Jewel, *Picus Mirandula*, *Whitaker* died in the principall strength of their age: yet in respect of honour and fame, they liue with the longest.

<sup>g</sup> *Dum liber vilis eris, dum scrinia sacra literarum, Te leget omnis amans Christum, tua Cypriane discet.*

Knowledge is a good stirrup also to get aloft, the high way to much honor & preferment in this world; but without loue, nothing auailable to glory eternall in the world to come. Knowledge<sup>h</sup> bloweth vp, but charitie buildeth vp. <sup>i</sup> If learning bee taken without the true correctiue thereof, it hath in it some nature of poison, and some effects of that malignity, which is a swelling. *If I speake with the tongues of men and Angels, and had not charitie, it were but as a tinckling cymball.* Not but that it is an excellent thing to speake with tongues of men and Angels, and a far more noble treasure to possesse all knowledge. For Christ sayd of his Apostles; *that they were the light of the world*; and the worthy Doctors succeeding, were *luminaria magna*, great starres in the firmament of the Church, by whose light, descending from the father of lights, we find out the truth hidden in many darke places of the Scripture. But the meaning of *Paulis*, if our knowledge be seuered from loue, and not referred to the good of men, and glory of God; it hath rather a sounding glory, then a meriting vertue; though it seeme to be neuer so much, it is a very nothing.

The<sup>l</sup> Papists out of these words; *If I haue all faith, so*  
T 2 that

*Imponere Pelion Osse.*  
<sup>e</sup> *Gortan in loc.*

<sup>f</sup> *Aquin. in loc.*

<sup>g</sup> *Prudentius peristephan. hym. 13.*

<sup>h</sup> *1 Cor. 8. 1.*  
<sup>i</sup> *Advancement of learning l. 1. pag. 5. & Greg. in Euangel. hom. 7. quod virtus scientie congregat, virtus elationis spargit.*

<sup>k</sup> *Baron. epist. Clem. 8. praefat. tom. 4. annal.*

<sup>l</sup> *Rhem. in loc.*

that I can remoue mountaines, and haue not charitie, I am nothing; gather two conclusions against vs: the first is, that true faith may be without loue: the second, that faith alone without good works is nothing worth in the businesse of our iustification.

To the first, answer is made, that the speech of *Paul* is not a categoricall proposition, but an hypotheticall supposition; <sup>m</sup> if it were possible that all faith should be without good works, it were nothing.

Secondly, *Paul* here <sup>n</sup> speake not of a iustifying faith, of that faith of beleeuers which is common and general, but of the speciall gift of faith to worke miracles, of which our Sauour in the ° Gospel; *If yee had faith, as much as a graine of mustard seede, and should say vnto this mulberie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.* This he said vnto the beleeuing Apostles; and therefore cannot be construed of a sauing faith, but of a miraculous faith: and so Saint *Ambrose* notes vpon this text, to doe wonders, and to cast out deuils by faith is nothing worth, except a man be an earnest follower of good conuersation.

Our Diuines acknowledge that euery kind of faith is not ioyned with loue: for there is <sup>p</sup> a dead faith, and there is a <sup>q</sup> liuely, whereby Christ liueth in vs, & we in Christ. There is a faith of <sup>r</sup> deuils, and a faith of <sup>s</sup> Gods elect. There is a faith, whereby the beleeuers shall neuer <sup>t</sup> perish; and there is a faith, whereby some <sup>u</sup> beleuee for a time, and in the day of temptation fall away. There is a faith, which the world <sup>x</sup> destroyeth, and a faith which is our <sup>y</sup> victorie, by which a Christian ouercomes the world. There is a faith, whereby wee beleuee there is <sup>z</sup> a God; and there is a faith, whereby we beleuee <sup>a</sup> in God: according to these differences of faith in Scripture, there is a faith without <sup>b</sup> works, and there is a faith which worketh by <sup>c</sup> loue.

We say then of the faith of Gods elect, whereby we beleuee in God, to which the promise of iustification and eternall

m *Luther. possil. maior. in loc.*

n *Gennatius apud Oecumenium in loc.*

o *Luke 17.6.*

p *James 2. 20.*

q *Galat. 2. 20.*

r *James 2. 19.*

s *1. Tim. 1.*

t *John 3. 15.*

u *Luke 8. 13.*

x *2 Tim. 2. 18.*

y *1 John 5. 4.*

z *James 2. 19.*

a *John 14. 1.*

b *James 2. 14.*

c *Galat. 5. 5.*

eternall saluation is made, that is a faith which cannot be separated from charitie, but wheresoeuer it is there is loue ioyned with it, <sup>d</sup> bringing forth the fruits of righteousness, which are by Iesus Christ vnto the glory and praise of God. *Inseparabilis est bona vita à fide, quæ per dilectionem operatur, imò verò ea ipsa est bona vita*, saith <sup>e</sup> *Augustine*; according to that of <sup>f</sup> *Irenæus*, to beleue is to doe as God will: and therefore *Beza* translates here, *nōn nisi*, not *omnem fidem*, but *totam fidem*; implying not all kinde of faith, but all faith of this kinde to worke miracles; as if *Paul* should argue thus: If a man could worke neuer so many miracles, and faile in his morals, he should be *nequam*, & *nequam* is *nequicquam*, as our Apostle speaks, *a nothing*.

The second conclusion gathered out of these words against vs is, that faith alone without charitie, nothing auaieth to iustification. Our answer is, that albeit faith is not *solitaria*, yet in our iustification it is *sola*; & euen as the eye in regard of being is neuer alone from the head, yet in respect of seeing it is alone, for it is the eye onely that doth see. So faith subsists not without other graces of God, as hope, loue, &c. yet in regard of the act of iustification it is alone without them all. For the further opening of this hard point, you must vnderstand, that separating of things one from another, is either <sup>h</sup> *real* in the subject, or *mental* in the vnderstanding: *real* separation of faith and charitie wee wholly deny. For <sup>i</sup> *Bellarmino* confesseth expressly that *Luther*, *Melancthon*, *Chemnitzius*, *Caluin*, and other learned Protestants haue taught, that good works in some sort be necessarie to saluation, and that there is no true faith, vnlesse it bring forth good works, and be conioyned with charitie.

Separation *mental* in vnderstanding and consideration is either negatiue or priuatiue. Negatiue, when in the vnderstanding there is an affirming of one, and denying of another. Priuatiue, when of things that cannot be separated indeed, yet a man vnderstands the one, and omit-

d *Philip. 1. 17.*

e *De fide & operib. cap. 23.*  
f *Lib. 4. cap. 14.*

g *Perkins reformed Cat. sig. Iustificas.*

h See D. Abbot against Bishop, pag. 482.  
i *De Iustificat. lib. 4. cap. 3. S. de primum confessio, &c.*



tech to vnderstand the other. As for example, though light and heate cannot be separated in the fire, yet a man may consider the light, and not the heat: so then in our iustification, wee doe not negatively separate other graces from faith, as if faith existed alone without hope and loue, but priuatiuely making them effects and consequents, not concurring causes of our iustification. Our assertion is, faith considered without hope and charitie, that is, hope and charitie not considered with it, doth iustifie.

Christ Iesus is our husband, and we are his spouse: now the <sup>k</sup> Bridegroom must bee alone with the Bride in his secret chamber, all the seruants and the familie being put apart; afterward when the doore is opened, and he cometh forth into the waiting roome, then let all the seruants and handmaids attend, then let hope doe her office, let loue doe the duties of loue; then, as S.<sup>1</sup> Peter exhorts, *ioyne vertue with faith, and with vertue knowledge, and with knowledge temperance, &c.* The <sup>m</sup> Papists object that loue is the life of faith. All faiths actiuite proceeds only from charitie, and without which our faith is dead. So the Scripture plainly, *that in Christ neither is circumcision any thing, neither uncircumcision: but faith which worketh by loue.* Cardinall <sup>n</sup> Bellarmine reads *enim per charitatem*, passiuely, wrought by loue: disagreeing herein from all the Fathers, and that which becomes him worse, from the vulgar Latine, to which all Papists are tied by the Council of Trent, as also from the Rhenish translation in English, which hath as our Testament, *worketh*, actiuely: for they foresaw this absurditie, that if they should haue translated *faith wrought by loue*, then it would haue followed, that loue must needs be before faith, whereas all of them acknowledge faith to be before loue; according to that of <sup>o</sup> *Augustine*; Faith is giuen first, by which wee obtaine the rest: and <sup>p</sup> *Alissiodorensis* in his golden Summe faith, that faith, hope and charitie are a created trinitie, resembling the three diuine persons vncreate. For the

k Luther, in  
2. Galat. 16.

l 2 Pet. 1. 5.

m Bellarmine de  
Iustificat. lib. 2.  
cap. 4. & Rhen.  
in Galat 5. 6.

n Pbi supra  
§ Distinctio  
vno.

o De predesti-  
natione sancto-  
rum, cap. 7.  
p fol. 109,

the Sonne is begotten of the Father, and the holy Ghost proceedes from both : so stedfast hope is bred of faith, and loue doth issue from them both.

And *9 Bellarmine* cites often in his workes out of *Augustine* : *Domus Dei credendo fundatur, sperando erigitur, diligendo perficitur* : The foundation of Gods house in our soules is faith, the walles hope, the roofo charity. The Prophet in a vision saw the transgressor against the transgressor, and the destroyer against the destroyer. So the schoolmen oppose the schoolmen, and their Champion *Bellarmino* fight against *Bellarmino*. For if faith bee the foundation of all other vertues, as himselfe writes, *lib. 1. de Rom. pont. cap. 10.* then it is not as hee disputes in *lib. 1. de Iustificat. cap. 4.* wrought by charity : but contrariwise charity doth arise from faith.

It is then an idle dreame to suppose that charitie is enclosed in faith, as a diamond is in a ring, for Christ is the pretious pearle, which giues life and lustre to the ring. The iust liue not by loue, but by faith in him. It is an improper speech (as our Diuines obserue) to say that faith worketh by loue, as the bodie by the soule, the matter by the forme ; for the soule rather worketh by the bodie, then the bodie by the soule. The matter is passive, the forme active.

Secondlie, we say, that *Paul* in that text, *faith which worketh by loue*, doth not intend iustification, but y<sup>e</sup> whole course of a Christian after his iustification : hee shuts out of Gods kingdome nullifiers and meritmongers on the left hand, nullifiers and carnall Gospellers on the right. In Christ neither circumcision auaieth any thing, neither uncircumcision, that is to saie, no merit, nor worshipping. No religious order in the world, but faith alone without anie trust in workes, auaieth before God. On the right hand he doth exclude slothfull & idle persons, affirming that if faith onlie doe iustifie, then let vs worke nothing, but barelie beleue. Not so ye carelessse generation, enemies of grace : for faith is operative working by loue.

*9 Catechis. cap. 1*  
*& prefat. tom. 1*  
*controvers. &*  
*de Rom. pont.*  
*lib. 1 cap. 10*  
*§. deinde fides.*

*1 Luther. in Gal.*  
*lat. 2. §.*

*1 D. Fuller in*  
*Galat. 5. 6.*

*2 Luther. in Gal.*  
*lat. 5. 6 & Per-*  
*kings reform. Ca-*  
*thol. sit. Iustific.*

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<sup>2</sup> Luther. in Ga-  
lat. 2. 5.

<sup>3</sup> D. Fulke in  
Galas. 5. 6.

<sup>4</sup> Luther. in Ga-  
lat. 5. 6. & Per-  
kins reform. Ca-  
thol. iii. Iuſtific.

" *Psalm. 16. 2.*

*Paul* therefore sets foorth in that excellent sentence the whole perfection of a Christian in this life, namely, that inwardly it consists in faith toward God, and outwardly in goods works, and loue toward our neighbours: so that a man is a perfect Christian inwardly through faith before God, who hath <sup>u</sup> no neede of our workes; and outwardly before men, (whom our faith profiteth nothing) by loue.

Faith is the Christians hand. Now an hand hath a property to reach out it selfe, and to receiue a gift, but it cannot cut a peece of wood without an hatchet or saw, or some such like instrument, yet by helpe of them it can either cut or diuide. Such is the nature of faith, it doth receiue Christ into the heart; but as for the duties of the first and second table, faith cannot of it selfe bring them forth, no more then the hand can cut of it selfe; yet ioine loue to faith, and then (as our Apostle) *faith worketh through loue*, performing all duties so well to man, as God.

" *James 2. 16.*

The property of true faith is, to receiue in to it selfe. The nature of true loue is to lay out it selfe vnto other: faith then alone iustificieth, apprehending and applying Christs merits unto it selfe; but it cannot manifest it selfe to other, except it bee ioyned with loue: \* *Shew mee thy faith out of thy workes*. And thus, as you see, that inward worke of iustification is ascribed in holy Scripture to faith onely; but outward workes of sanctification, holinesse and righteoufnesse, to faith and loue ioyntly.

I referre the distressed soule to the comfortable Commentaries of *Martin Luther* vpon the Galathians; and the curious Diuine to *Doctor Abbot his Apologie for the reformed Catholike. Tit. Iustification*. For I will ingenuously confesse; that my conscience was neuer quieted more then in reading the one; and my curiositie neuer satisfied more then in examining the other.

" *Augustin de ciuit. lib. 10. c. 1.*

*Though I bestow all my goods to feede the poore*] Mercifull works are *pro sacrificijs*, imo *pro sacrificijs*, accepted of God

God as sacrifice, Heb. 13. 16. yea more then sacrifice: Hosea 6. 6. *I will haue mercy, not sacrifice.* To be mercifull is the<sup>2</sup> sole worke common to man with God.

It is then an higher step of perfection, to distribute goods vnto the poore, then to speake with the tongues of men and Angels, or to be furnished with all variety of knowledge: yet *Paul* saith, *If I bestow my goods, all my goods,* not vpon the rich, but vpon the poore, to feed, not to feast them, and had not loue, it profits mee nothing. Where note fise degrees of this amplification: the first is to *giue*; for most men, as it is in the prouerb, are better at the rake, then at the pitchforke, readier to pull in, then to giue out. The second is to giue, not another mans, but our owne goods. *If I bestow my goods.* According to that of *Salomon*, Ecclesiastes 11. 1. *Cast thy bread vpon the waters: Panis, sitius, quibus.* The third, is all our goods, not some small portion, or great summe, but *all*; according to that of <sup>a</sup> *Christ*; If thou wilt bee perfect, sell all that thou hast, and giue it to the poore. The fourth is, to giue not to the rich, but to the poore: *Frangere panem esurienti*, saith the<sup>b</sup> *Prophet*, Deale thy bread to the hungry. The last is to giue to the poore, not superfluously to feast, but necessarily to feede them. If a man performe this and more then this out of vaine glorious ostentation, or idle prodigalitie, not out of loue to *Christ*, and compassion of his members, it were but so much as nothing.

*Though I gaue my body to be burned*] Loue is seene more in deeds then in words, and in suffering more then in doing; and of all suffering, death is most terrible; and of all kind: of death, burning is most fearefull. Here then are many degrees in this one speech (as <sup>c</sup> *Interpreters* obserue): first, *si tradidero*, not, if I be forced, but if of mine owne accord, I giue my body to bee burned, as it is sayd of *Christ*, <sup>d</sup> *he gaue himselfe for vs a sacrifice.* Secondly, *si tradidero corpus*, if I suffer losse not of goods onely, thought that be very commendable, Heb. 10. 34. *Iesus-fered*

<sup>2</sup> *Symonis*  
*epist.* 31.

<sup>a</sup> *Matth.* 19. 21

<sup>b</sup> *Esay* 58 7.

<sup>c</sup> *Aquin, in loc.*

<sup>d</sup> *Ephes.* 5. 2.



\* Job 2. 4.

fered with joy the spoyling of your goods] But affliction in body, which is farre dearer then our wealth, as the father of lies in this truly; \* Skinne for skinne, and all that euer a man hath, will hee giue for his life. Thirdly, *Sitradidero corpus meum*; if I giue not onely the body of my childe, (though a woman is highly magnified for such an act in the 2. of Maccabees, 7.) but my body; not onely flesh of my flesh, but flesh which is my flesh; not onely to suffer a naturall death, but a violent, and of all violent, the most terrible, to be roasted, yea consumed in the fire.

† 1. Cor. 16. 14.

If any suffer all this, and want charity to particular persons, especially toward the common body of the Church it is no better, or rather indeede worse then nothing. I beseech you therefore by the mercifulnesse of God, whatsoeuer you speake, whatsoeuer you study, whatsoeuer you doe, whatsoeuer you suffer, † let all be done in loue.

‡ De verbis  
Dom. ser. 18.  
tom. 10. fol. 57.  
¶ Tract 9. in  
Joan.

*Uniuersa inutiliter habet, qui unum illud, quod uniuersis utatur non habet*: Vnprofitably (quoth ‡ *Augustine*) hath he all, who wants that one whereby he should vse all. As the same father in another place: *Quanta est charitas? que si desit, frustra habentur cetera, si adsit, recte habentur omnia*? How great is loue for if it be wanting, all other graces lose their grace; but if present, all are profitable. So the text heere; *Lone suffereth long, it is bountifull, &c.*

<p>In this encomiasticall passage, S. Paul sets downe loues operation in <sup>k</sup> 3 points :</p>	<p>Imbracing that which is good:</p>	<p>Internal: it is patient. External: it is courteous.</p>	<p>* Aquin. in loc.</p>
	<p>* neighbour, in</p>	<p>thought : it enuieth not. deed : loue doth not forwardly.</p>	
	<p>Eschewing that which is euill, against our</p>	<p>passion : it swelleth not, dealeth not dishonestlie, seeketh not her owne : it is not provoked to anger.</p>	<p>k Gorran in loc.</p>
	<p>selues, either out of</p>	<p>election : it thinketh no euill ; it reioyceth not in iniquitie.</p>	
	<p>Perseuering in both: suffering, believing, hoping, induring all things.</p>		
<p><i>Loue suffereth long</i> ] Saint Paul doth begin with patience, <sup>1</sup> because desire to reuenge is a vice most opposite to charitie. Malitious impatient men are like the toad, no sooner moued, but they swell: or like gunpowder, no sooner touched with an hot word, but instantly they are in your face. Which occasioned <sup>m</sup> Bion the Philosopher to say ; <i>Magnum est malum ferre non posse malum</i>. For if thine enemy be little, <sup>n</sup> <i>parce illi</i>, the best course is to spare him; if great, <i>parce tibi</i>, the best counsell is to spare thy selfe. <i>Si turbet non perturbet</i> ; as <sup>o</sup> Bernard in the like case : Though he moue thee, let him not remoue thee from</p>			
			<p>k Melanct. in loc.</p>
			<p><sup>m</sup> Laert. in vit. d. Bion.</p>
			<p>n Seneca.</p>
			<p>o Epist. 25.</p>

p Prov. 19. 11.

q Lactantium  
de falsâ sapient.  
cap. 4.r Greg. Nyssen.  
orat. de Steph.  
1. Gen. 45.

t Petrarcha.

u Lib. 5. de go-  
bernator. Dei.  
x Lactantium in  
vita Bion.y Hieron. ad  
Eusebium.  
z Plut. com. de  
odio & inui-  
dia.

that which is good, from that which is thy good. The p discretion of a man deferreth his anger, and his glory is to passe by an offence. Better it is to suffer much and long, then by courses of impatience, to runnethy selfe out of all honest breath. It is reported of the Philosophers, q that they had a sword, and wanted a buckler: but a buckler becomes a Christian better then a sword. We must not beat euery dog that barks at vs in the way, but runne with patience the race that is set before vs: Heb. 12. 1.

Loue is courteous: or as other read, *beniuifull*] *Amor si est, operatur; si non operatur, non est.* As loue is patient in wrong, so actiue in kindnesse, doing good vnto all, alway performing liberall and courteous offices, euen to the greatest enemy. So S. Steuen abounding with loue, r respected his accusers as brethren, and saluted them as fathers: Acts 7. 2. So s Ioseph vsed his brethren nobly, who sold him for a slaue basely.

Loue enuieth not] There shighnesse.  
are t two parents of enuie, nighnesse.

For it is nothing else but a repining grieve for our neighbours happinelle. An enuious man, saith u Saluianus, esteemes anothers good, his hurt; *parum est si ipse sit felix nisi alter fuerit infelix.* And therefore when x Bion saw such an one very sorrowfull, asked him; I pray thee whether hath some euill hapned to thee, or good to thy neighbour? y As high hills are most exposed to thunder, *feriunt summos fulmina montes:* and z as the fairest flowers are soonest nipt by the venemous Cantharides; euen so the most eminent gifts in neighbours, are the greatest griefes of enuious wretches.

In neighbors, I say; for as the basiliske dorth kill none, but such as he doth see; so the malecontent enuious eye malignes none that are far off. And this I take to be the true reason why the schismaticall Brownist, and other of the like malicious humor, hate the conformable Protestant more then either Turke or Pope, because that which

eye

eye seeth not, heart griueth not. But it hath beene their hell to behold their neighbour Bishops, and fellow Ministers in better fashion, and among the best of greater account for iudicious preaching and writing then themselves.

It is wittily noted by <sup>a</sup> *Bonauentura*, that an enuious man is like *Caine*, who said of himselfe, Gen. 4. 14. *Whosoener findeth mee, shall slay me.* For either he seeth in a man that which is good, and then hee repineth; or else that which is euill, and so reioyceth: and both these slay the soule.

Things amisse in our Church, are the schismatikes maygame; but her glory, their griefe; her weale, their woe. Let them reade this chapter often, and marke this word especially. *Loue enmeth not; Loue doth not frowardly* Not ouerthwartly, not inuidiously, <sup>b</sup> *quod est arte alios pellere aut tollere*, by cunning to thrust men out of their preferments and others loue: so <sup>c</sup> *Maximus* expelled *Gregorie Nazianzene*, *Aeschines* wronged *Demosithenes*, and *Martin* Makebate the *Whigifis* of our Church.

*Loue swelleth not* As loue doth not abuse good things in other, <sup>d</sup> so it makes men vse well their owne graces. It swelleth not in any preferment it hath; it is not ambitious for any which it hath not; it is not querulous for any which it once had, and is now lost; *it seeketh not her owne*, <sup>e</sup> that is, with others hinderance, so <sup>f</sup> to ioine house to house, and field to field, till there be no place for other in the land. It doth not desire that <sup>g</sup> oxen should labour, and asses feed; that one should take the paines, and another reape the profit; but is content that preferment bee conferred vpon men of worth, according to merit, with <sup>h</sup> equall proportion.

Or it *seekes not her owne principally*, but so far forth as shall be for the Churches good, and Gods glory. So saith our Apostle, 1. Cor. 10. I seeke not mine owne profit, but the profit of many, that they might be saued. And Phil. 2. 21. hee rebukes all such as seeke their owne, and not that

<sup>a</sup> *Dieta saintis*  
cap. 4.

<sup>b</sup> *Melan. in loc.*

<sup>c</sup> *Baronius, rom.*  
4. fol. 355.

<sup>d</sup> *Gerran, in loc.*

<sup>e</sup> *Aquin, in loc.*  
<sup>f</sup> *Esay 5. 8.*  
<sup>g</sup> *Iob 1. 14.*

<sup>h</sup> *Melan, in loc.*

<sup>1</sup> Aquin. in loc.

that which is Iesus Christ. Or it seekes not her owne, <sup>1</sup> that is, to recouer her owne by law, when it shall bee to the scandall of the Gospell, as he sheweth in the sixth chapter of this Epistle.

<sup>k</sup> Ephes. 4. 26.<sup>l</sup> Hieron. epist.

ad Antonium.

tom. 1. fol. 219.

<sup>m</sup> Saluian.

epist. 1.

<sup>n</sup> Ser. 22. de  
verbis Apost.

*It is not prouoked to anger*] That is, rash and inconsiderate anger; otherwise a man may be angry and sinne not, as our Apostle <sup>k</sup> elsewhere; <sup>l</sup> *Irasci hominis, iniuriam non facere Christiani*: It is the part of a man to be angry, but the duty of a Christian to doe no wrong in anger. A louing man will chide his friend sweetly; and a good man punish sinne according to his place seuerely: <sup>m</sup> *Quid te apellem amor? nescio: bonum an malum? amor quippe nos facit nostros amare, amor interdum cogit offendere. Sic vigilet tolerantia*, saith <sup>n</sup> Augustine, *ut non dormiat disciplina*. Saint Pauls meaning then is, that we must not bee transported with heat, so that wee forget our friends, and lose our selues; in such sort, that the ending of our anger proueth the beginning of our sorrow.

<sup>o</sup> Melan. in loc.<sup>p</sup> Psalm. 7. 15.<sup>q</sup> Esay 57. 23.<sup>r</sup> Psalm. 140. 3.

*It thinkes no will*] It is so far from doing wrong, that it doth not so much as thinke euill. <sup>o</sup> A vertue compounded of truth and ingenuity. Truth beleeueth onely that which is certaine: ingenuity construeth in the better part that which is doubtfull: whereas suspicioufnesse is misled often with false, alway with vncertaine report. Jealous yoke-fellowes, and suspicious friends, are both vncharitable. For such, as the <sup>p</sup> Prophet aply, trauell with mischief, and bring forth vngodlinesse; vnquiet as the <sup>q</sup> raging sea; <sup>r</sup> stirring vp strife all the day long.

<sup>s</sup> Rom. 7. 19.

*It reioyceth not in iniquity*] Not in her owne fault, not in anothers fall. Not in her owne: for albeit the malicious incorrigible sinner reioyceth in doing euill, and delights in frowardnesse, Prou. 2. 14. yet the man of God doth no sinne: 1. Ioh. 3. 2. For it is rather done on him, then of him: according to that of <sup>s</sup> Paul; *I doe not the good thing which I would; but the euil thing which I would not, that do I*. Not in anothers fall: for it doth grieue when they grieue: yea sometime because they do not grieue for their sinnes,

as

as <sup>t</sup> Hierome to Sabian: *Hoc plango, quod te non plangis.*  
And <sup>u</sup> Augustine calls this a blessed vnhappinesse, when  
a man is affected, not infected, with his neighbours ini-  
quitie: *Beata miseria vitij alienis tribulari, non implicari;*  
*dolore contrahi, non amore attrahi.*

*It suffereth all things; it beleeueth all things*] \* It suffe-  
reth not it selfe to be abused, but it iudgeth other with all  
loue and humanitie. To beleuee all, were sillinesse; to  
beleuee none, sullenesse: discreet loue therefore doth  
beleuee much, and hope the best of all. *Enduring all*  
*things*; that is, all that it may without offence to Gods  
holy word: <sup>y</sup> *Non patitur ludum fama, fides, oculus*: A  
mans good name, faith, and eye will not be dallied with-  
all. A Christian as concerning his faith, cannot be too  
sterne, too stout. I will take vpon me (saith Luther) this  
title: *Cedo nulli*: I giue place to none.

*Loue doth, not fall away*] Knowledge is not abolished  
in the world to come, but persfired, as *Paul* expounds  
him selfe: *Wee know in part, we prophesie in part: but when*  
*that which is perfect is come, then that which is vnperfect shall*  
*be done away.* <sup>z</sup> *Ex abstractiuâ fit intuitiua notitia.* <sup>a</sup> As the  
light of a candle doth vanish away when the bright  
Sunne doth shine. The manner of teaching in the world  
to come shall cease: for wee shall need no schooles or tu-  
tors in heauen: all there shall see God face to face, but  
knowledge it selfe shall not vanish, <sup>b</sup> *for this is eternall life*  
*to know God.*

*S. Paul* proues our knowledge and prophesying vn-  
perfect by two familiar examples: one taken from his  
owne person, another from a looking glasse: *When I was*  
*a child, I spake as a child, I vnderstood as a child, I imagined*  
*as a child.* Speaking may be referred vnto the gift of  
tongues, vnderstanding to the gift of prophesie, think-  
ing to knowledge,

*Now we see in a glasse darkly, but then shall we see face to*  
*face.*] When a man sees a map of Hierusalem, he can pre-  
sently conceiue what manner of citie it is imperfectly:

but

<sup>t</sup> Tom. 1 fol.  
231.  
<sup>u</sup> Epist. 145.

<sup>x</sup> English glosse  
in loc.

<sup>y</sup> Luther. in  
Galat. 2.6.

<sup>z</sup> Melancthon.  
in loc.  
<sup>a</sup> Martyr. apud  
Marlorat. in  
loc.

<sup>b</sup> John 17.3.



but when he comes thither, and beholds all the streets, is better satisfied. The Scripture is a glasse, faith is an eie, by which all Gods elect in part know the glorious building of Hierusalem aboue; they beleue that this <sup>c</sup> corruption shall put on incorruption, that this mortall shall put on immortalitie; that the iust shall shine <sup>d</sup> like starres for euer: in heart conuersing with the Saints, and assured through hope, that themselues are <sup>e</sup> burgesses of that celestiaall Incorporation.

I am sure, faith <sup>f</sup> *Iob*, that my redeemer is aliue, who died for our sinnes, and rose againe for our iustification, and now sitteth at the right hand of God as our Advocate. But hereafter, when wee shall sup with him in his kingdome, and sit with him in his throne, when all mists of ignorance and diffidence shall vanish away, when we shall see God face to face, then wee will say to him as the noble Queene of <sup>h</sup> Sheba to Salomon; *Loe, the one halfe of thy kingdome was not told vs.*

*Now abideth faith, hope and loue.*] The rest of the graces are reduced to these, faith *Melancthon*, and the chiefe of these is loue, faith *Paul*. There is so great affinitie betweene faith and hope, that (as <sup>i</sup> *Luther* obserues) it is hard to finde any difference, they cannot be well separated, one hauing respect to the other, as the two Cherubins on the mercie seat: *Exod. 25.20.*

i *Com. in Gal.*  
5. 5.

Yet they differ much especially in their

{ *Obiect.*  
*Subiect.*  
*Order.*  
*Office.*

*In their obiect*: Faith hath for her obiect the truth; Hope for her obiect the goodnesse of God. Faith (as <sup>k</sup> *Augustine* notes) is of good things and bad: but hope lookes on good things onely. The Christian beleuees there is an hell as well as heauen; but hee feares the one, and hopes only for the other; as the <sup>l</sup> *Poet* distinguisheth aptly: — *liceat sperare timentis.*

k *Enchirid. c. 8.*

l *Lucan. apud Augustin. ubi supra.*

Faith is of things } Past: for we beleewe that Christ is dead, buried, risen againe, &c.  
 Present: for we beleewe that Christ now sitteth at the right hand of God.  
 Future: for we beleewe Christ shall come againe to iudge the quicke and the dead.

But hope doth expect and respect only things to come.

In their subiect; Faith is in the <sup>m</sup> vnderstanding, hope resteth in the will: if they differ in place, this I take to bee the most profitable separation.

In order: for <sup>n</sup> faith is the ground of things hoped for. A stedfast hope proceeds out of a liuely faith: if the sparke of faith should not giue light to the will, it could not bee perswaded to lay hold vpon hope. Faith alway goeth before, then hope followeth after.

In their office: for faith is our <sup>o</sup> Logicke to conceiue what we must beleewe; hope our rhetoricke to perswade vs in tribulation vnto patience. So S. Paul saith: *Wee are saued by hope*, Rom. 8. 24. *P Sic liberati sumus, vt adhuc speranda sit hereditas, post ea possidenda; nunc habemus ius ad rem, nondum in re.* Faith is a Doctor and a Iudge, disputing against error and heresie, iudging spirits and doctrines; hope is a captaine fighting against impatience, tribulation, heauines of spirit, weaknes, desperation. In a word, the difference betweene faith and hope in Diuinity, is the same that is between fortitude and prudence in policie. Fortitude not guided by prudence is rashnes, & prudence not ioyned with fortitude is vaine: So faith without hope is nothing, and hope without faith a meere presumption and tempting of God. And therefore wee must ioyn together all these graces, as Paul heere, faith, hope, charity: We waite for the hope of righteousnesse through faith, and faith worketh through loue.

First faith teacheth vs the truth, and then hope teacheth vs what to suffer; and loue what to doe for the truth, Faith engendreth hope, faith and hope loue, but the chiefe is loue, &c.

<sup>m</sup> Luther. *ubi supra*, & Perkins exposit. Creed. art. 1.  
<sup>n</sup> Hebr. 11. 1.

<sup>o</sup> Lusher loc. com. tit. de tri-  
 bus charitati-  
 bus.  
<sup>p</sup> Melancthon in Rom. 8.

¶ *Rhem. in loc.*  
 & *D. Bish. p. 2*  
 gainst the Re-  
 formed Cath-  
 olics. *Justificat.*  
 ¶ *Calvin. apud*  
*Marlor. in loc.*  
 & *D. Abbes a-*  
 gainst *bishop,*  
*pag. 478.*  
 ¶ *Luther. &*  
*Melanct. in loc.*

¶ *Psa. 80. 10. 11*

¶ *Nide Bezam,*  
*annot. maior in*  
*Ej. b. f. 3. 18.*

¶ *Ephes. 3. 17.*

¶ *Epist. Col. 3.*

¶ *1. Cor.*  
*hom. 34.*

The ¶ Papiſts hence reaſon againſt vs ; If charity bee greater then faith, it is vnprobable that men are iuſtified only by faith. ¶ Our Diuines answer, that the argument is not good : A Prince doth excell a peſant : *Ergo*, till the ground better. A man is better then a beaſt : *Ergo*, runne faſter then a horſe, carry more then an elephant, &c.

Secondly, ¶ that loue is not greater in euery reſpect abſolutely, but only greater in latitude of uſe and continuance : faith and hope are reſtrained within the bounds of our priuate perſons, as the iuſt man doth liue by his owne faith, and the good man hopes onely for himſelfe : but loue like ¶ *Dauids* vine doth couer the mountaines with her boughes, and ſtretcheth her branches vnto the ſea, extending it ſelfe to God, Angels, men ; in men, to our ſelues and other ; in other, ¶ vpward, to ſuperiours, downward to inferiours ; on the right hand to friends, on the left to foes.

Loue then in reſpect of other is of greater uſe : but if wee conſider a man in himſelfe priuately, faith is more needfull then loue, as wherein originally ſtands our communion and fellowſhippe with God, by which Chriſt ¶ dwels in our hearts, into which as an hand, Almighty God powreth all the riches of his grace for our ſaluation, and by which only, whatſoeuer elſe is in vs is accepted of God, as ¶ *Saluianus* excellently : *Omnibus ſemper ornatus ornamento eſt, quia ſine hac nihil tam ornatum quod ornare poſſit.* See *Epist. Dom. 17. poſt Trinit.*

Again, charity is greater in latitude of continuance : faith apprehends the Lords gracious promiſe concerning eternall ſaluation, & hope doth expect it with patience. When God then ſhall haue fulfilled his word, & filled vs with vnſpeakable ioy, when in that other life wee ſhall ſee God face to face, faith is at an end, hope is at an end, their uſe ceaſe, but loue ſhall continue betwene God and vs an euerlaſting bond. So the Fathers expound it, only loue (faith ¶ *Chryſoſtome*) is eternall ; in this reſpect the greateſt is charity, becauſe they paſſe away, but charity continu-

eth

eth alway. So <sup>a</sup> Saint *Augustine*; Loue is the greatest of the three; because the other two departing, it shall continue more encreased, and better assured; & *auctor* & *certior permanebit*. <sup>b</sup> In this present life there are three; but in the life to come loue remaineth onely: therefore that is greater which is ever needefull, then that which once shall haue an end. And so <sup>c</sup> *Gorran* and <sup>d</sup> other Popish writers heretofore construed this text. I conclude, to saue a man, faith is greater; in a man saued, charity is the greater: vntill faith haue <sup>e</sup> finished our saluation, loue must yeeld to faith; but when faith hath fully saued, it shall haue an end, & so must yeeld to loue, which is without end.

<sup>a</sup> De doctrin.  
Christi. lib. 1. ca.  
39. c. m. 3. fol. 14

<sup>b</sup> *Primasius* vii  
D. Falke in loc.

<sup>c</sup> In locum.  
<sup>d</sup> *Posit* maiores  
cum figuris.  
<sup>e</sup> *pist. Dem.*  
quinqua.  
<sup>f</sup> 1 Pet. 1. 9.

The Gospell. LUKE 18. 31.

*Iesus tooke vnto him the twelve, and sayd vnto them;  
Behold we goe up to Ierusalem, and all shall be fulfilled, &c.*

IN this Gospell our Sauour Christ, <sup>a</sup> the true light of the world, doth illuminate two sorts of blind: the disciples, who were spiritually blind; and a poore begger, who was corporally blind. The disciples vnderstood not as yet the mysteries of our redemption, wrought by Christs humiliation and exaltation; by <sup>b</sup> the one taking from vs all euill, and by the other, giuing all that is good. <sup>c</sup> Hee died for our sinnes, and rose againe for our iustification.

<sup>a</sup> John 1. 9.

<sup>b</sup> *Perse* 34.

<sup>c</sup> *Thomas* part.  
3. *quest.* 53.  
art. 1.

<sup>d</sup> *Rom.* 4. 25.

Christ therefore doth open their eies, & instruct them in these two points exactly.

First, generally: verse 31. *Behold we goe up to Ierusalem, and all things, &c.*

Secondly, more particularly, declaring the manner of his death and resurrection, in the 32. 33. verses.

Concerning his passion, five things are deliuered. *traditio, illusio, conuulsio, flagellatio, occisio,* } that he *betrayed, mocked, spitted on, scourged, put to death,* shall be

For truth it selfe was betrayed, wisdom it selfe mocked, glory it selfe spitted on, innocency it selfe scourged, and life it selfe killed.

Concerning his resurrection, hee sets downe two points especially : *1. that hee shall rise, 2. that hee shall rise the third day.*

*Iesus tooke vnto him the twelue* ] Reuealing to them the secrets of his kingdome, foretelling his passion

*1. That they might beare it more patiently, pramoniti,*  
*2. To signifie that he suffered willingly : Ioh. 10. 18, See Gosp. Dom. 10. post. Tri.*

*Behold* ] This word of attention, is like the sounding of a trumpet before some waighty proclamation, or like the ringing of a great bell before the sermon of a famous Preacher. And therefore let vs heare this doctrine with an especial care which Christ hath commended vnto vs heere by such a remarkable note.

*[We go vp]* Christs passion is called an exaltation or ascending. For albeit he could not ascend higher, as God, yet he was exalted by his humiliation, as man, and had a name giuen him aboue euery name : Phil. 2. 8 9. Lucifer and Adam by climbling vp, were cast downe : but Christ by casting himselfe downe, went vp.

Or *We go vp* : *m* insinuating that his iourney was not easie. *Facilis disensus Auerni* : Men go sooner downe hill, then vp hill ; yet he that hath a good horse, can ride faster vp hill then downe hill. So the charets and horsemen of Israel, assisted by Gods especial grace, lifting them vp aboue

<sup>1</sup> Theophylact. in locum.

<sup>2</sup> Pontan. in locum.

<sup>1</sup> Iohn 3. 14. & 12. 32.

<sup>m</sup> Coester. in loc.

<sup>2</sup> 2. King. 2. 12.

boue the base vallies of the world, runne faster, and are more delighted in heauens vp hill, then the wicked in hels downe hill.

To *Ierusalem*) Interpreters haue rendred o sundry reasons, why Christ was crucified at Ierusalem, especially p two. First, because there was not enough malice in any other Citie to kill the Lord of life; none but the holy could enuy the most holy. The prophane Gentiles & ignorant Iewes elsewhere, did not maligne Christ in his words and wonders; Ierusalem onely the <sup>1</sup> Prophet-killer could not endure <sup>2</sup> the Prophet. His holinesse & wisdom was the fittest obiekt for the Scribes and Pharisies enuie. <sup>3</sup> That vpon them might come all the righteous bloodshed vpon earth, euen from *Abel* the shadow, to Christ the substance, <sup>4</sup> whose blood speakes better things vnto vs, and cries lowder against them, then that of *Abel*. Here note by the way, that as the Sonne of God was crucified in the Citie of God; so by good correspondence, the members of Christ are persecuted most by the Vicar of Christ.

Secondly, Christ suffered in that eminent place, that his passion and patience might bee renowned in the whole world. There was not another stage fit for his tragedie, which is our comedie.

In a<sup>m</sup> mysticall sense, Christ and his Apostles *ascend to Ierusalem*, euen to Ierusalem <sup>2</sup> above, the <sup>3</sup> new Ierusalem prepared as a bride trimmed for her husband: but the god of this world, with his company, descend to Iericho, to the lowest hell. Hee that followes not Christ in his course, goes from Ierusalem to Iericho; from heauenly paths, vnto the by-waies of destruction; and so he fallies among theeues, that is, as the<sup>r</sup> fathers expound it, among many diuels and euils, who rob him, and wound him; and in fine, will leaue him dead, except Christ the true Samaritan releue him, and set him in his right way againe.

And all shall be fulfilled that are written by the Prophets

o *Cosset in loc.*

p *Pontan. & Dicz in loc.*

q *Mat. 23. 37.*  
r *Iohn 1. 21.*

f *Mat. 23. 35.*

t *Heb. 12. 24.*

u *Acoffa, con. 1.*  
in loc.

x *Galat. 4. 26.*  
y *Apor. 21. 2.*

z *August Am-  
bros. Chrysost.  
apud Thom. in  
Luc. 10.*



\*Pentecost, in loc.

<sup>b</sup> Luke 10. 35.  
<sup>c</sup> Theophylact  
 in Luc. 10.

d Calvin. apud  
 Marlorat in  
 Mat. 20. 19.

of the Sonne of man] <sup>a</sup> As the Painter at the first draws his picture with a coale roughly, then with an accurat pensill, and orient colours exactly: so the holy Ghost in the Prophets and old Testament, shadowed Christs passion obscurely; but in the new, paints as it were to life perspicuously. The two Testaments are <sup>b</sup> two pence, <sup>c</sup> bearing the same Kings image, though not of the same stampe: for all things being now fulfilled, written by the Prophets of the Sonne of man, our Sauours picture ingrauen in the Gospell, is more full and cleere then that imprinted in the Law. Now God hath shewed vs the light of his countenance: Psalm. 67. 1. Let vs therefore search the Scripture, for that is the way to Christ, and Christ is the way to God.

For hee shall bee deliuered vnto the Gentiles: and shall bee mocked] He did particularly foretell the manner of his suffering, <sup>d</sup> that his Disciples might see, that as God hee did foresee these things, and that they might bee strengthened at his Crosse, when as they should vnderstand all things to be fulfilled as they were told by Christ, & foretold by the Prophets.

That he	$\left. \begin{array}{l} \text{betrayed,} \\ \text{mocked,} \\ \text{spitted on,} \\ \text{scourged,} \\ \text{put to death.} \end{array} \right\}$	$\left. \begin{array}{l} \text{was foretold,} \end{array} \right\}$	Psal. 41. 9.
should be			P. 69. v. 7. 12. 22.
			Esay 50. 6.
			Esay 53. 5.
			Psal. 22. 17.

Christ was deliuered vnto the Gentiles, as we read in the Gospell, especially by three:  $\left. \begin{array}{l} \text{Iudas.} \\ \text{the Iewes.} \\ \text{Pilat.} \end{array} \right\}$

\*Matth. 26. 15.

By Iudas, out of couetousnesse, as the <sup>e</sup> text expressly; What will ye giue me, and I will deliuer him to you? For a little siluer, and that not paid, but onely promised, he sold his friend; yea that which is worse, his Master; yea that which is worst of all, his maker. See the Gospell the Sunday before Easter.

By the Iewes, out of malice. Matth. 27. 18. Pilat knew well

well that for enuy they deliuered him.

By Pilat, through feare: for the Iewes sayd vnto him: *¶ If thou set him free, thou art not Cæsars friend: for whoſo-  
euer maketh himſelfe a King, ſpeaketh againſt Cæſar.* And  
therefore Pilat choſe rather to crucifie the Lord eternall  
then to diſpleaſe Cæſar, a Lord temporall.

<sup>1</sup> John 19. 12.

In like ſort, all couetous, all malicious, all cowardly  
profeſſors betray Chriſt daily. The couetous, who make  
their coine their Creed, and their penny their *Pater no-  
ſter*, and their bills their Bible, betray Chriſt with *Iudas*. It  
is but what will you giue them, and they will deliuer vp  
the Goſpell vnto you.

Enuious men, who perſecute the Saints, and diſgrace  
their graces, betray Chriſt in his members with the Iewes;  
euen for meere malice, ſpeaking to their Chriſtian bro-  
ther as *Antonius Caracalla* to his naturall brother; *¶ Si  
diuus modo non viuus.*

<sup>2</sup> To Cæſar.

Cowardly profeſſors vſeto betray Chriſt with Pilat:  
<sup>h</sup> For as ſoone as tribulation or perſecution commeth for  
the word, they feare more the threats of Cæſar, an earthly  
Prince, who can kill onely the body, then the wrath of  
God, who being King of all Kings, is <sup>i</sup> able to deſtroy  
both body and ſoule in hell.

<sup>h</sup> Matih. 13. 21

<sup>i</sup> Matih. 10. 28

The ſecond point touching Chriſts paſſion, is *illuſio*.  
Now Chriſt was mocked in foure places eſpecially.

1. In *Caiphas* houſe, where the keepers <sup>k</sup> blindfolded  
him, and ſmote him on the face, and asked him, ſaying;  
*Prophecy; who is it that ſmote thee?*

<sup>k</sup> Luke 22. 64.

2. In *Herods* company, when as the ſouldiers arraied  
him in white.

<sup>1</sup> Luke 23. 11.

3. In the common hall, where they <sup>m</sup> ſtripped him,  
and put vpon him a ſcarlet robe.

<sup>m</sup> Matih. 27. 28.

4. In *Golgotha*, when he was crucified. Firſt, as Saint  
*Matthew* in the 27. Chap. by the paſſengers, wagging  
their heads, and ſaying; *Thou that deſtroyeſt the Temple,  
and buildeſt it in three dayes; ſaue thy ſelfe, &c.* Then by the  
*Scribes* and *Phariſies*; *Hee ſaued other, but hee cannot ſaue  
himſelfe.*

himselfe. Last of all, some perverted his words, affirming that he called for *Elias*, when as he prayed; *Eli, Eli, &c.*

n *Iudg. 16 23.*

The Popish Clergy mocke Christ with *Caiphas*, in that they blindfold the people, by denying them the Scriptures, and then mock them for their ignorance. *Sampson* having his eyes out, was a laughing stocke to the Philistins: and so the blind laymen are the Priests pastime. Though a Iesuite or Seminary buffet them every day, yet can they not prophecy who smote them. Either *Sampson* must pull downe the Colledges of these Philistins, or else he shal never see but thorow their spectacles. They mock Christ with *Herod*, who retain fowle consciences in a white rochet, who conforme themselves in habit, but reforme not themselves in heart.

o *Apo. 17. 4.*

The Babylonian whore mocks Christ with the souldiers, in putting on skarlet, betokening zeale and charity, when her actions are cruell and bloody.

p *Mat. 28. 19.*

They mocke Christ with the Iewes in Golgotha, who distort the words of Scripture for their aduantage, making *Elias* of *Eloi*. Like the Popish doct, who reading the subscription of *Pauls 2. Epistle* to the Thessalonians, in the vulgar Latine; *Missa fuit ex Athenis*, instantly cried out, that he had found a plaine text for the masse. Or like that foppish Anabaptist, who gathered out of Christs words in English; *Go and teach all nations, and baptise, &c.* that it is not lawfull for a Clergie man to ride on a faire palfrey; much lesse, as the Bishops, in a stately coach. Or as that Fen-man, alias Fin-man, standing vpon a marsh custome, iustified his not payment of Tithes out of *Paul*; *A Custome to whom custome*: but his Pastor replied aptly; *the Churches of God haue no such custome.*

q *Rom. 13. 7.*  
r *1 Cor. 11. 16.*

So the blasphemous mouth spits on Gods face; the tyrants openly crossing the Gospels proceeding, scourge Christ: and all such as slide from the profession of the faith, are said in Scripture, *to crucifie againe the Sonne of God.* And therefore the Church hath allotted this Gospel for this weeke most fitly. For at this *Carnual* and *grieuouse*

s *Heb. 6. 6.*  
t *Fernus, ser 1. & gain loc. Coster, Diez, &c.*

ride,

hide, many deliuer Christ vnto the Gentils, in their chambering and wantonnesse, drunkennesse and gluttony, making such as are no Christians to<sup>u</sup> blaspheme Chritianity, seeing such vncomely behauiour and mad meriments among professors of holy religion.

u Rem. 2. 24.

As a louing wife which hath her husband slaine, to moue compassion in the Iudges, and to make the fact more odious and hatefull, telles of his deadly wounds; & describcs his gaskly lookes, and shewes some garment of his embred in blood: \* so the Church at this time doth offer vnto our considerations how Christ her deare Loue was betraied, and mocked, and spitted on, and scourged, and put to death; hereby recalling vs from our horrible finnes, which as another *Iudas* betray Christ, as another *Herod* mocke Christ, as another *Pilate* condemne Christ, as another *Longinus* wound Christ, as another band of lewes recrucifie Christ.

x Pontan, in loc.

y Dietz, in loc.

*And the third day he shall rise againe*] Christ is large in the report of his ignominy, but short in this of his glorie: for he deliuered fve points as concerning his humiliation, but he remembers onely two, yea for the matter but one touching his exaltation. *And the third day hee shall rise againe.* Yet this one is the locke and key of all Christian faith, on which all other articles of holy beleefe depend. See before the Creed, and after the Gospell on *Easter* and *S. Thomas* day.

The Prophets vsually mingle the sweet of Christs exaltation with the sower of his humiliation; as Gen. 49. 9. *Esay* 53. 7. 8. *Psal.* 4. 9. and Christ heere foretold the one so well as the other to <sup>z</sup> strengthen his followers in affliction: for as hee first suffered, and after entred into glory; so such as beare with him the crosse, shall bee sure to weare with him the crowne. <sup>a</sup> *If we be grafted with him to the similitude of his death, euen so shall we bee to the similitude of his resurrection.*

z Zepper, in loc.

a Rem. 6. 5.

*And this (aying was hid from them.)* Men hardly conceiue ill of those whom they loue well; and therefore the

<sup>b</sup> Apud Thomam in loc.

<sup>c</sup> John 12. 32.

<sup>d</sup> Melancton. postil in loc.

<sup>e</sup> Calvin. apud Mart. rat. in loc.

<sup>f</sup> Mart. rat. in Matth. 20. 19.

the Disciples expecting better things of Christ, could not vnderstand his prophecy, but the Iewes (as <sup>b</sup> Beda notes) hating Christ, and seeking how they might put him to death, easily beleueed him vpon his word, yea one word, and that not so perspicuous as this, but obscure; for when he said, <sup>c</sup> *If I were lift up from the earth, I will draw all men vnto me*; the Iewes answered him: *We haue heard out of the law, that Christ bideth for ever: and how saist thou that the Sonne of man must be lift up?*

Hence we may note <sup>d</sup> that the dearest Saints of God haue their infirmities and errours; and lest wee should doubt of it, Saint Luke repeates it againe: *They perceived not the things which were spoken*. <sup>e</sup> Not that we should follow their ignorance, but praise God for our knowledge, when we conceiue these deepe mysteries of our saluation.

Againe, we may learne from hence <sup>f</sup> not to be discouraged, if we do not at the first discern Gods holy word: for the blessed Apostles after Christs resurrection vnderstood all these things, as S. Luke reports in his last chapter, vers. 45. God at his good time, will open our eyes, as he did the blind mans in this Gospel, and open our eares, as he did of the Prophet, Esay 50. and open our hearts, as he did of Lydia, Act. 16.

In that other part of this Gospell, concerning the bodily blind, we may behold a miserable patient, and a mercifull Physitian.

In the patient two things are regardable: to wit, his	Outward wants, { Blindnesse. Beggery. v. 35. Inward vertues, { Faith. Gratefulnessse.
In his faith obserue the	Beginning, it came by hearing, vers. 36. Continuance, though he was rebuked, he ceased not to cry, <i>Iesus thou sonne of David haue mercy on me</i> , vers. 37. 38. 39. End and fruit, <i>he receiued his sight</i> , vers. 43. His

His thankfulness appears } 1. In following Christ.  
in two things especially : } 2. In praising God.

And his example caused other to doethelike : *All the people when they saw this gave praise to God.*

The mercifulnesse of Christ the Phyitian toward this distressed patient, is seene in his

Gesture : vers. 40 *He stood still and commanded the blind man to be brought vnto him.*

Speech : vers. 41. *What wilt thou that I doe vnto thee ?*

Workes : vers. 42. *Receiue thy sight, thy faith hath made thee whole; and immediatly he receiued his sight.*

*And it came to passe, that as he was come nigh to Iericho*] Christ's actions are our iustruction : as Christ then, & so wee must doe good in all places, as occasion is offered, euen in the streets and high waies, so well as in the Temple. There is nothing in the sheepe but good ; his fell is good, his flesh is good, his entrails good, his dung good : so the lambes of Christ must be profitable to all, hurtfull to none.

*A certaine blinde man [ate by the high way side]* <sup>h</sup> Protestant Diuines as well as the Fathers and Friers haue construed this mystically ; for euery man is blind by nature, nor discerning the things of God ; he sits by the way, but he cannot walk in the way, till Christ open his eyes & direct his paths. And it is most certaine that the state of the spirituall blind is more miserable then that of the other blind ; for to want the eyes of Angels, is worse then to want the eyes of beasts, as <sup>i</sup> *Antonius* told that good blind man *Didymus*.

As the bodily blind is led either by his seruant, or wife, or dogge ; so the spirituall blind misled by the world, the flesh and the diuell : the bodily blind will bee sure to get a seeing guide, but the spirituall blinde followeth his owne <sup>k</sup> lusts and the blind guides ; and so the <sup>l</sup> blind leading

<sup>g</sup> Theophylact. in loc.

<sup>h</sup> Luther's Catechism, Zepper. in loc.

<sup>i</sup> Gratian, in loc.

<sup>k</sup> Eccles. 18. 30.

<sup>l</sup> Math. 15. 14.



leading the blinde, both fall into the ditch.

m *Iohn* 9. 41.

n *Gen.* 27. 21.

o *Wisd.* 5. 3.

p *Passeratus*  
*orat. de cecis.*

q *Bonauent.*  
*diat. salut.* 5. 26.

r *Heb.* 11. 6.

s *Mat.* 11. 28.

t *Ser.* 12. de

*verbis Apostol.*

u *Iohn* 14. 23.

x *Ephes.* 3. 17.

y *Deut.* 15. 4.

z Church  
hom. against  
idleness.

a *Aul. Gel. lib.*  
4. cap. 11.

b Description  
of the world,  
pag. 164.

The bodily blinde feeleth and acknowledgeth his want of sight, but the spirituallly blinde thinkes hee sees as well as any. So Christ in the Gospell : *m If yee were blinde, ye should not haue sinne : but now ye say, we see, therefore your sinne remaineth, &c.* The bodily blinde supplieth his want of sight oft by feeling, as *n Isaac* when hee could not see *Iacob*, said, *Let mee feele thee my sonne* : but the spirituallly blind though hee feele many times in his conscience the flashing, yet neuer auoides the flames of hell fire. The bodily blinde accounts them happie who see ; but the spirituallly blind dorth despise the Seers, and all such as walke in the right way : *o This is hee whom wee sometime had in derision, and in a parable of reproch.*

To conclude, the want of corporall eyes, is to many *p diuinum bonum*, albeit *humanum malum* ; but the want offaiths eyes, is the greatest euill which can befall man in this life : for reason is our soules left eye, & faith our right eye, without which *r* it is impossible to see the way to God. Come to me, faith *s* Christ ; *credendo venimus*, faith *t Augustine*, yea Christ *u* comes to vs, and *x* dwelles in our heart by faith.

*Begging* The Iewes had a *y* law, that there should be no begger in Israel. England hath statutes also to correct impudent poore, and to provide for impotent poore : but as it is obserued, our lawes haue a better prologue then epilogue ; they be well penned, but ill kept : and so this good order is neglected among vs, as it was about Iericho, to the great scandall of Christian religion, and dishonour of our English nation. It is written of the *z* Athenians, that they punished idle persons as hainous offenders. And the Egyptians had a law, that euery man should bring his name to the chiefe ruler of the Prouince, and shew what trade of life he did vse, The *a* Romans enacted seuerer statutes against such as negligently suffered their ground vtilld. Among the *b* *Chinois*, euery man is set about

about somewhat, according to his strength and yeeres: one laboureth with his hand, another with his foot, some with their eyes, and some must bee doing with their tongue; and that which is most admirable, they keep in *Cantane*, foure thousand blinde men, vnfit for other seruice, to grinde corne and rice for the people. If either the law were beleueed as Gospell, or the Gospell kept as law, such <sup>c</sup> as would not labour, should not eate. Loyterers and sturdy rogues, should bee sent either to the Gallies, or prisons, or Bridewell, or to some like place where they might worke well: and as for such as cannot labour, it is fit, we that are strong, should helpe to beare the burdens of the weake, being <sup>d</sup> eyes to the blind, and feet to the lame.

<sup>c</sup> 2. Thess. 3. 10

<sup>d</sup> Job 29. 15.

<sup>e</sup> Culman, in loc.

<sup>f</sup> Arboreus cum in loc.

<sup>g</sup> Iansen, concord. cap. 105.

<sup>h</sup> Luther, in loc. & Postil. cum glossis & figuris epist. dom. quinquages.

<sup>i</sup> Iohn 15. 13.  
<sup>k</sup> Rom. 5. 10.

And when hee heard the people passe by ] <sup>e</sup> Wee must apprehend euery fit occasion for our good: and when once we haue begun well, wee must not faint in our course, but continue, though the world rebuke vs, as the people did the blind man heere. Let vs still crie for mercy, manifesting a liuely faith in our words and waies. In our words, acknowledging Christ to be man: O Iesu, thou Sonne of *Dauid*; and God, haue mercy on me. By our wayes, in forsaking our old wicked courses, and following Christ, that other seeing our good example, may likewise giue praise to God.

The Gospell and Epistle <sup>h</sup> well agree. For in the Epistle, Saint *Paul* aboue all other vertues, extolleth loue. Now <sup>i</sup> greater loue then this hath no man, then to bestow his life for his friends: And yet Christ, as Saint *Luke* reports in the Gospell, was betrayed, and mocked, and spitte on, and scourged, and put to death euen for vs <sup>k</sup> his enemies. Againe, Saint *Paul* in the Epistle, next to loue commends in a Christian, faith and hope; both which (as the Gospell intimates) are eminent in blind *Bartimeus*, vnfaignedly beleueing, that Christ could: and in his greatest discouragement, hoping against hope, that Christ would haue mercy on him; in so much, that Truth it selfe giues

giues this testimony ; *Receive thy sight, thy faith hath saved thee.*

If Duke *Iosua* be renowned in holy Bible, for that hee made the naturall Sunne to stand still at his prayer in Gibeon ; O what omnipotent faith had this blind man, to make the supernaturall Sunne, the Sun of righteousness, the Sunne that made the sunne to stay his course, and stand still in the way, till his desire was fulfilled ! O Lord encrease our faith and loue, making the one like this in the Gospell : and the other according to thy precept in the Epistle, that being mounted vpon these two wings, we may soare to the place where thine honor dwelleth, and there rest with thee for euermore.

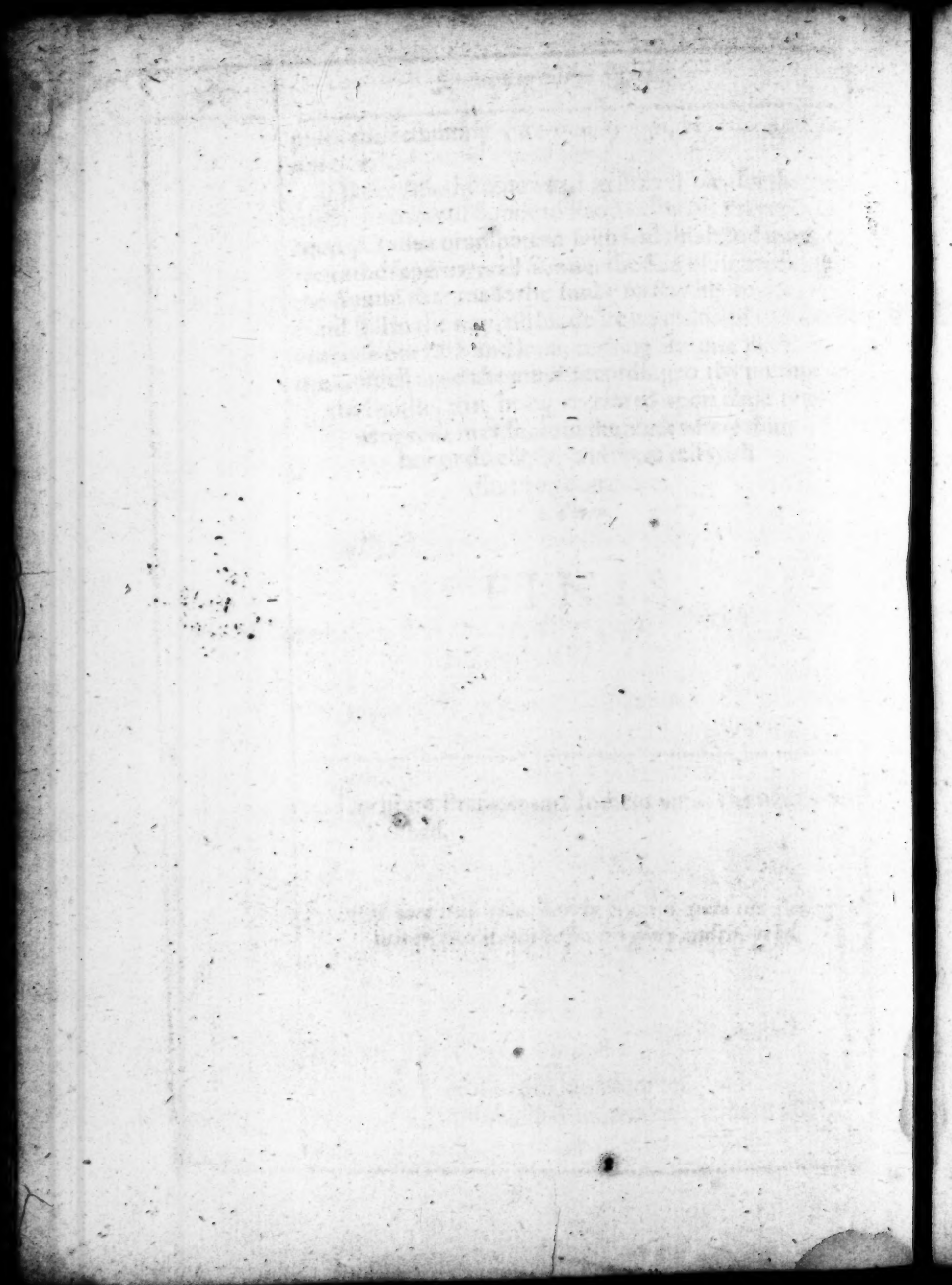
*Amen.*

FINIS.

I forbear Prefaces and Indices vntill the whole bee finished.

*Assist mee with thine hearty prayers vnto the Father of mercy, that it may be for his glory and thy good.*





AN  
EXPOSITION  
OF THE DOMINICAL

EPISTLES AND GOSPELS,

vsed in our English Liturgie,  
*throughout the whole yeere.*

TOGETHER WITH A REA-  
SON WHY THE CHVRCH  
did chuse the same.

By IOHN BOYS, Doctor  
of Diuinitie.

The Spring-part from the first in Lent to  
Whitsunday.

*Augustin. de Trinitate, lib. 4. cap. 6.*

Contra rationem nemo sobrius,  
Contra scripturas nemo Christianus,  
Contra ecclesiam nemo pacificus senserit.



LONDON,  
Printed by EDVVARD GRIFFIN for  
*William Aspley. 1615.*



2



# AN EXPOSITION OF THE DOMINICAL EPISTLES AND GOSPELS

viewed in our English Language  
by George Burdett, M.A.

TOGETHER WITH A REASON  
WHY THE CHURCH  
did not receive the same.

By John Boys, Master  
of Divinity.

The Spring part of the first in Lent  
Wednesday.

London, Printed by W. B. 1704.

Contra rationem nemo loquitur  
Contra rationem nemo Christianus  
Contra ecclesiam nemo praedicat sententiam.



Printed by Edward Griffin for  
William Astley. 1704.  
London.



TO THE RIGHT  
REVEREND AND  
WORTHILY HONORED

Father in God, WILLIAM BARLOW,

Lord Bishop of Lincolne,

*Grace and peace.*



**I**s *Israels* glorie, that in her  
present conflict with *Ba-  
bel*, our Preachers haue  
foiled their *Parsons*, our  
*Abbots* their *Bishops*, our  
Bishops their Cardinals,  
our most meeke Prince their most insulting  
and bull-belling Pope. *Saul hath slaine his  
thousand*, and *Dauid his ten thousand*. In this  
holy warre though I haue not marched as  
*Iehu* furiously, yet (by Gods assistance who  
taught my fingers to fight) I haue passed  
many pikes, and giuen a few blowes free-  
ly. With what successe I cannot say, for let

THE EPISTLE DEDICATORY.

not him that girdeth his harnesse boast himselfe,  
as he that putteth it off. And yet the gracious  
fauours of mine honorable Chiefe the  
Lord Archbishop of *Canterburie*, concur-  
ring with your Lordships helpfull directi-  
ons, and hopefull encouragements, as  
Drums and Trumpets inciting me to pro-  
ceede, made me say with *S. Paul*, I forget  
that which is behind, and endeuour my selfe vnto  
that which is before, The Lord of hosts euer  
blesse your, and mine, and all their handie  
worke who fight his battels in sinceritie;  
that when these warres are ended, and the  
Church militant made triumphant, hauing  
fought a good fight we may be more then  
Conquerors, eternally rewarded with an  
immortall crowne of glorie through the  
victorie of our great Captaine Christ Iesus,  
to whose blessed protection I commit your  
Lordship, euer resting

Your Lordships truly affected in

all Christian loue and dutie,

JOHN BOYS.



# THE FIRST SVNDAY IN LENT.

The Epistle. 2. COR. 6. 1.

*We as helpers exhort you, that ye receiue not the grace  
of God in vaine, &c.*



**T**H E Lent-fast hath beene of good credit, and is of great continuance: for although it was neuer commanded by God in precept, yet, as <sup>a</sup> Hierome and <sup>b</sup> Augustine thinke, commanded by Christ in paterne; whose iudgement I follow so farre, as our Church, intimating in the Collect for this day, that Christ fasted *fortie daies and fortie nights for our sakes*: as <sup>c</sup> Chrysostome, for our instruction; as <sup>d</sup> other, for our example; so farre forth as that action of Christ is <sup>e</sup> imitable, considered as a morall, and not as a miracle.

I dare not say with <sup>f</sup> Ambrose (for the Papists haue gathered this saying vpon him) *In totum non obseruare sacri legum est, ex parte violare peccatum est*: yet for as much as <sup>h</sup> Protestant Diuines auow that some Lent in different degrees hath beene generally kept in <sup>i</sup> all ages, I will say with <sup>k</sup> Augustine, that it is an insolent madnesse to neglect that which the whole Church obserues.

It is true that our whole life should be nothing else but a

B

Lent

a Comment in cap. 58. Isaie.  
b Epist. 119 cap. 15 for so D. Fulke in Matth. 4. 2. construeth him.  
c Apud Thom. in Matth. 4.  
d See D<sup>r</sup>. Field of the Church, lib. 3. cap. 19.  
e Modo possibilis. Iansen concord. cap. 15.  
f Serm. 37.  
g Erasmus and other hold those sermons of Ambrose counterfeits.  
h D<sup>r</sup>. Mortons appeale, lib. 2. cap. 24. sect. 1.  
i See D<sup>r</sup>. Abbot against Hill. p. 379 380. &c.  
k Bellarm. de bonis operibus in particular. lib. 2. cap. 14.  
l Epist. 118 c. 5.  
m We keepe Lent for uniformitie with other Christian Churches, and conformitie to our foresaithers.  
D<sup>r</sup>. Abbot ubi supra, pag. 450

<sup>1</sup> Bernar. ser. 3.  
de ieiunio qua-  
drages.

<sup>m</sup> Relation of  
Religion vsed in  
the west parts of  
the world: sect.  
10. answered by  
the most iudici-  
ous author him-  
selfe.

\* 1 Sunday how  
hee fasted and  
was tempted,  
3. & 5. reviled,  
6. and all that  
week crucified  
and buried.

\* Epist. Sunday  
3 and 6.  
n Sanchez con.  
1. Dom. 1. qua-  
drages.

<sup>1</sup> Lent to prepare our selues against the Sabbath of our death,  
and Easter of our resurrection: <sup>m</sup> but seeing the corruption  
of our daies, and wickednesse of our natures is so much  
exorbitant, as that it is a hard matter to hold the com-  
mon sort of men at all times within the lists of pietie, iu-  
stice, and sobrietie, it is fit there should be one time at  
least in the yeere, and that of a reasonable continuance,  
for the recalling of them vnto some more staied courses  
and seuer cogitations; and this time was chosen as fit-  
test, in praier, fasting, and mourning to turn to the Lord;  
because that herein we remember how Christ \* suffered  
for our sin, which is the most preuailing motiue to make  
vs hate sinne, as also for that after this meditation of his  
sufferings and \* conforming our selues vnto them, his  
ioisfull resurrection for our iustification immediately pre-  
sents it selfe vnto vs, in solemnitie whereof, all men vn-  
baptized were wont to be brought vnto the sacred font;  
and al baptized of yeeres and discretion approached with  
great deuotion vnto the Lords holy Table. See Bellarm.  
*de bonis operibus in partic. lib. 2. cap. 16.* and Doctor Field of  
*the Church, lib. 3. cap. 19. pag. 105.*

And lest wee should want directions heerein, it is or-  
dered by the Church at the beginning of Lent aptly,  
that Paul in the *Epistle* should teach vs how to fast by les-  
son, and Christ in the *Gospell* how to fast by example, be-  
ing not only *vox clamans*, as Iohn Baptist, a crying voice,  
but <sup>n</sup> *verbum operans*, a working word in the wilderness.

Saint

S. Pauls  
advice  
cōcerns  
the

People, that they receive  
not the grace of God in  
vaine : pressed by text  
out of *Esay* :

First propounded, I  
haue heard thee in a  
time accepted, &c.

Then applied ; Be-  
hold now is that ac-  
cepted time, &c.

Pastors, in  
their

Calling, vers. 1. *Συνεργουντες*, helpers,  
or workers together.

Cariage

Generally, vers. 3. *Let vs  
giue none occasion of  
enil, that in our office be  
found no fault.*

Particularly, verse 4. *In  
much patience, &c.*

Not in vaine ] S. Paul shewed in the words immediatly  
before, that Christ, who knew no sinne, for vs was made  
sinne, that wee should be made the righteousnes of God  
in him ; and therefore, *receiue not in vaine this great grace  
of God,* ° that is, the Gospell reuealing this grace. Now  
to receiue the Gospel in vaine, is, not to beleeeue it, or p so  
to beleeeue, that wee bring not forth any fruit thereof in  
our life, ¶ but rather hide our talents in the ground ; as  
S. *Hierome* in one word : *In vanum gratiam Descripit,*  
*quis in nouo Testamento non nouus est :* Hee receiueh the  
grace of God in vaine, who doth not become a new man  
vnder the new Testament : for the *grace* of God that  
bringeth saluation vnto all men appearing, teacheth vs  
to denie vngodlinesse and worldly lusts, and that wee  
should liue soberly, and righteously, and god. y in this  
present world.

If thou spend good houres in ill actions, or great blef-  
sings to bad purposes, assuredly thou art a traytor and  
rheete, to God, who redeemed thee from the hands of all  
thine enemies, and that with an inestimable price, for  
this

o *Sacerdum* in  
loc.

p *Fide vacua  
operibus fidei.*  
Caietan. in loc

q *Ferus ser 10.*  
Dom. 1. quadra-  
ges.

r *Com. in loc.*

f 2 *Tit. 11.*



this end that thou shouldest obserue him, and serue none but him all the daies of thy life.

This exhortation is pressed here by text out of Esay, chap 49. vers. 8. *For he saith*, that is, God the Father, *I haue heard thee*, <sup>u</sup>that is, God the Sonne; *in a time accepted, and in the day of saluation*, <sup>x</sup>that is, in the fulnesse of time, Galat. 4. 4. This then is a prophetic of Christ: God the Father heard God the Sonne for vs in an acceptable time: where note the sweete order of the blessed Spirit, first an *acceptable time*, then *the day of saluation*; insinuating that our saluation is altogether from Gods free grace, by the merits and mediation of Christ, who died for our sinnes, and rose againe for our iustification.

*Behold now is that accepted time*] A Sermon hath two principal parts, explication and application: our Apostle therefore doth not only propound, but apply this Scripture. *Now is the time*; *now is the day*: *¶ relative ad Deum*, in respect of God, an accepted time: *relative ad homines*, in respect of men, a day of saluation.

All our time before the Gospell, was a darke night of ignorance, Rom. 13. 12. but since the light of the world, the Sunne of righteousnesse hath appeared in our Horizon, illuminating all such as sit in darknes, and in the shadow of death, a bright day of saluation is come: the <sup>z</sup>Gospell is the day, Christ is the light, faith is the eye, which apprehends this light: hee then that <sup>a</sup>sleepes still, and standeth not vp from the dead, receiues the grace of God in vaine. He that sleeps and openeth not faiths eye to behold the great light sent into the world, receiues it not at all; hee that awaketh and openeth his eye, but ariseth not from the workes of darknes, and bed of sinne, receiueth it in vaine. Walke therefore, saith <sup>b</sup>Christ, in the day, the <sup>c</sup>night commeth wherein no man can worke; now is the time, now is the day, neglect not this opportunitie; this is our day, the next is the Lords day, wherein he will iudge such as haue receiued his grace in vaine: for an <sup>d</sup>Angell of heauen hath sworne by him that liueth

for

t Erasmus annot. in loc.

u Marlorat. ex Caluin. in loc.

x Aquin. in loc.

y Caietan. in loc.

z. Luther. postil. maior. epist.

Dom. 1. Aduent.

a Ephes. 5. 14.

b John 11. 9.

c John 9. 4.

d Apocal. 10. 6.

for euermore, *that time should be no more*; \* that is, after this acceptable time, no more time for repentance, no more daies of saluation. Hee that refuseth here to take good counsell cheap, shall hereafter buy repentance too deare: the water what way it gets a vent, that way the streame will make a current: the tree falleth as it groweth, and so *qualis vita, finis ita*: Men die for the most part as they liue. Learne then in growing to sway right, looke to Ierusalem aboue, that you may fall right. As this world shall leaue you, the next shall finde you. Foure good mothers haue foure bad daughters, Truth hath hated, Familiaritie contempt, Prosperitie pride, Securitie perill: awake from sleep, it is now day, worke your <sup>e</sup> saluation in feare and trembling, & while it is called to day.

The rest of this Epistle concernes especially Pastors, intimating what they be for their calling, and what they should be for their cariage. They be for their calling *helpers*, or workers together, and that in respect

of { their <sup>h</sup> fellow Ministers.  
the <sup>i</sup> people.  
k God.

First, they must be coadiuuant one to another, as <sup>l</sup> Peter and John gaue to Paul and Barnabas the right hands of fellowship: they must ioyn together in the preaching of one Lord, one faith, one baptisme. For if diuision of tongues hindred the building of Babel, then diuision of hearts much more the building of Ierusalem. Homebred dissensions in a Church, are *amicorum dispendia, hostium compendia*; a Lent to friends, a Christmas to foes. O <sup>m</sup> pray for the peace of Ierusalem, that it may be at vnicie within it selfe; peace within her walles, and plenteousnesse within her palaces. <sup>n</sup> If her children, as the twins of Rebecca, struggle within her, it cannot bee but with great paine and more griefe. The Kings daughter is all glorious within, her clothing is of wrought gold, and needle worke, wrought about with diuers colours; and \* so there is in the Church one faith, and varietie of

B 3

Ceremonies;

\* *Fernus ubi supra.*

<sup>e</sup> *Philip. 2. 12.*

<sup>s</sup> *Heb. 3. 13.*

<sup>h</sup> *Bullinger apud Martierat in loc*  
<sup>i</sup> *Theophylact. in loc.*

<sup>k</sup> *Caietan. in loc*  
<sup>l</sup> *Galat. 2. 9.*

<sup>m</sup> *Psal. 122.*

<sup>n</sup> *Chrysostome.*

<sup>o</sup> *Augustin. in Psal. 44.*

p *Idem* epist. 86.

Ceremonies ; an vnity for doctrine, but not alwayes in rites an vniformity : P now these diuers colours in the same garment may not beget a contentious opposition in the members of one body : wee may not diuide this coate without seame, but so worke together, as that wee may keepe the vnity of the Spirit in the bond of peace.

q 1 Cor. 4. 15.

Secondly, Preachers are helpers of the people, being their ghostly fathers to beget them in Christ. As our Apostle tolde the 9 Corinthians : *In Christ Iesus I haue begotten you through the Gospell.* And as it were mothers to bring them vnto the life of grace : Galat. 4. 19. *My little children, of whom I trauell in birth againe, till Christ bee formed in you.* And after the people be spiritually borne, the Ministers are <sup>r</sup> nurses and tutours vnto them, exhorting them, as *Paul* heere, that they receiue not the grace of God in vaine. They feed them sometime with <sup>t</sup> milke, sometime with strong meate, till they bee of <sup>e</sup> full growth in Christ. In affliction, as *Simon*, helping to beare their crosses ; in prosperity, like *Timothy*, <sup>u</sup> charging them not to be high minded, and that they trust not in vncertaine riches, but in the liuing Lord. In a word, good Preachers are helpers of their hearers,

r 1 Theff. 3. 7.

s 1 Cor. 3. 3.

t Ephes. 4. 13.

u 1 Tim. 6. 17.

x Hieron. in loc.

y Aquin. in loc.

z Gorran. in loc.

In <sup>x</sup> preaching.  
<sup>y</sup> practise.  
<sup>z</sup> prayer.

a Epist. 10 Philemon. vers. 19.

b 1 Cor. 3. 9.

c Esay 40. 13.

Our fruitfull preaching is a great helpe, our holy practise greater, our holy prayer (as *Gorran* obserues) is the greatest of all : therefore your debt and duty to spirituall Pastors is such, as that <sup>a</sup> *Paul* tolde *Philemon*, thou owest vnto me euenthine owne selfe.

Thirdly, Preachers are helpers in respect of God, <sup>b</sup> *as of our selfe*, labourers together with God, helping, not as efficient, but as instrumentall causes, as *Paul* construeth himselfe : *Neither is he that planteth any thing, neither hee that watereth, but God that giveth increase.* They do not administer helpe to God, <sup>c</sup> for who can instruct his spirit ? but God workes in them as in his agents and ambassadours.

dours. <sup>d</sup> Ambrose calls them *actores Dei*. So Saint Grego-  
gories saying is true; The good which a man doth, is both  
the worke of man, and the worke of God. See before E-  
pist. Dom. 3. Aduent. It is then our<sup>e</sup> part first to preach,  
and then to presse the Gospell as the factors of God, that  
his grace be not receiued in vaine.

d Comment. in  
1. Tim. 3.

e Calvin. apud  
Marlorat. in  
loc.

f Polydor. Ang-  
lican. hist. lib.  
25.

g Sir Thomas  
Moore in Ric. 3.

h Matth. 5. 14.

i Ser. 66. super  
Cantica.

k Bernard. de  
considerat. lib. 2.

l Augustin. de  
doctrin Chri-  
stian. lib. 4. s. 27.

m Theophylact.  
in loc.

n 1 Cor. 15. 33.

o Mat. 7. 15.

p 2 Thess. 3. 2.

Let vs giue none occasion of euill ] It is an indelible blot  
to Doctor Shaw, the <sup>f</sup> Preacher and Proctor at Pauls  
Crosse for King Richard the third, that he was <sup>g</sup> reputed  
a man of greater fame then learning, and of grearer learn-  
ing then honestie. Good Preachers are <sup>h</sup> *lux mundi*, the  
light of the world ; bad, *tenebra mundi*, saith <sup>i</sup> Bernard,  
fogs and mists, which keepe the people from seeing the  
light of the Gospell, and receiuing the grace of God. If  
there were no more scandalous Ministers in all England  
but one, yet it were too many by one. <sup>k</sup> *Monstrosa res est  
sedes prima, vita ima, lingua magniloqua, & manus otiosa,  
sermo multus & fructus nullus, &c.* <sup>l</sup> *Habet enim ut obedi-  
entia audiat, quantacumq; granditate dictionis maius pon-  
dus vita docentis*: In current coyne there must bee good  
mettall, the right stamp, and the iust weight; if we preach  
well and liue ill, our mettall is good, but our stamp bad;  
if we liue well and preach ill, our stampe is good, but our  
mettall bad; if wee both preach and liue well, our peny  
then is good siluer; and therefore let vs giue none occasion  
of euill, that in our office be found no fault, but in all things let  
vs behaue our selues as the Ministers of God, exhorting and  
helping the people that they receiue not the grace of God in  
vaine.

In much patience ) = Not in little but in much, as Cais-  
tan vpon the place, *longa & magna*; the Miter becomes  
Aaron, not a smiter; hee must fight with <sup>a</sup> beasts, euen  
with <sup>o</sup> rauening wolues in sheepes clothing, with Diuels  
vnder the names of Saints; he must deale with <sup>p</sup> vnrea-  
sonable men, euer readie to cauill at wharsoeuer he doth  
or saith; and therefore little patience will bee to little  
purpose, much is happily not enough.

q *Genus.*  
r *Vulgar Latin.*

f *Luther, in loc.*

t i *King. 18. 17.*

u *Act. 19. 27.*

x *John 19. 12.*

y *Act. 17. 6.*

z *D. Andrewes  
con. ad conuoc.  
cat. anno 1592.*

a *Iesuit. cat. lib.  
3. cap. 11.*

b *Watson,  
Quodlibet. 1.  
art. 1.*

c *Secrelation of  
religion vsed in  
the west parts of  
the world,  
sect. 28.*

d *Trauels of  
Englishmen in  
to farre coun-  
tries, pag. 15.*

e *Sparing dis-  
course, pag. 7. 8.*

f *Quodlibet. 3.  
art. 2.*

g *Ibid art. 10.*

h *Quodlibet. 4.  
art. 2.*

In stripes ] Or, as other translations, in tumults and seditions. As patient, not as an agent; for he that must haue much patience, may not be turbulent in a State, but submit himselfe to the gouernment of higher powers. A Diuine must be in stripes, in stripes, in necessities, in anguishes, in prisonments; *qua nulli inferre, verum ab alijs ferre conuenit*, in all which he must beare, not beate. Or in strife, that is, accused of strife wrongfully. So King *Ahab* said, *Eliab* troubled Israel; and *Demetrius*, that *Paul* was a dangerous man vnto the Common-wealth of Ephesus; and the *Iewes*, that *Christ* had spoken against *Cæsar*, and that his followers had subuerted the state of the world: It is euery Christians liuerie, which once the renowned *Elizabeth* in her poesie; *Much suspected by me, nothing proued can be.*

The Iesuites are quite contrarie to this example; not accused only, but also conuicted of treasonable plots and practises, actors in strife, not martyrs in tumults, but murderers; as one of our side wittily, *Flagella reipublica, flagella seditionis*; as one of<sup>a</sup> their side bitterly, their pulpits are drummes & trumpets, incensing Princes one against another. All their confessions are as instructions, or rather destructions to teach rebellion, as their old friend in his *Quodlibeticall* discourse: *The reading of the Iesuits to the English youths in the Seminaries abroad, was the stroke of flintie heads on steely hearts, that gaue fire to the sedition match, which hath well nigh set all Christendome on flame.* They vaunt indeed, that the Church is the soule of the world; the Clergie of the Church; and they of the Clergie: but as<sup>d</sup> travellers, of *Constantinople*, that it is a citie in a wood, or a wood in a citie; so the Iesuit is a flatering Priest, a *Court-rabbi*, more cunning in *Aretine*, *Lucian*, *Machiauel*, then in his Breuiaries and Bible, not in<sup>f</sup> commission from God or the Church, but of<sup>g</sup> Belials brood, a vicar of<sup>h</sup> hell. This and more then this our aduersaries say; this or as much as this our selues see: for all Iesuits being intralld vnto their generals, and all generals

rales vnto the Pope, they must as hands and feete worke and walke, as that their head shall deuise, being aboute all other in strifes actiue, not as *Paul* here, passiue.

*In labours*] Euery Christian should haue a sweating brow, or a working braine: *S. Paul* had both, and the popish Monks for the most part haue neither. In old time none were cloistered but such as would labour, *non tam propter victus necessitatem, quam propter animæ salutem*, as *S. Hierome* doth report; not so much for their bodily reliefe, as their soules health. In latter ages, as *k Erasmus* obserued, *Monkes are more then men at their meat; lesse then women at their worke; regulares gulares*, as another pretily. The pampering of themselves, and staruing of many parishes impropriate belonging to their charge, makes me remember how a<sup>1</sup> fat-man in Rome riding alwaies vpon a very leane horse, being asked vpon a time the reason thereof, answered readily, that hee fed himselfe, but trusted other to feede his horse. As *m Vespasian* said, *Oportet Imperatorem stantem mori*: so reuerend<sup>n</sup> *Jewel*: *Oportet Episcopum concionantem mori*: It is as fit for a Priest to die studying, as for a Prince to die standing.

i *Epist. ad Rusticum* l. 1. fol. 46.  
k *In colloq. Franciscan.*

l *Antius Gellius* lib. 4. cap. 20.

m *Xiphilin in vita Vespasian.*

n *D. Humphred in vita Jewel.*

o *Matth. 11. 30*  
p *Exhort. ad virgines.*

q *1 Tim. 3. 1.*

r *Matth. 26. 45*  
s *Theophilact. Erasmus, Calvin, in Matth. vbi supra.*

t *Mark. 13. 37*  
u *Ezech. 3. 17.*  
x *Serm. 3. in natal. Dom.*

As *o Christ* said of his yoke, that it was an easie yoke, yet a yoke; and as *p Ambrose* of mariage, that it is a sweet bond, yet a bond; so to be a Clergie man, is a worthy worke, saith our *q Apostle*, yet a worke, *non pulueris sed pulueris*, as the next word of the text intimates; *In mat chings*] Our Sauours speech vnto *Peter* and the rest of his Apostles; *Henceforth sleep and take your rest*, is no grace ad dormiendum (as *i Interpreters* obserue) but a plaine Ironie. For if *t* all ought to watch, much more *u watchmen*; whereas therefore *S. Luke* records in the second chapter of his Gospell, how shepheards abiding in the field, kept watch by night, because of their flocke, *x Bernard* applieth it vnto the spirituall Pastor: *Hæc mea sunt, mihi apponuntur, mihi proponuntur imitanda*: This was written for our instruction and example.



y Mantuan, ec-  
log. 1.

¶ *Ne si forte sopor nos occupet, vlla ferarum  
Seniat in pecudes*

If death and sleepe bee most like ; sleepe nothing else but a short death, and death a long sleepe, then the more we sleepe, the lesse we liue.

z Perkins refor-  
mid Catholike,  
Tit. Fasting.

In fasting] 2 Protestants Diuines }  
allow three sorts of fasting : }  
Ciuill.  
Religious.

The first is a practise of temperance, when as in eating and dinking our appetite doth not exceed moderation ; and this Lent euery Christian in the whole course of his life must obserue ; for the cup kills more then the canon ; an<sup>a</sup> intemperate gulligit can neither liue long nor well ; whereas abstinent<sup>b</sup> *Asella*, who made fasts her feasts, *in- ediam habens pro refectiōe*, liued all her life *sana corpore, sanior animā*.

a See S. Ambr.  
de Elisa, cap. 16.  
b Hieron. epist.  
Marcel. Tom. 1.  
fol. 116.

The second is, when vpon some particular and politike considerations men abstaine from certaine meates, as in our Common-wealth obseruing of fishdaies and Lent to<sup>c</sup> preserue the breede of cattell, and to maintaine the calling of Fisher-men. And yet our Lent is not meereley ciuill, but in part religious, as it is apparent in the Col- lect for this day : *Give vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnesse and true holinesse, &c.* as <sup>d</sup> *Paul*, Doth God take care for oxen ? So I ; Doth the Church take care for the liues of beasts, and not for the soules of men ?

c Church hom. of  
Fasting, part. 2.

d 1 Cor. 9. 9.

The third kind then is, when the duties of religion, as prayer and humiliation are practised in our fasting : for, as learned<sup>e</sup> *Hooker* iudiciously, much hurt hath growne to the Church of God through a false conceit ; that fasting stands in no stead for any spirituall respect, but only to take downe the wildnes of flesh and franknes of nature : for hereupon the world doth now blush to fast, supposing that men while they fast, doe rather bewray a disease then exercise a vertue ; so that the speech of <sup>f</sup> *Da-*

e Ecclesiast. po-  
lit. lib. 5. §. 72.

f Psal. 69. 10.

nid

## The first Sunday in Lent.

II

mid may be truly the voice of the Church in observing daies of fast: I wept and chastened my selfe with fasting, and that was turned to my reproofe.

Fasting is a matter indifferent in it selfe, but it taketh denomination from the end and vse thereof. If we fast as the <sup>h</sup> couetous to spare cost, or as hypocrites to bee <sup>i</sup> scene of men, or as the <sup>k</sup> Papists, out of an opinion of merit to satisfie for our sinnes, and hereby to gaine heauen, our fasting is bad: but if we fast for good ends, it is commendable to vse some, yea much fasting, as *Paul* heere.

Now the Scripture sets downe three principall vses of fasting, as <sup>l</sup> our Diuines obserue:

1. To Chastise the flesh, that it be not too wanton: 1. Cor. 9. 27. See Epist. Septuages. Sunday. *Lasciuientem adolescentularum carnem crebris & duplicatis ieiunijs frangebatur; malens eis stomachum dolere quam mentem.* Hieron. in epitaphio Paula.
2. That the spirit may bee more feruent in prayer; and so the blessed Apostles fasted and prayed: Act. 13,
3. To professe our guiltinesse and humiliation vnto God for our sinnes, as Ninieue: *Ionas* 3.

As *Abraham* said of *Hagar* vnto *Sara*, Gen. 16. 6. *Be-hold she is in thine hands, doe with her as it pleaseth thee*: so if thou be regenerate, thou hast thy body committed to thy discretion to chastise by priuate fasting as thou wilt, and by publique according to the lawes of the Church wherein thou liuest, alway remembering the lesson of <sup>m</sup> *Hierome*, that the perfection and honour of a religious fast consists not in abstaining from meate, but in fasting from mischiefe. If the wezand hath offended only, then it is enough that it fast; but if all the members haue sinned in sinne, good reason (as <sup>n</sup> *Bernard* excellently) that all should keepe a Lent: that the wanton eye should obserue

g Church hom. of Fasting, part. 1.  
h Bonauent.  
dier. sal. cap. 15.  
i Math. 6. 16.  
k Bernard. de bonis operibus, lib. 2. cap. 11. Bonauent. ubi supra:  
& Bernard in Cant. ser. 66.  
Abstinentia mea satis actio pro peccatis,

l Church of Eng.  
ubi sup. Caluin.  
Instit. lib. 4. cap. 12. §. 15. Melanct. Brent.  
Chim. vii Bel-lar. ubi supra.

m Epist. ad Celsaui. Tom. 1 fol. 113. & Chrysost. honor ieiunij, vite emendatio, &c.  
n Ser. 3. de quadrages.

obserue Lent in abstaining from seeing of vanitie ; that the curious itching eare should obserue Lent in fasting from idle rumours and vsauourie talke ; that the glib tongue should obserue Lent in refraining from euill speaking ; especially that the polluted soule should obserue Lent in denying her owne will, and doing Gods will.

• Ambros. ser.  
33.

◦ *Quid enim prodest ieiunare visceribus, & luxuriare venaribus; abstinere cibis, errare peccatis; castigare corpus inedia, mentem exercere nequitia; vinum forte non bibere, & ebrium cogitatione malignitatis incedere?*

¶ Com. in loc.

q Apud Fulg. in loc.

In purenesse.] The Rhemists here reade chastitie, grounding vpon this text their impure Celibate. But ¶ Ambrose contrueth it of the Gospels puritie so well as of the bodies chastitie. ¶ Theodoret interprets it contempt of riches ; Oecumenius, modestie ; Chrysostome, reiecting of gifts, and preaching of the Gospell freely. So that it chargeth not Clergy-men to be without wiues, except they haue the gift of continencie, and will vse it to Gods glorie.

r Lib. de temperantia, quasi. 2. de luxuria. Hæreticum non est credere simpliciter fornicationem non esse peccatum:

[ B. Iewel defence of Apolog. pag. 357.

The Papists haue so doted on their Priests single life, that ¶ *Martinus de magistris*, one of their owne schoole, deliuered impudently, *that single fornication is no sinne*. Bishop Iewel being challenged for this as a falsarie, further auowed it out of their owne Doctor *Alphonsus de Castro*. See defence of his Apologie, part. 4. cap. 1. diuision 1.

¶ *Cardinall Campegius, Albertus Pighius*, and other of that vncleane generation, haue taught, that it is an honeste thing for a Priest to be entangled with many concubines in secret, then openly to be ioined in marriage with one wife : for he may not keepe one benefice with one wife, but he may haue two benefices and three whores, as their owne *Cornelius Agrippa de vanitat. scient. cap. 64.*

¶ Com. in I. Tit.

Their learned Bishop ¶ *Epenceaus* affirmes, that the Romish Officials haue taken a yeerely pension for licensing the Priests their concubines, exacting a payment of continent persons also, because, say they, *they may haue them*

them if they list. In their<sup>a</sup> Canons, adulterie is reckoned among the pettie sinnes, and so litle punished in Clergie-men, as that a Bishop need not<sup>x</sup> depriue them, and a lay-man may not<sup>y</sup> accuse them for incontinencie: for as *Petrus Rauennas* vpon the *Decretals*, Albeit handling and kissing in lay-persons are the beginnings often of incontinent behauiour, yet in Priests it is farre otherwise, for a Priest is presumed to doe these things of charitie and good zeale, so that if a clergie-man imbrace a woman, a lay-man, saith the<sup>z</sup> Glosse, must iudge of it thus, that he doth it onely with an intent to blesse her: and thus, as <sup>a</sup> *Augustine* in the like case, *Clamor Sodomitum & Gomorrhcorum multiplicatus est*: The crie of Sodome and Gomorra is multiplied, in that those vices are not only vnpunished, but also openly vsed, and as it were by law authorized.

<sup>b</sup> *Franciscus Turrianus*, a Iesuite of great note, commends a single life so much, as to thinke it essentiall vnto Priethood, euen by the word of God, and that it is *no more lawfull for any person to permit the Clergie to marrie, then to licence a man to steale*. But their old<sup>c</sup> *Gratian*, and <sup>d</sup> *Aquin*, their now flourishing<sup>e</sup> Cardinall, and their last<sup>f</sup> Councell affirme the contrarie, concluding that this vow of chastitie is annexed vnto the order of Priethood only by the positieue law of the Church, and that, as their schoolman <sup>g</sup> *Ioannes Scotus* auoweth, is alterable. And indeed many learned Papists examining the sowre fruits of this accursed plant, haue thought it most fit that it should be changed. I will not cite satyricall Poets, as *Mantuan*, *Petrarcha*, *Boccace*, who may be said happily to write from the spirit of bitterness, but their grauest authors inueying against this abomination, euen from the bitterness of spirit.

<sup>h</sup> *Abbas* <sup>i</sup> *Panormitanus* their great Canonist, saith, *I beleue it were a good law, and for the safetie of soules, that such as cannot liue chaste, may contract matrimonie*. for the Church herein ought to doe as the skilfull Physitian, if he see

u *Extra, de iudicijs c. 4 §. de adulterijs.*

x *Gloss. super Othen constitut. de concubinis clericorum remouendus licet ad profugandū. & Panormita. de cohabitatio-ne clericorum & mulierum, §. autem.*

y *D. fin. c. 81. Maximian. in glossa.*

z See *Lewel vbi sup. pag. 360.*

a *Enchirid. ad Laurent. cap. 80*

b *Cassander. consult. art. 23.*

c *Causa 26.*

d 224. *quest.*

88. *art. 11.*

e *Bellarmin. lib. 1.*

de clericis, c. 19.

f *Con. Trident. sess. 24.*

g *In 4. sent. dist.*

36. *quest. 1.*

h *Extra de cle-*

ricis coniugatis,

cap. cum olim.

i *Abbas Panormitanus*

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if he see

by

by good experience that his medicine doth rather hurt, then helpe, taketh it cleane away.

i De rerum in-  
uēt, lib. 5. cap. 4.

<sup>i</sup> Polydor Virgil, an author among them of good esteeme; No crime euer brought either more shame to Priesthood, or more hindrance to religion, or more grieffe to the godly, then the life of single Priests.

k See their let-  
ters annexed to  
his consultatiō.  
l Consult. art. 23.

Georgius Cassander, honoured of the Romane Emperours <sup>k</sup> Ferdinand and Maximilian for the most choise Diuine of that age: <sup>l</sup> The Bishops of later times haue much offended in executing the rigorous law of single life; for it is a snare vnto the soules of many yong nouices, and hath occasioned most abominable scandals in the Church.

m De modo ce-  
lebrandi concilii,  
tit. 46. cited by B. Iewel,  
ubi sup. p. 190.  
n De traditioni-  
bus, part. 3. con-  
siderat. de voto  
continent art. 4.

<sup>m</sup> Durandus, an accurate schoolman, It were good that in a Councell Priests marriage were set at libertie, for hitherto it hath been in vaine to force them vnto chastitie.

<sup>n</sup> Martinus Peresius a popish Bishop: Considering many men of filthy mindes are crept into the Church, it is necessarie that the law of single life should be releas'd utterly, that the holy name of Priesthood be no more blasphemed of carnall and carelesse men.

o De continen-  
tia, lib. 3. cap. 4.  
pag. 242.

<sup>o</sup> Espencius: It may be said almost of Rome Christian, as it was of Rome heathen, *Urbs est iam totali panar*: All the whole citie is a very stewes.

Pope Gregorie the great, vpon an horrible spectacle in a fish-pond, as the spaune of constrained single life, did, for feare of moe murthers, abrogate such ecclesiasticall restraints; as Haldericus Bishop of Augusta reports in an epistle to Pope Nicolas the first.

p Magdeburg.  
cent. 6. col. 686.  
q De vilitat.  
condition. hu-  
mane, lib. 7. s.  
22.  
r Platin. in vita  
Pij 2.

Pope Innocentius the third <sup>q</sup> wrote this of the Masse-priests in his age: *Mane filium virginis offerunt in choro, sed nocte filium veneris agitant in thoro.*

Pope <sup>r</sup> Pius the second, vpon the like corruptions, openly protested, that he saw many causes why wines should be taken away from Priests at the first; but now he saw many moe and more waightie reasons why they should be restored vnto them againe.

The Cardinall of Cremona, being the Popes Legate sent

sent from Rome to London especially for this end, to remove married clergy-men from their Cures; after he had made a long speech in disgrace of honourable mariage, was found the same night committing follie with a whore : *res apertissima negari non potuit, celari non decuit*, as Henry Huntingdon in his historie.

Pope *Sergius* the third kept *Marozia* Earle *Guido* his wife, and got of her another Pope *Iohn* the twelfth; and *Iohn* the eleventh did mortifie his flesh with keeping his minion *Theodora*, and *Hildebrand* with *Matilda* the Countesse, who forsooth was called *S. Peters daughter*.

*Alexander* the sixth bestowed a Cardinalship to continue the loue of *Julia Farnesia*, and made bold with his owne daughter *Lucretia*; and *Paul* the third with his owne sister *Julia*. But why speake we thus much of their adulterie, fornication, incest? It is Sodomie that is *Romes Diana*, Rome is a *Cluniuersitie*.

*Roma quid est? quod te docuit praposterus ordo.*

*Quid docuit? iungas versa elementa, scies.*

*Roma amor est. amor? qualis? praposterus? unde hoc?*

*Roma mares; noli dicere plura, scio.*

*Iohn Casa* Archbishop of *Beneuentum*, the Popes Legat at Venice, wrote in commendation of that abominable filthinesse; *Et quod ne fando quidem andiri debeat, eloquentia scelerata commendavit*. It is written of *Tiberius* Emperour of Rome, that hee preferred highly *Nomellus Triconius*, and made him Proconsul, for that hee was able to drinke three pottles of wine together with one breath; and so the Popes haue promoted some to Cardinalships (and a Cardinall is a Kings fellow) for doing them secret seruice, wherein was lesse honor and honesty.

Thus (as you see) there is great difference betweene popish chastitie and *Pauls* puritie: for hee saith expressly, *Mariage is honourable among all men*; and that it is better to marie then to burne: but these men, as *Epiphanius* of the like, reiect mariage, yet cease not from lust.

Holcote

f Lib: 7. edit.  
Londin. fol. 219  
e Polyd. Virgil. in vita Hen.  
1. circa finem.  
t Luisbrand.  
lib. 3. cap. 12.  
u Balau ex A.  
uentin. annal.  
Boiorum, lib. 4.  
x Idem in Greg.  
7. ex Lamberto  
Hirsfeldens.  
y Slidan. com.  
lib. 11.  
z Idem ibidem.  
a Balau in Iulio 3.  
b Philip. Mor.  
nix.

c Iewel. in Apol.  
leg.  
d Suet. in vita  
Tiberij.  
e Vid. epist. Alciat. prefix. hist.  
Paul. Iouij. &  
Iouium in vita  
Clem 7 & Onu.  
phrium in Iul. 3.

f Heb. 13. 4.  
g 1. Cor. 7. 9.  
h Hares. 61.



i *Leff. 182* super lib. *Sapient.* cited by *Iewel*, defence of *Apol.* pag. 188.

k *Aquin. in loc.*

l *Ouid. de remedio amoris, lib. 1.*

m *De vilis condition. human. lib. 2. c. 22.*

n *Luther. & Gorran. in loc.*

o *Aristot.*

p *Psal. 22. 21.*

*Holoate* applicth that of *Iob* vnto them, *Hee hath not found stedfastnesse in his Angels.* The spirits of our time by their couctousnesse are angels of the pit of hell, and by their incontinencie like the spirits called *Incubi*, the Priests of *Priapus* or *Beelphegor*; and so the Papists in their celibate mend their maners as the Deuill his dames legge; for whereas hee should haue set it right, hee burst it quite asunder.

It is said, *Exod. 37. 23.* that the snuffers of the Temple were of pure gold: heereby signifying that they should be pure, who correct other. A Pastor then must be pure, though not a Puritan; holy, not hollow; no boaster of puritie, but a true follower of vertue. Marke the words order here, *labour* and *fasting* goe before, *chastitie* followeth after. It was fulnesse of bread and abundance of idlenesse that occasioned Sodome to sin: *Ezech. 16. 49.* but labour, and then, as the Poet truly, *perière cupidinis arcus*, in the words of holy Scripture, *Sarans* fierie darts shall not hit thee. *Venus in vinis, ignis in igne*, quoth the Master of that art. But fast, and thou shalt starue thy raging enemy: *nunquam fugatur nisi cum fugitur, nunquam maciatur nisi cum maceratur*, as *Innocentius* sweetly.

*Knowledge.* That is, discretion and wisdom, called by the *Philosopher*, *quæ rē suæ*, as it were the loulés cie: for as the Vnicorne doth more good with one horne then other beaſts with two; so the discreet Pastor endued with a few gifts, edifieth his people better then vnwise Teachers adorned with many: which occasioned one to say, that yong Lawyers, old Physitians, and midling Diuines are best; an old Preacher cannot teach so painfully, and the yong not so profitably, but the midling may doe both, as hauing the yong mans erection of spirit, and the old mans direction of zeale.

An Vnicornes horne being in a skilfull mans hand, is very pretious and helpfull, but when it is in the beaſts head, often hurtfull; and therefore *Dauid* praied hee might be deliuered from the hornes of Vnicornes. In like manner,

manner, albeit zeale reliding in a wise man bee neuer so commendable, yet placed in a beasts head, in a mans hart & like horse and mule without vnderstanding, is no better then madnes and fury. S. <sup>r</sup> Paul sayd of the superstitious Iewes, *I beare them record, that they haue the zeale of God, but not according to knowledge.* Zeale without learning is starke blind, learning without discretion is purblind, like strong Sampson without his eyes, apt to doe little good, howsoeuer able to doe much mischief.

q Psal. 32. 10.  
r Rm. 10. 2.

As discretion is the soules eye, so the soule of vertue, being, as <sup>r</sup> Aristotle truly, *virtutum norma & forma*, the very guide to goodnesse, and mistris of all moralitie: which opinion <sup>r</sup> Socrates held so stiffly, that hee supposed euery vertue to be prudence; for prudence directeth bountie what to giue, when to giue, where to giue: *ne liberalitas liberalitate pereat*, as <sup>u</sup> Hierome to Paulinus; it is prudence that directeth fortitude with whom, and for what, and how to fight; and prudence directeth vs <sup>x</sup> heere to diuide the word aright, that our preaching may be powerfull vnto saluation, and that our selues may shine like y lights in the midst of a crooked generation.

f Ethic. lib. 6. c. 5

t Apud Platonem in Menon. seu de virtute.

u Tom. 1 fol. 104

x Sarcerius in loc.

y Philip. 2. 15.

z Ambros. in loc.

a Theophylact. in loc.

b Aquinas in loc.

c Iob. 15. 26.

d I Iob. 4. 26.

e Theophylact. Caietan. Erasmo. Paraph. in loc.

f Exod. 13. 21.

<sup>2</sup> Other vnderstand by *knowledge* accurate skill in the Scriptures, insinuating that good Diuines ought to bee good text men, <sup>a</sup> endued with the wisdom of God, and not as the false teachers abounding with carnall and worldly wisdom. So that Paul in this oneline doth <sup>b</sup> touch vpon the three theologicall vertues, Faith, Hope, Charity: faith, in that we must haue *knowledge* founded vpon the word of truth, and power of God; hope, because we must haue long suffering; charity, *kindnes* outwardly, *loue* vnfeined inwardly, both arising from the holy Ghost the Spirit of <sup>c</sup> truth and <sup>d</sup> loue.

By the armour of righteousness on the right hand, and on the left. ] <sup>e</sup> On the right hand, that wee bee not puffed vp with prosperity too high; on the left hand, that wee bee not pressed downe with aduersity too low. Feare and hope are the <sup>f</sup> cloud and the fire to guide men thorow

this wildernes vnto the promised land of Canaan. They be the two millstones which a man may not pledge, Deut. 24. 6. supporting hope is the nether-millstone, depressing feare the vpper; between these two the Christian must be ground till (as <sup>g</sup> Ignatius speaks) hee bee made fine manchet for Gods owne mouth.

<sup>h</sup> All that is in the world is pride of life, lust of the flesh, and lust of the eyes.

<sup>g</sup> Hieron. in  
vita Ignat.  
<sup>h</sup> 1 Ioh. 2. 16.  
  
<sup>l</sup> Aquin. in loc.

Pride of life <sup>i</sup> consists in <sup>j</sup> greatnes of estate.  
<sup>k</sup> fame for our deserts.

Concerning the greatnes of our qualitie, wee must passe *by honor on the right hand, and by dishonor on the left.* In honor not too proud, though ambassadours of God, and *helpers together* with him. In dishonor not dejected, howsoeuer accounted the <sup>k</sup> filth of the world. As for common fame conceiued of our well deseruing, we must passe on the right hand *by good report*, on the left *by euill report*, as *deceiuers* and yet true, as *unknowne* and yet *knowne*.

<sup>l</sup> Contentionis  
cupidiore quam  
veritatis, vt ex  
Cicer. Augustin.  
lib. 1. contra  
Crescon. cap. 12.  
<sup>m</sup> Lib. de obitu  
Knox.

It was popular applause that inueagled Arius and Nestorius, and other learned heretikes, as being <sup>l</sup> more desirous to contend in seeking, then to be content in finding the truth. It is written of <sup>m</sup> Iohn Knox that lying vpon his death-bed, Satan assaured him with this temptation, that he should merit eternall life for his faithfulness in the Ministerie. The Deuill is a most cunning wrastler, if he cannot crush a man to the ground with plaine strength, he will lift him vp that he may giue the greater fall. To be well spoken of, is a great <sup>n</sup> treasure while we liue, and a good <sup>o</sup> heire when we are dead, outliuing all our posteritie: for albeit the *Nimrods* of the world ioyned field to field, and call their lands after their owne name, dreaming of a perpetuities; yet one generation passeth; and another commeth, all their entailles are to little purpose: but the <sup>p</sup> memorials of the iust shall be blessed; his <sup>q</sup> righteousness endureth for ever, all generations (as the Virgin prophetically) shall account me happie: but an inge-

<sup>n</sup> Prou. 22. 1.  
<sup>o</sup> Fulgentius  
Mytholog. lib. 1.  
f. mem. linguen-  
tes heredem.

<sup>p</sup> Prou. 10. 7.  
<sup>q</sup> Psal. 112. 3.

nuous

nuous minde must vse good report, not as a stirrop to insolencie, but as a spurre to vertue, that if it bee not so which is said, it may be so, because it is said; <sup>r</sup> *Ut si non est ita sicut dicitur, sit ita, quia dicitur.*

As for euill report, <sup>r</sup> *Salomon* saith, oppression makes a wise man mad. The Prophet <sup>r</sup> *Jeremie* being every day mocked and had in derision for preaching Gods word, said, I will not make mention of him, nor speak any more in his name. We need therefore to put on armour of righteousness, vndaunted resolution and patience, saying with <sup>u</sup> *Iob*, Though mine aduersarie should write a booke against me, would I not take it vpon my shoulder, and bind it as a crowne to my head? As the wicked mans <sup>r</sup> glory is his shame, so the godly mans shame for doing good is his glory. <sup>y</sup> Commit thou thy way to the Lord, and put thy trust in him, and he shall bring it to passe, that thou shalt easily passe by good report and euill report.

<sup>r</sup> Bernard, Cluniacensis.

<sup>r</sup> Esclef. 7. 9.

<sup>r</sup> Ierem. 20. 8. 9.

<sup>u</sup> Iob 31. 35.

<sup>r</sup> Phil. 3. 19.

<sup>y</sup> Psal. 37. 5.

Lust of the flesh is in three things:   
 { Long life.  
 { Easfull health.  
 { Iolly mirth.

For the first, as dying, and behold we live: for the second, as chastened, and yet not killed: for the third, as sorrowing, and yet alway merrie: where note by the way that *Paul* saith, as sorrowing, but are merrie, <sup>r</sup> signifying that temporall things haue but a resemblance of good and euill, as being vncertaine and momentanie; but spirituall things exist truly, being permanent and certaine without any *sicut* or *tanquam*; he saith, as deceiuers, as vnkowne, as dying, as chastened, as sorrowing, as hauing nothing. But hee saith not as true, but true; not as knowne, but knowne; not as merrie, but merrie: for Christians are <sup>r</sup> reputed only deceiuers, vnkowne, sorrowing, but in veritie they be most true, most merrie, most rich, as hauing nothing, and yet possessing all things.

<sup>r</sup> *Aquin*, in loc.

<sup>r</sup> *Theophylact*, & *Cassian*, in loc.

The lust of the eye is coueting of worldly wealth, in regard of our selues that we doe not beg, in regard of other that we may thrive; so wee, saith *Paul*, on the left

b Gorrán, in  
loc.

c Ephes. 3. 17.

d Mark. 9. 23.

e Marlorat, ex  
Caluin, in loc.

f Acts 4. 35.

g Mark. 10. 30.

h Hieron. epist.  
ad Pammachiū,  
Tom. 1. fol. 166.

i Claudian.

k Judges 9. 48

l Job 7. 1.

hand in temporall things are poore, but on the right hand in<sup>b</sup> spirituall treasures enriching other, in inordinate desire crauing nothing, yet in content hauing all things; all things in Christ who<sup>c</sup> dwelleth in our hearts by faith, *Habent enim omnia qui habent habentem omnia*: For they must needs haue all, who thus enioy the Lord of all: as S. Hierome notably, *Credenti totius mundus dimititur* est: To him that beleeueth, all things are possible, faith<sup>d</sup> Christ: *Ergo*, possessed, faith Paul.

<sup>e</sup> Other construe this of actuall possessing temporall goods, in that the primitiue Christians sold their lands, and laid downe the<sup>f</sup> price thereof at the Apostles feete, and so they possessed<sup>g</sup> houses and land in common, albeit nothing in proper; in that they possessed the possessors, all things were at their commaund. <sup>h</sup> *Apostoli quantum ad diuitias nihil, quantum ad voluntatem totum mundum pariter reliquerunt*. But the former exposition is fitter, onely the man content is rich, and the couetous onely poore: the good man hauing nothing is Lord of all things; on the contrarie, miserable wretches hauing all things, possesse nothing.

### The Gospell. MATTH. 4. 1.

*Then was Iesus led away of the spirit into the wildernes to be tempted of the deuill, &c.*

A Good Captaine dorth not onely teach his souldiers how to fight by generall rules, but shew them also by particular and personall example: <sup>i</sup> *Tunc promptius ibunt, si dux sit socius*; as the Scripture, Going in and out before them, and saying with<sup>k</sup> *Abimelech, Whatsoener ye see me doe, make haste, and doe the like*.

The life of man is a<sup>l</sup> warfare vpon earth, and euerie Christian is a professed souldier (as hee vowed in baptism) to fight against the world, the flesh and the deuill,  
our

our grand Captaine therefore Christ being both the <sup>m</sup> truth and the way, doth not only direct vs by preaching, as the truth; but also demonstrate by personall encounter as our leader and way, how to quell and conquer all our enemies, <sup>n</sup> *ut cuius munimur auxilio, erudiemur exemplo*, the Captaine did fight that the souldier might<sup>o</sup> learne, that euery Christian might sing and say with <sup>p</sup> *David*, Blessed bee the Lord my strength, which teacheth my hands to warre and my fingers to fight. And that <sup>q</sup> looking vnto Iesus the author and finisher of our faith, wee might not be wearied and faint in our minds, <sup>r</sup> *Ideo tentatus est Christus ne vinceretur a tentatore Christianus*; our Generall did warre, that we might winne.

Now the weapons vsed in this combat by Christ, are partly

Offensiuē, striking  
other.  
Defensiuē, guarding  
himselfe.

The sword of the Spirit, that is, the word of God, is his only weapon offensiuē; for as often as the tempter came nigh him, he strooke with it, *It is written, it is written, &c.*

His defensiuē weapons are principally three, <sup>t</sup> correspondent to the number of our three mortall enemies, the

World.  
Flesh.  
Deuill.

*t. Act. 18. con. 2.  
Dum. 1. qu. 1. au. 1.  
g. 1.*

Hee did vse the wildernes against the temptations of the world, fasting against the temptations of the flesh, and prayer against the temptations of the Deuill.

Time when, *Then.*

In the whole Gospel 5. points are remarkable concerning our Sauiours temptation, the

Place where, *The wildernes.*  
Persons by whom, *Led by the spirit, tempted of the deuill.*  
Maner how, *The tempter came to him. &c.*  
Successe and euent what, *Then the Deuill leaueth him, and Angels ministred vnto him, &c.*

m John 14. 6.

n *Leo ser. 1. de quadrages.*  
o *Augustin. de verbis Dom. ser. 41.*  
p *Psal. 144. 1.*  
q *Heb. 12. 2.*  
r *Augustin. in psal. 90. part. 2.*

f *Ephes. 6. 17.*



Saint *Matthew* reports in the words immediately before, that the time was after Christ had been baptized in *Iordane*, and the Spirit had descended upon him, and a voice from heaven had said, *This is my beloved Sonne in whom I am well pleased.* Here then as in a Crystall glasse we may behold the condition of all Christians; " as soone as wee giue vp our names vnto Christ in baptisme, so soone as the Spirit shall descend vpon vs in lightning our vnderstanding, and reforming our affections; as soone as we begin to please God, wee displease Satan, instantly making him our enemy, roling and raging against our poore soule with all might and malice.

*Nunquam bella bonis, nunquam dissidia cessant,  
& quocumq; certat, mens pia semper habet.*

As *Paul* when he came to *Macedonia*, so we, so soone as wee looke toward *Ierusalem*, and make conscience of sinne, shall be troubled on euery side, fightings without, and terrors within.

It is written, *Apocal. 12. 4.* that the great red Dragon stood before the woman, which was ready to be deliuered, that hee might deuoure her childe, when shee had brought it forth. In a mysticall sense, this woman is the Church, and this dragon is the deuill, euermore ready to deuoure the penitent, all such as are new creatures in Christ, borne againe by baptisme and repentance. As the craftie theefe will not breake into an emptie house, but into some fat kitchen, or full barne, where hee may finde a good bootie; so Satan assaults them especially, who are rich in grace: for as a dogge barks at strangers, and not at such as are domesticall; and as the fowler layeth his snare for birds that are wilde, not for his pigeons or partridges in his owne custodie: so when the Deuill as a *strong man armed keepeth his hold*, the things hee possesseth are in peace; then as *Holofernes* to *Iudith*, Feare not in thine heart; for I neuer hurt any that would serue *Nabuchodonozar* the King of all the earth: in like manner hee saith; I neuer molest any that are content

to

u *Hilarium & Theophylact. in loc. Ambros. in Luc. 4. Iansen. con. cap. 15.*

x *Prosper. in epigram.*  
y *2 Cor. 7. 5*

z *Rupertus com. in Apocalyp. lib. 7. pag. 423. & 424. & Vega Dom. 1. in qua dragos.*

a *Diex in loc.*

b *Luke 11. 21.*  
c *Iudith 1. 11.*

to serue mee the Prince of the world.

Discomfort not thy selfe then in any temptation, for it is a manifest argument, Satan hath no possession or part in thee, but that thou art the seruant and sonne of God ; for whom God loues, assuredly the Diuell hates ; as the one workes in mercy, the other workes in malice. Let not the prince of darknes be wiser in his kinde then the children of light : as hee is crafty in obseruing his *Then*, and taking his time to tempt, so let vs bee prudent in watching our hint to quell his suggestions; vndoubtedly the best time is to resist him at the first time, <sup>d</sup> *audacius insisit à tergo, quàm resistit in faciem.* If ye resist the diuell he will flee from you, saith S. <sup>e</sup> *James.*

*Est leo si fugias, sistas quasi musca recedit.*

The readiest way to kill a serpent is to breake his head ; the diuels head is cut off, if we repell his first assault, for as *Dauid* slew *Goliath* by hitting him in the <sup>b</sup> forehead, so wee must gather stones out of Gods holy brooke, that is, his holy booke, and sling them at the diuels head. *It is wruten*, couetousnes is the root of all euil, I will not therefore put my trust in vncertaine riches. *It is wruten*, that fornicatiō is not to be named among Saints, I will therefore possesse my vessell in honor and holines; auoid foule fiend, for *it is wruten*. that thou <sup>i</sup> goest about like a roring lion seeking whom thou maist deuoure.

The place where Christ was tempted is said here to be *the wilderness* ; and that for fundry reasons, as Interpreters obserue, <sup>k</sup> first in good correspondance to *Adā* ouercome by the tempter in paradise: for as the first *Adam* was conquered of the Serpent by gluttony, pride, and auarice : by gluttony, when he did eate the forbidden fruite ; by pride, desiring to be as God ; by couetousnesse, in being discontent with his present estate : So the second *Adam* is assaulted here by the same Serpent, with the like temptations : With gluttony, *If thou be the Sonne of God, command that these stones be made bread* : with pride, *The Diuell testeth him on a pinnacle of the Temple* : with auarice,

d Bernard ep. 1.

c Cap. 4. 7.

f Gen. 3. 15.

g Stella prafat. in Luc.

h 1. Sam. 17. 49

i 1. Pet. 5. 8.

k Rupert. in lor.

& Ambros. com

in Luc. lib. 4. c. 1

He caried him vp to the top of an high mountain, and shewed him all the kingdomes of the world, and the glory of them, and sayd, All these will I giue thee: if thou wilt fall downe & worship me. But our Sauour comming into the world to gain that which Adam lost, abounding with three contrarie vertues, Humility, Temperance, Contentation, ouers came the tempter, and that in open field, because the diuell had discomfited Adam in the garden.

Secondly, Christ was tempted and fasted in the wilderness forty daies and forty nights, before hee did execute his office publicly, <sup>l</sup> that hee might appeare to bee sent from God, rather then out of any towne from men. <sup>m</sup> When almighty God deliuered his Law to Moses, hee took him vp into a mountaine from the sight of the people, and a cloud couered the mountaine, that hee might talke with Moses as in a withdrawing chamber; and after Moses had bene in Mount Sinai forty daies and forty nights, the Lord spake to Moses, and afterward Moses to the people. In like manner, it was meet that Christ being a farre more woorthy Minister of a farre more excellent law, should forty daies and forty nights abide in the wilderness, free from the tumultes and troubles of the world, and then begin to teach the Gospell as a God among men, at least as a <sup>n</sup> man of God, and not <sup>o</sup> of men.

<sup>p</sup> According to this paterne Preachers of the Word should not be taken out of Tauernes into Temples, or from meere secular courses into this high ecclesiasticall function, but from their solitary studies, and monasticall liues in Vniuersities.

Thirdly, Christ was tempted in the wilderness as a most fit place for <sup>q</sup> temptation, as also for <sup>r</sup> duell and single combat: for men of resolution will not draw their weapons in the streete, but (as we speake) challenge their aduersary to go into the field. Our valiant Captaine therefore prouoked his and our mortall enemy to fight hand to hand in a desert.

That the wilderness is fit for temptation, is auowed by truth

<sup>l</sup> Caluin apud  
Marlorat, in  
loc.  
<sup>m</sup> Exod. cap. 24  
& 25.

<sup>n</sup> 1 Tim. 6. 11.  
<sup>o</sup> Galat. 1. 1.  
<sup>p</sup> Beaumont  
Hermon, tom. 1.  
fol. 93.

<sup>q</sup> Theophylact.  
& Euthymius  
in loc.  
<sup>r</sup> Zeppernus in  
loc.

truth it selfe; *Two are better then one, for if they fall, the one will lift up his fellow*: but woe vnto him that is alone; for he falleth, and there wants a second to succour him. A melancholike solitary man is most exposed to Satans malice; Christian sociery is like a bundle of stiches layd together, whereof one kindles another; *Eua* was tempted alone, *Christ* alone, *Hierome* alone: company then is good, especially when the men are good; otherwise better it is to fight with one diuell in the wildernesse, then with many diuels in a tauerne. When thou art alone read the Scriptures, or pray, that either God may talk to thee, or thou to God, and so thou mayst say with *Scriptis*, that thou art neuer lesse alon, then when alone: for what company so great and so good as the guard of Angels, and fellowship of the holy Ghost? But if thou talke with thy selfe concerning worldly businesse, & meditate mischiefe in thy bed, in thy field, in thy Cell, assuredly Satan is in his right *vbi* to triumph ouer thee.

Led by the spirit There be sundry different accepti-  
ons of this word in holy Scriptures.

In this one Gos- pel we may note 4 kinds of spirits; a	<table border="0"> <tr> <td>Diabolicall,</td> <td rowspan="4">} by which Christ was</td> <td>tempted,</td> </tr> <tr> <td>Angelicall,</td> <td>vers. 1.</td> </tr> <tr> <td>Humane,</td> <td>cōforted,</td> </tr> <tr> <td>Diuine,</td> <td>vers. 11</td> </tr> <tr> <td></td> <td></td> <td>hungry,</td> </tr> <tr> <td></td> <td></td> <td>vers. 2.</td> </tr> <tr> <td></td> <td></td> <td>led:</td> </tr> </table>	Diabolicall,	} by which Christ was	tempted,	Angelicall,	vers. 1.	Humane,	cōforted,	Diuine,	vers. 11			hungry,			vers. 2.			led:
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		vers. 2.																	
		led:																	

for \* all the Doctors accord that this Spirit was the Spirit, the third person in the sacred Trinity. y *Dydimus* and *Hierome* gather this out of the article *The*. Secondly, S. <sup>2</sup> *Luke* reports expressly, that *Iesus full of the holy Ghost returned from Iordan, & was led by the spirit into the wildernes*. Thirdly, the context of our Euangelist is plain *When the Spirit of God had descended on him like, a dove, then he was led by the Spirit, &c.* As Christ the natural Son, so Christians adoptiue children of God are <sup>2</sup> led by the Spirit of God, *ducuntur non trahuntur*; as the Schoole, *Deum non necessitat, sed faciliat*: an harsh phrase, but a sweet

[ Eccl. 4. 9. 10

t Cic. off. lib 3.

u Iohn 3. 8.  
Psal. 150. 6.

x Beauxamis in  
loc.

y Apud Maldo-  
nat. in loc.  
z Cap. 4. 1.

a Rom. 8. 14.

b *Caietan.*c *Bernard. ser. 2  
de quadrages.*d *Moral. lib. 7.  
cap. 18.*e *1 Sam. 6.*f *Phil. 3. 13.*g *Gen. 12. 1.*h *Heb. 11. 8.*i *Act. 20. 23.*k *Mat. 23. 37*l *Zepper. in loc.  
& Iansen. cap.  
15. concord.*

sweete sentence, <sup>b</sup>*verba latericia, sed ratio marmorea.* So *David*, O God my heart is ready, my heart is readie, *Psal. 108. 1.* <sup>c</sup>*Paratum cor meum ad prospera, paratum ad aduersa, paratum ad sublimia, paratum ad humilia, paratum ad uniuersa, quae praeceperis :* O God my heart is ready for prosperity, ready for aduersity : Wilt thou haue meeto bee a shepheard ? O God my heart is readie ; wilt thou make me a King ? O God my heart is ready, readie for honor, & ready for a meane estate ; whatsoeuer it please thee to send, I will sing & giue praise with the best member that I haue. So *Paul* in this dayes Epistle, being led by the Spirit, was ready for euill report and good report ready for mirth, and ready for sorrow, ready for honor, and ready for dishonor in much patience.

The kine who carried the Lords arke to Bethshemesh, as <sup>d</sup>*Gregory* notes aptly, resemble the iust : *Although* <sup>e</sup>*they lowed after their calues as home, yet they kept one path, & turned neither to the right hand nor to the left.* And so natural affection toward our children, makes euen the best man sometime to low, sometime to looke back vnto the things of this life ; yet being led by the Spirit, goeth on still the straight way, <sup>f</sup>*forgetting that which is behinde, and endeuouring himselfe vnto that which is before, following hard toward the marke for the price of the high calling of God in Christ Iesus.*

<sup>g</sup>*Abraham* being led by the Spirit, forsooke his owne country, kinred, home, <sup>h</sup>and went out, not knowing whither he went, <sup>i</sup>*Paul* being led by the Spirit, went to Ierusalem, euen a city that <sup>k</sup>killed her Prophets, & said, I passe not at all, neither is my life deare vnto my selfe, so that I may fulfill my course with ioy. So Christ heere led by the Spirit into the wildernesse.

He did not then thrust himselfe into temptation, neither was he forced thereunto by Satan his enemy, but, as the text plainly, *led by the Spirit to be tempted of the diuell.* Out of which obserue two conclusions : first, <sup>l</sup>that wee may not seeke temptations our selues : secondly, that wee cannot

cannot be tempted of other but by diuine permission. In consideration of both, it is fit with the Church daily to desire God, that we fall into no sinne, neither runne into any kinde of danger, but that all our doings may be ordered by his gouernance, the which is no more then our master Christ hath taught in his absolute forme of prayer, lead vs not into temptation, but deliuer vs from euill. O heavenly Father assist vs with thy Spirit, and giue an issue with the temptation, that those euils which the craft and subtiltie of the deuill, or man worketh against vs, bee brought to nought, and by the providence of thy goodnesse they may be dispersed; as our Church in the Letanie.

To be tempted] S.<sup>m</sup> James saith, a man may not say when he is tempted, I am tempted of God; for hee can neither be tempted with euill, nor tempt any to euill; how then could the Spirit lead Christ to be tempted? Answer is made by S. Augustine in an <sup>m</sup> epistle to Consentius: *Alia tentatio deceptionis, alia probationis*: There bee two sorts of temptations, one to proue, another to deceiue vs. Now God doth only tempt to trie, but Satan to destroy. God doth tempt to make men better; and therefore <sup>o</sup> David: *Proba me Deus, & tenta me*. So S.<sup>p</sup> James: Account it exceeding ioy, when yee fall into diuers temptations, as knowing that the trying of your faith bringeth forth patience. But Satan tempts to make men worse: 1. Cor. 7.5. and 1. Thess. 3.5. <sup>q</sup> *Diabolus tentat ut subruat, Deus ut coronet*: The deuill doth tempt vs to destruction, but God doth tempt vs for our instruction.

Happily some will object; If Christ were led by the Spirit to be tempted of the deuill, almightie God is author of euill? In answer whereof, vnderstand that God in some respect may be said <sup>actor in malo</sup>, but not <sup>author mali</sup>, that is, a worker in temptation and yet free from sin: first, God may be said immediately to tempt by offering occasions and objects to try whether a man will sinne or not. A master suspecting his seruant, laies a purse of monie in his way to try if he will steale it; which if hee steale,

m Cap. 1.7.13.

n Epist. 146.

o Psal. 26.

p Cap. 1.7.23.

q Ambros. de Abraham. lib. 1. cap. 8.

r Augustin. lib.

qu. 83. qu. 3. &

21. Item de du-

bus animabus

contra Manich.

cap. 6. retract.

lib. 1. cap. 26.

f. Aquin. lect. 3.

in Rem. 9.

t Perkins expo-

sit. of lead vs

not into temp-

tation.



steale, then the master hath found by watching him a secret theefe, and so will lay him open for deceiuing any more: now this trying is no fault in the masters, albeit this stealing is sin in the seruant. In like manner God tempteth his seruants to prooue them, Deut. 13. 3. *Thou shalt not hearken vnto the words of the Prophet or dreamer of dreames, for the Lord your God proueth you, to know whether ye loue the Lord your God with all your heart.*

Secondly, God is said to lead into temptation by withdrawing his grace, for so S. <sup>a</sup> *Augustine* doth expound, & *ne nos inferas in tentationem; intelligitur*, (saith he) *ne nos inferri deferendo permittas*. As the schoole distinguisheth aptly, *Deus deficit gratiam detrahendo, diabolus afficit malitiam apponendo, homo seipsum inficit diuitiam contrahendo.*

Thirdly, God is a worker in temptation so far forth as it is an action, <sup>x</sup> for every action as it is an action is good, and of God, in <sup>y</sup> whom we liue, moue and haue our being. A man rides vpon a lame horse, the rider is the cause of the motion, but the horse himselfe is the cause of the halting in the motion: so God is author of euery action, but not of the wickednes in any action; and yet being infinite in greatnes and goodnes, he doth dispose well of that which is ill, <sup>z</sup> as the cunning Physitian makes of deadly poyson a wholesome medicine. <sup>a</sup> *Licet Deus non sit author, tamen ordinator est peccatorum, ne vniuersitatis naturam turbare, vel turpare permittantur.* And so God suffers his children to be tempted, <sup>b</sup> *is iussus*, for their exercise, <sup>c</sup> that they be not exalted out of measure, that they may know the power of the Lord, and prooue of their armour, <sup>d</sup> that they may be thankfull for that inestimable treasure committed vnto them by the Father of mercies, I meane their soule, which Satan assaults daily to winne from them.

I conclude in the words of <sup>e</sup> *Augustine* to *Laurentius*: *Non dubitandum est Deum facere bene etiam sinendo fieri quacunq; male; non enim hoc nisi iusto iudicio fuit; & profecto*

u *Epist. 89. quasi, 2. confide. Bellarmin. lib. 2. de amiss. grat. & statu peccat. cap. 13. & Aquin. vbi supra.*

x *Lombard. 2. sent. dist. 35.*  
y *Acts 17. 28.*

z *Basil. orat. quod Deus non sit author malorum.*  
a *Augustin. contra Faustum, lib. 22. cap. 78. consule Melanct. loc. com. sit. de causis peccati.*  
b *Macar. lum. 7.*  
c *2 Cor. 12. 7.*  
d *Euthymius in Matth. 4.*  
e *Enchirid. c. 96.*

*scilicet bonum est omne quod iustum est; quamuis ergo ea quae mala sunt, in quantum mala sunt non sunt bona, tamen ut non solum bona sed etiam sint & mala, bonum est; nam nisi esset hoc bonum, ut essent & mala, nullo modo esse sinerentur ab omnipotente bono.*

Of the deuill] The word signifieth a cauiller, a slanderer, an accuser: for he doth<sup>f</sup> accuse

[God to man: Genes. 3. Hath God indeed said, yee shall not eat of every tree of the garden? Man to God: Apocal. 12. 10. Proiectus est accusator fratrum, &c.

Man to man: for all quarrels

originally proceed from him, as being the father of lies, & a murderer from the beginning. Peacemakers are *disseminatores*, good angels, heirs & <sup>h</sup> childre of God, who is loue; but cōtentious spirits are *reconditores*, of their father the deuill.

And when he had fasted fortie daies and fortie nights, he was at the last an hungred.] <sup>k</sup> He sustained himselfe fortie daies and fortie nights without meate, to shew that he was God, and then was hungry to shew that hee was man. S.<sup>l</sup> Marke and S.<sup>m</sup> Luke remember only the daies and not the nights, our Euangelist expresseth here both, and that, as <sup>n</sup> Euthymius is of opinion, for the greater exaggeration of the miracle, because the Iewes in their fasts vsually refreshed themselves at night, although they fasted all the day. Mystically, <sup>o</sup> *Quadragesarius enim numerus ex quatuor constat & decē: quater enim decem, vel decies quatuor, quadragesima sunt. Per quatuor autem nouum testamentum significatur; quoniam in quatuor euangelis consistit. Per decem uero significatur uetus, quia in decem mandatis legis continetur. Quadragesima enim diebus ieiunat, qui ab illis omnibus se immunem & ieiunum custodit, quae utrumque testamentum facere interdicit: ut sicut caro exterioris ieiunat à cibis, ita & animus interioris ieiunet à uitijs.* Christs orderly proceeding in the whole busines is worth observing: first he was baptized, and then led into the wilderness, after that he fasted, and last of all he was tempted; and so the

<sup>f</sup> Theodor. lib. 3. de curat. Graec. affect.   
 <sup>g</sup> John 8. 44.

<sup>h</sup> Matth. 5. 9.   
 <sup>i</sup> 1 Epist. Ioh. cap. 4. 16.

<sup>k</sup> Didacus de la Pega. Dom. 1. quadrages.   
 <sup>l</sup> Cap. 1. 13.   
 <sup>m</sup> Cap. 4. 2.

<sup>u</sup> Com. in loc. idem inter Gloss.

<sup>o</sup> Emiss. hum. in loc. huiusmodi quid apud Theoniam 22<sup>a</sup>. quae. 147. art. 5.

<sup>p</sup> Ludolphus, de uita Christi, part. 1. cap. 22.

the Christian is first to be made cleane by baptisme, then he must withdraw himselfe from the vaine pleasures of the world, after that exercise himself in fasting and other duties of religion, and last of all overcome Satan his mortal enemy.

q 1 Pet. 5. 8.  
r B. Latymers  
serm. at Pauli.

f 2 Sam. 11.  
t Gen. 19. 33.  
u Lyra, Bren-  
sius, Aretius,  
&c. in loc.  
x Dietz in loc.

y Matth. 1. 6.  
z Sanchez con.  
6. Dom. I. qua-  
drages.

a 2 Cor. 11. 14.  
b Vega Dom. 1.  
quadrages. &  
Sanchez vbi  
supra, con. 4.  
c Iob 41. 4.  
d Iob 40. 13.  
e Moral. lib.  
33. 22.

Then] Our adversary walketh about as a roring lyon, not sleeping, but seeking whom he may deuoure, watching euer his opportunitie to doe mischief: for if he see men intemperately glutted, he tempts them vnto lust, as hee did *Dauid* and *Lot*, the one when hee had dined well, and the other when he had drunke too much: if he perceiue men exceeding hungry, then he tempts them as hee did *Christ* here to distrust in God, or gluttonie, When *Christ* was an hungred, then the tempter came to him; \* as the cunning fowler sets his limed eares of corne to catch sparrows in an hard frost or great snow, when they be ready to starue.

The tempter] As *Virgil* is called the Poet, and *Aristotle* the Philosopher, and *Dauid* in holy Scripture the King; so Satan is stiled *per antonomasian*, the tempter: as there is a sacred Trinitie, the Father, Sonne, and holy Ghost; so there is a cursed *Cerberus* intricing to sin, the world, the flesh, and the deuill, but the chiefe of these tempters is the deuill.

If thou be the sonne of God] The prince of darknes here transforms himselfe into an Angell of light; he<sup>b</sup> seems to speake reason and religion, against Scripture citing Scripture. Who can discouer the face of his garment? or who shall open the doores of his face? <sup>d</sup> the gristles of Behemoth are like staues of iron; *cartilago eius quasi lamina ferrea*, the gristles are neither bone nor flesh: and so saith <sup>e</sup> *Gregorie*, the greatest strength of the deuill is in his dissimulation and hypocrisie: the ministers of Satan vsually reason after the same manner, If thou be a gentleman well bred, reuenge this quarrell; if an honest fellow, pledge this health; if a true Catholike, die for the Popes unlimited supremacie: whereas it is the part of a gentlemā to be courteous, of an honest man to be sober,

of a good Catholique to giue to Cæsar the things appertaining to Cæsar; and so the diuell as a bargeman looks one way, but rowe another way, *aliud proponit, aliud supponit.*

*Command that these stones be made bread*] <sup>f</sup> Interpreters obserue the gradation of Satan, he begins with little sins, and so proceed; vnto greater; at the first he tempts vnto diffidence, *command that these stones be made bread*; and then vnto too much confidence, *cast thy selfe downe headlong*; and last of all vnto couetousnesse and flat idolatry, *all these things will I giue thee, if thou wilt fall downe and worship me.*

Kill the serpent in the egge, <sup>h</sup> for out of the serpents roote shall come a cockatrice, and the fruit thereof shall be a fiery flying dragon; first a serpent, then a cockatrice, last of all a cerastes. And therefore <sup>i</sup> Salomon aduiseeth in his song, *to take the little foxes*; not because little cubs are able to doe much hurt, but, as <sup>k</sup> expositors aptly, because they may grow to bee great foxes. In the two former temptations, as <sup>l</sup> Aquin wittily, the diuell assaults Christ with, *if thou be the Son of God*; but when he tempted Christ vnto couetousnes, he was not so shamelesse as to say, *if thou be the Sonne of God*, because that sinne is so farre vnfitting the Sonne of God, as that it doth not in any sort become the <sup>m</sup> man of God. See *Epist. Dom. 3. quadrages.*

*It is written,*] Our Sauour repels all Satans assaults only with this one weapon, *It is written, it is written.* Philip Dix, a Portugall Frier, of<sup>n</sup> great reckoning in Spaine, saith in his Potilvpon this place; that as <sup>o</sup> Laban deceived Iacob in the night, giuing him in stead of faire Rachel, bleare eyed Lea; so Satan in the darknes of our ignorance deceiueth vs: and therefore wee mnst bee conuerfant in Gods holy word, which is a lanterne vnto our feere, and a light vnto our paths, able to discouer foule from faire, good from euill, Rachel from Lea. Cardinall Caietane, darling to Pope Leo the tenth, one who for his good

<sup>f</sup> Thomas 3.  
part. quæst. 41.  
art. 4. & Vig  
ubi supra.  
<sup>g</sup> Cily. Zepper.  
Culman. in loc.

<sup>h</sup> Esay 14. 29.

<sup>i</sup> Cant. 2. 15.

<sup>k</sup> Stella in Luc.  
1. & Ioannes à  
Iesu Maria in  
Cant 2.  
<sup>l</sup> Vbi supra.

<sup>m</sup> 1 Tim. 6. 11.

<sup>n</sup> Dominicus  
Bannes appro-  
bat. concilio. im-  
press Colon. anno  
1604.  
<sup>o</sup> Gen. 29.

p *Sixtus Senē-  
sis, bib. sancta,  
lib. 4. in vita  
Caietan.*

q *Ribadeneira  
catalog. scripto-  
rum Iesuit in  
vita Acoſta.  
r Con. 1. Dom. 1.  
quadrag. Idem  
Melchior Canus  
loc. com. lib. 2.  
cap. 1.*

f *In Cant. 5.*

t *Pſal. 1. 2.*

u *Epist. prof. in  
Inſtitut.*

x *Ierem. 2. 13.*

good ſervice to the Church of Rome, ſhould (p as it is thought) if he had liued, been preferred vnto the Pope-dome, writes in his Commentaries vpon theſe words; *Hinc diſcamus omnes arma noſtra eſſe ſacras ſcripturas*: Hence al may learne that holy Scriptures are their armorie. *Iosephus* & *Acoſta* Prouinciall of the Iesuits at Peru, viſitor in Aragon, and Reſtor Collegij Salmanticens, in Spaine, ſaith vpon this text, that this Scripture is like the tower of *Daniſ* built for defence, a thouſand ſhields hang therein, and all the targets of the ſtrong men. Cant. 4. 4. In this armorie there are many ſhields to defend our ſelues, and many ſwords to offend our enemies.

It is ſaid of Chriſt, Cant. 5. 1 2. *that his eyes are like doves vpon the riuers of water.* Which Pope<sup>r</sup> *Gregorie* the great thus allegorically: The dove ſitting by the riuers ſide deſcrieth a farre off the ſhadow of the hawke hir mortall enemy, and ſo doth either eſcape by flight, or ſhroud hir ſelfe by the banke. In like manner (ſaith he) the Chriſtian who delights to ſit by the fountaine of liuing waters, and re<sup>r</sup> meditate on Gods law day and night, is able to diſcouer all the cunning aſſaults of his aduerſarie the deuill, and, as Chriſt here, to ſound him and wound him, euen by caſting a little of this holy water in his face, *Scriptum eſt, ſcriptum eſt.*

I cite theſe popiſh authors againſt the Pope, who denieth vnto the common ſouldier of Chriſt this weapon, and in ſtead thereof would haue him fight either with the wooden dagger of fabulous hiſtories, or elſe with the ruſtie ſcaber of old traditions; and ſo blunting ſo much as he can the two edged ſword of the ſpirit, ſhewes himſelfe more like the deuils deputie then Chriſts vicar. For Chriſt doth vrge moſt, *it is written*, whereas the Pope by way of countercuſſe as Antichriſt eſpecially maintai-  
neth ordinances vnwritten: as <sup>n</sup> *Caluin*, alluding to the words of <sup>x</sup> *Ieremie*, told *Francis* the King of France plainly, the *Papiſts* haue forſaken the fountaine of liuing waters, and haue digged themſelues pits, euen broken pits that can  
hold

hold no water, neglecting the Bible which is the tree of life, the word of life, the booke of life; they feed the peoples eye with pictures and bables, and their eare with legends and fables, in stead of *scriptum est, traditum est*, teaching for doctrines the traditions of men.

To let passe the manifold aceptions of the word tradition, examined by their learned y Byshop *Peregrinus*, and their accurate Cardinall<sup>a</sup> *Bellarmino*: in this controuersie betweene them and vs, it is agreed on each side, that<sup>a</sup> *Traditions are doctrines deliuered from hand to hand, either by word of mouth, or by writing, beside the Canonickall Scriptures.*

And the state of the question is this, as the cited authors and<sup>b</sup> other acknowledge: they teach, that beside the word written, there be certaine traditions unwritten, which must be beleued as necessary to saluation: and these are either apostolicall, deliuered by the Apostles and not penned; or ecclesiasticall, decreed by the Church, as occasion is offered daily. We contrariwise maintaine, that the sacred Scripture containeth all doctrine necessary to saluation, whether it concerne faith or manners.

It is vntruly said of *Bellarmino*, lib. de notis ecclesie, cap. 9. that we reiect all traditions; he doth deale more kindly with vs<sup>d</sup> elsewhere, cōfessing that our Diuines allow traditions and ordinances touching outward order and comelines in the Church: and the truth is, our congregations embrace more decent and ancient rites in saying of publike prayers, and administring of the Sacraments, then the present Romane Synagogue; for most of their old traditions are but vpstart fopperies. I will not heere meddle with their<sup>e</sup> trumperies in administring of holy baptisme, nor with the ridiculous and apish ceremonies of the Masse,<sup>f</sup> whereby the Priest in his duckings and turnings, his kissings and crossings, his lifting vp and letting downe, behaueth himselfe more like a iugler or a vice vpon a stage, thē a reuerend father in a temple. Giue me leaue to taxe two points onely, which more neerely

D

concerne

y De traditio-  
nibus, part. 1.  
postulat. 2.  
z Lib. 4. de ver-  
bo Dei, cap. 2.  
a Perkins refo-  
med Catholike,  
Tit. Tradit.  
b Melchior Ca-  
nus, loc. com. lib.  
3. cap. 3 Dr. Bi-  
shop against  
master Perkins,  
tit. Traditionis.  
c Confess. Angli-  
can. art. 6. ex  
Augustin. de do-  
ctrina Christian.  
lib. 2. cap. 9.  
d lib. 4. cap. 3.  
de verbo Dei:  
§ Secundo dis-  
sidemus.

e Vide Bellarm.  
de Baptismo lib.  
1. cap. 25. 26.  
27.  
f See D. Abbot  
against D. Bi-  
shop tit. Tra-  
ditions.



concerne the present text; *Thou shalt worship the Lord thy God and him onely shalt thou serve.*

First, their adoration of Christs image with diuine honor, concluded in their Schooles and practised in their Churches, is their owne blasphemous inuention against all Synods and fathers, old and new, Greeke and Latine. The second Nicene Councell almost <sup>b</sup>eight hundred yeeres after Christ, first began this prety pastime to kisse Images, and salute Crosse; and yet that Councell ascribed not diuine honour to Images, as the Papiſts in our time, <sup>i</sup> *Jonas* Bishop of Orleans that wrote against *Claudian* Bishop of Turin in the defence of Images, about fifty yeeres after the second Nicene Councell, abhorred notwithstanding exceedingly, the worshipping of Images as a most hainous error, and a wickednes with open voice to be detested and accursed; it is then an old new tradition, neuer embraced in the Church vntill <sup>k</sup> *Aquinas* age, who died <sup>l</sup> anno 1274.

The second point heere to be censured is their idle distinction of *latría* and *doulia*, as it is applied of late to maintaine their inuocation of Saints against my text, *Dominum Deum tuum adorabis, & illi soli serues.* All diuine worship and honour whether it bee *doulia* or *latría*, belongs *vni Deo, soli deo, semper Deo.* So *S. m Augustine*: *Debetur ei latría vt Deo, doulia vt Domino.* Whereas the Papiſts then affords vnto the creature *doulian*, referuig vnto the Creator onely *latrian*, <sup>n</sup> he deales with God, as *Clodia* did with her husband excusing her incontinence, by saying that shee did company with *Metellus* as with an husband, but with *Clodius* as with a brother: whereas all was due to her husband onely.

*P Laurencius Valla* doth proue, the Iesuit <sup>q</sup> *Swarez* cannot deny it, and Cardiaall <sup>r</sup> *Bellarmino* in one page doth twice confesse it, that *latría* and *doulia* signifie the same thing in all profane writers, howsoeuer the Church distinguish them. I demand, what Church? hath the west, or east? Is any primitiue Doctor, or ancient father author

of

g See B Bilson  
against the Ie-  
suits fol. 598.

h Madgeburg.  
cent. 8. col. 589.  
See the Church  
hom. against the  
perill of Idola-  
try part 2.

i De cultu ima-  
ginum, lib. 1.

k 3. part. quest.

25. art. 3. vbi de  
terminat, quod

imago Christi sit  
adoranda ado-  
ratione latría.

l Tritem. in  
vita Thom. A-  
quin.

m Qu. 94. su-  
per Exod. Tom.

4 fol. 110

n D-Reynold. de  
Idolat. lib. 1. c. 1.

o Cic. orat. pro  
Mar. Celio.

p Annotat. in  
Matth. 4.

q Comment. in 3  
Thom. 2. Tom.

dispu. 51. sect. 2

r De beatitud.  
Sanctorum, 14

S ad secundam  
probationem, &

S. ad confirma-  
tionem ex

Valla.

of this distinction? *Aragon* answers ingenuously, no. For in their native signification, as he notes out of *Suidas* and *Phanorinus*, in old time, λατρεύω was the same with δουλεύω: but now (saith he) λατρεύω only, and not δουλεύω, doth signify the worship due to God: now, that is, either the Iesuits and schoolmen must hold it up, or else let invocation of Saints fall downe. Neither is this strange (saith he) for the first authors and inuenters of any Science hath licence to coyne words according to their purpose. So the Cardinall himselfe: *Why should not the latter Church haue libertie to make new distinctions against new heretikes, as well as the learned Orthodoxes in former times inuented the word ομώμιον, against Arius.* In fine, the pith of his resolution is, as if he should say, the Papists against the true professors of the Gospel, hammered first in their owne schoole this halting difference between λατρεία and δουλεία, to iustifie their idolatrous inuocation of Saints, and adoration of their reliques. I prosecute this argument more vehemently, because Christ in this place doth handle Satan (as Interpreters obserue) more roughly when hee tempted vnto false worship, then he did before when he did only tempt to distrust and vaine glory: now Christ could not any longer endure him, *Avoid Satan, hence from me: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serue.* Wee may not worship a Saint, nor an Angell, ergo, not a Deuill, if wee may not adore with diuine worship Gods especiall friends, then surely much lesse his irreconcilable foe. Man fell from God, and was againe reconciled vnto God, as being only seduced of an other: *ergo quanto fragilior in natura, tanto facilior ad veniam.* But Lucifer fell so fully, so foully, being author of his fall as well as actor in his fault, that hee shall neuer bee restored againe, but is referred in euerlasting chaines vnder darknes vnto the iudgment of the great day: so that *Rupertus* hath well noted vpon my text, that our Sauiour repeats the law, *thou shalt worship the Lord thy God,* as written to men onely, for God is not ashamed to bee

In 224. *Them.*  
quæst. 84. art. 1.

c *ibi supra.*

u *Bucer, Culmā,*  
*Zepper, Kilius,*  
*in loc.*

x *Deut. 6. 13.*

y *Albinus*  
quæst. in *Genes.*

z *Epist. Iude,*  
*vers. 6.*

a *Heb. 11. 6.*

called their God : not as concerning the deuill, for the Lord is not his God, as he is euill, or deuill : Almightye God created in the beginning Angels and men, but hee neuer made Satan or linne.

*Then the deuill leaueth him*] Or as S. Luke, Then the deuill ended all his temptation : <sup>b</sup> for if hee cannot ouercome a man in these which are the chiefe temptations, he shall neuer hurt him in other ; or as <sup>c</sup> Chrysostome, for our comfort notably, the deuill did leaue Christ, because Christ had thrust him away, for he cannot tempt so long as he will, but onely so long as God will ; if hee bid him auoid, he must be packing.

*And behold the Angels came and ministred vnto him.*]

These words are as flagons of wine to comfort a distressed soule, <sup>d</sup> for whereas one deuill assaulted him, Angels in the plurall administred vnto him ; and it is reported by S. Matthew, not so much for Christs sake, who needed not their helpe, as for our instruction : insinuating, that if wee <sup>e</sup> resist the deuill, stedfast in the faith, Almightye God will <sup>f</sup> giue his Angels charge ouer vs, and they shall in all our necessitie be <sup>g</sup> ministring spirits : in hunger and thirst (as Luther is bold to speake) they shall bee butlers and cookes vnto vs as here to Christ. <sup>h</sup> It is not said of these glorious Angels, as it was in the former chapter, of Gods holy Spirit, that they descended on Christ, for they had already pitched their tents about him, euer ready to minister vnto him : and therefore let vs pray with the Church ; Everlasting God, which hast ordered, and constituted the seruices of all Angels and men in a wonderfull order, mercifully graunt, that they which alway do thee service in heauen, may by thy appointment succour and defend vs on earth, through Iesum Christ our Lord.

<sup>b</sup> Theophylact.  
Euthym, Iam-  
sen. &c. in loc.  
<sup>c</sup> Apud Thom.  
in loc.

<sup>d</sup> Luther. possil.  
maior. in loc.

<sup>e</sup> 1 Pet. 5. 9.  
<sup>f</sup> Psal. 91. 11.  
<sup>g</sup> Heb. 1. 14.

<sup>h</sup> Chrysost. apud  
Thom. in loc.

<sup>i</sup> Collect for S.  
Michaels day.

The Epistle, 1. THESSAL. 4. 1.

*We beseech you brethren, and exhort you by the Lord Iesus, that ye increase more and more, &c.*

**T**His Epistle to y<sup>e</sup> Thessalonians, hath <sup>k</sup>two principall parts: a

Congratulation for their constant faith, in the three former Chapters.

Exhortation to godly life, contained in the two latter.

k Sacerius in loc.

In the first part S. Paul, Silvanus, and Timothee give God hearty thanks, for that the Thessalonians had received the Gospell in such sort, that they were <sup>l</sup>examples not onely to those of Achaia and Macedonia, but also to the Christians in all quarters; and this may teach all men, Pastors especially, to reioyce for the good successe of the Gospell, as also sometime to commend and encourage their auditors in that they doe well; and it is the peoples dutie to vse this commendation, as a spur to vertue, not as a stirrup to pride.

l Cap. 1. 7. 8.

In the second, They desire the Thessalonians earnestly, to continue still according to their good beginnings, adding further (as S. <sup>m</sup>Peter speaks) vnto their faith vertue, part of which exhortation is the Scripture read:

m 2 Epist. 1. 5.

Wherein observe <sup>n</sup>the

Manner, vers. 1. *We beseech you brethren, &c. intreating them lowely, brethren; and lowly, wee beseech you; yet adiu-ring them stoutly, By the Lord Iesus.*

n Gorrans in loc.

Matter, that ye increase more and more, following that which is good; possess your vessels in holinesse and honor, vers. 4. and forsaking that which is euill: vnto your selues, abstaine from fornication, vers. 3. and from the lust of concupiscence, vers. 5: vnto other, Let no man oppresse or defraud his brother in bargaining, vers. 6.

All which is pressed heere by reasons taken from

written, vers. 3.

outward-  
ly, by his  
word } preached, accor-  
ding to that  
which is writ-  
ten, vers. 1, 2.

Author of  
our call-  
ing.

Commā-  
ding ho-  
lineſſe,

inwardly by the good mo-  
tions of his Spirit, vers. 8.

the

punishing vncleaneſſe, vers. 6.

end of our calling, vers. 4. *God hath not called vs vnto  
vncleannes, but vnto holineſſe.*

o Zanchius in  
loc.

p Calvin, in loc.

q Gorran, in loc.

r 1. Cor. 1. 1. 23.

s 2. Cor. 5. 20.

*We beſeech* [ipſum] : o Out of loue deſire, p not as your  
beters enforcing, but as your brethren entreating, yet  
exhorting by the Lord Ieſus; as if they ſhould argue thus:  
If you reſpect and reuerence Chriſt, fearing him as Lord,  
and louing him as Ieſus, ſuffer our words of exhortation,  
for we ſpeake from him, and for him; he therefore that  
deſpiſeth our embaiſſage, *deſpiſeth not man but God.*

t 2. Tim. 4. 2.

u Act. 28. 31.

x Sacerius &  
Marlorat, in loc.

y 2. Cor. 1. 24.

z Mat. 19. 5.

Theſe two, mildnes and boldnes of ſpeech, howſoeuer  
in their owne nature different, ought notwithstanding  
to meeete in euery good Paſtour; in regard of himſelfe,  
mildnes is amiable; for that is Pauls precept, *improne,  
rebuke with all long ſuffering*; but in regard of Chriſt, whoſe  
errand he doth, all boldnes is neceſſary; for that is Pauls  
practiſe, *preaching the kingdome of God, and teaching the  
things which concerne the Lord Ieſus Chriſt with all boldnes  
of ſpeech*. Hereby we may learne to *diſtinguiſh* between  
good and bad Teachers; if good, *they beſeech as brethren,  
and exhort by the Lord Ieſus*; if bad they *domineere* over  
the faith of their hearers, obtruding their owne inuen-  
tions vpon the people, *teaching* for doctrines the tradi-  
tions of men: In ſtead of the Prophets edict, *thus ſaith  
the Lord*, and Pauls exhorting and commanding by Ieſus  
Chriſt, they thunder out, *ſic volo, ſic iubeo, ſtat pro ratione  
voluntas*; or as *a Conſtantiuſ* that Arian Emperour, *Quod  
ego volo pro canone ſit*. The people muſt beleeeve as the  
Church

a Athanaſ. epi.  
ad ſolitariam  
vitam agentes.

Church, and the Church as the Pope, and the Pope as he list. And as the great Pope cannot erre; so the schismaticall Popeling will not erre; both are tyrants ouer their brethren in a different degree; for that which is effected by the one, is affected by the other.

*That yee encrease more and more* ] There is alwaies in Christianitie τοῦτον, a furthermore. The mot of <sup>b</sup> Charles the fifth, *plus ultra*, fits euery man: in Gods way not to go forward, is to go backward, *qui dixit, sufficit, deficit*. A Christian must not bee like <sup>c</sup> Ezechias funne that went backward, nor like <sup>d</sup> Iosias sun, that stood stil, but <sup>e</sup> Davids sun, that like a bridegroom comes out of his chamber, and as a champion reioiceth to run his race. As then heretofore we did heap sin vpon sin, drawing the thereds thereof to big, so long till we made them <sup>f</sup> cords of unity, and after wreathed these cords vntill they became cart-ropes of iniquities: so now being called vnto sanctification and holinesse, let vs *encrease more and more*, from faith to faith, from vertue to vertue, saying with <sup>g</sup> Paul, *I count not my selfe perfect*, &c. but one thing I doe, I forget that which is behinde, and endeouour my selfe to that which is before, following hard toward the marke for the price of the high calling of God in Christ Iesus. As it is said of Origen, that he did excell other in all he wrote, but himselfe in his notes vpon the Canticles: so we must earnestly contend to passe all other, and at the last to goe beyond our selues in holy conuerfation and purenesse of life, like Paulinus, of whom S. <sup>h</sup> Hierome, in *primis partibus alios, in penultimis seipsum superas*.

*How ye ought to walke* ] Good works then are necessarie to saluation, albeit not necessarie to iustification, I say required necessarily.

<sup>b</sup> Reusner. in  
symbolis.

<sup>c</sup> 2. King 20. 11  
<sup>d</sup> Iosua. 10. 13.  
<sup>e</sup> Psal. 19. 5.

<sup>f</sup> Esay. 5. 18.

<sup>g</sup> Philip. 3. 13.

<sup>h</sup> Epist. Paulin.  
Tom. I fol. 104.



i *Iam.* 2. 18.k 1. *Cor.* 7. 14.

l *Tis. de noua*  
*obediencia.*  
 m *Art.* 20.  
 n *Per Melanct*  
*tom.* 1. fol. 42.

o *Part.* 2. c. 20.  
 division. 1.  
 p *Lib.* 3. cap. 16.  
 § 1.  
 q *Sess.* 6.  
 r *De iustificat.*  
*lib.* 4. cap. 1. §.  
*ac primum con.*  
*fessio.*  
 s *DE shoppepi-*  
*ble to the king*  
*before his coun-*  
*ter-catholike,* §  
 18.  
 t *Epist.* 86.  
 u *Heb.* 12. 14.

x *Zanch.* in loc.  
 y *Psal.* 119. 9.

In respect of

God, that we may do the will of our Father in heauen, and by this our light, occasion other to glorifie him also, *Mat* 5. 16. Our neighbours, to<sup>i</sup> witnes our faith vnto them, as also to<sup>k</sup> win them vnto Christ. Our selues, to quiet our conscience, 1. *Tim.* 1. 19. and to make our election sure, 2. *Pet.* 1. 10.

This doctrine Protestant Diuines auowed euer, as the Church of England in our confession, art. 12. the Church of<sup>l</sup> Saxonie, the confession exhibited at<sup>m</sup> Augusta to *Charles the fifth*, an. 1530. and after explained at<sup>n</sup> Worms an. 1540. *Luther. com. epist. ad Galat. cap. 5. vers. 6. Philip. Melancthon* in his Common places and Catechisme, *Tis. de bonis operibus, sect. causa hortantes ad bene operandum.* o *Jewel* in his Apology, *Caluin* in his<sup>p</sup> Institution, *Chemnitius* in his Examination of the q Tridentine Councell, *Zanchius* and others in their Commentaries vpon this text.

It is then a forged imputation (our aduersarie<sup>r</sup> *Bellarmino* being witnesse) that our Gospell is<sup>t</sup> carnall, and the beaten high way to Epicurisme: so that wee take vp the words of<sup>t</sup> *Augustine*, *Nemo legem ita intelligit, nisi qui non intelligit*, No man thus vnderstands the matter, but hee that wants vnderstanding. We say that good works make faith fat, and without<sup>u</sup> holinesse it is impossible to see God. Indeed wee dare not compare with the Papiists in their meritorious butchering of Princes, in their vnclen chastitie, drunken fasts, vncharitable charitie, selling heauen vnto the rich, & denying it vnto the poore for want of money; but in all duties of religion and honesty, we dare iustifie our selues in comparison of them, vnto the whole world, though hereby we do not iustifie our selues before God.

That euery one should know how to keepe his vessell in holinesse and honor ]<sup>x</sup> First know to keepe by the Word, and then to keepe according to the Word: y<sup>y</sup> *Wherewith shall a*

young man cleanse his way? euen by ruling himselfe after thy word.

*His vessell*] To wit, his body, which is a <sup>a</sup> vessell of honour in Gods house, yea the <sup>a</sup> temple of the holy Ghost: if then we must keepe the <sup>b</sup> materiall temple cleane, much more the mysticall. Or, *Your vessell*, <sup>c</sup> that is, your wife; for albeit Christians of all sexes and sorts may marrie, 1. Cor. 7. 2. yet the bed must bee vndefiled. Hebr. 13. 4. <sup>d</sup>Doing loue is dishonest in a man euen toward his own wife: lust of intemperate concupiscence in mariage, is a kind of adultery, saith <sup>e</sup> Ambrose. The Gentiles vse to sin much in this kind, but it is because they know not God, but yee know what commandements we gave you by our Lord Iesus, and therefore possesse your vessels in holines and honour, and not in the lust of concupiscence.

Now because filthy lust dishonours and pollutes our vessels especially, S. Paul would haue vs abstain from fornication in euery kind; for although it seemeth a paradise to the desire, yet it is a purgatory to the purse, and an hell to the soule, and that which may moue the wanton most, a <sup>f</sup> sinne against his owne body. Doeſt thou then loue thy flesh? abstaine from fornication, for it is <sup>g</sup> rottenesse to the bones; Doeſt thou loue thy soule? abstain from fornication, for it is dishonest: Doeſt thou loue thy credit? abstaine from fornication, for it is dishonourable; this heate is an infernall fire, whose fuel is <sup>h</sup> fulnesse of bread, and abundance of idlenesse; <sup>i</sup> euill communication the sparkes, <sup>k</sup> infamie the smoake, pollution ashes, end <sup>l</sup> hell. See before 9. Commandement, and after, Gospel. Dom. 15. post. Trinit.

<sup>m</sup> Tu preceps ad mortis iter, tu inuualisti,

Corpora commaculans, animas in tartara mergis.

*That no man oppresse and defraud his brother in bargaining*] <sup>n</sup> Some considering what went before, and what after, haue construed this of adultery, that no man defraud his brother in bargaining with his wife for this businesse, and the words (as <sup>o</sup> Theophilact and <sup>p</sup> Casetan thinke) may beare

z 2. Tim. 2. 20.

a 1. Cor. 6. 19.

b Hom. for keeping the Church cleane.

c Aquin. in loc.

& Em. Sa. ex

Augustino.

d Origen. &

Hieron.

e Apud Aug.

contra Iulian.

Pelagian. lib. 2.

tom. 7. fol. 664

f 1. Cor. 6. 18.

g Eccleſ. 19. 3.

h Ezech. 16. 49

i 1. Cor. 15. 33.

k Bonanen. diſc.

ſolut. cap. 9.

l Apocal. 21. 8.

m Prudent. in

Psychomachia.

n Scholia Theodoret. Erasim.

in loc.

o In loc.

p In loc.

beare this sence ; forasmuch as adulterers , if they bee great men , oppresse violently their brethren , as *David* his seruant *Uriah* ; if meane , they circumuent them cunningly , so that in adulterie two sinnes at the least are bound together , concupiscence and cousonage ; nay this sin is a monster of many heads , it receiue th al kinds of vice , for the generall word *peccare* is properlie to commit adulterie , *Quasi pellicare* , id est , cum pellice coire .

Other expound this of auarice more fitly , referring oppression to violent and open iniurie , *Iames* 2. 6. Do not the rich oppress you by tyrannie ? fraud to secret and slie deceit ; *Ierem.* 5. 26. They lay wait , as he that setteth snares : as a cage is full of birds , so are their houses full of deceit , thereby they are waxen rich and great . Now then if plaine dealing and kinde carriage toward our brethren bee parts of sanctification , it is an infallible demonstration , that the more cruel and craftie men are , the lesse religious and holy : for if it be a sin to wrong a stranger , although a *Mahometan* , or a *Jew* , then it is a double sinne to defraud a brother , a *Christian* neighbour of our acquaintance : for so *Paul* reasoneth heere from the lesse to the greater ; " if we must do good vnto all , especially to those of the household of faith .

For this is the will of God euen your holinesse ] to wit , his revealed will , *voluntas signi* , manifested in his word , which is *holy* , commanding as well in the *Gospell* as in the *law* , that we be holy as he is holy . God the Father at the first created vs according to his owne likenesse , *Gen.* 1. 26. that is , righteousness and true holinesse , *Eph.* 4. 24. When this image was defaced , it pleased God the Sonne to restore it againe , creating vs a new to good workes , *Ephes.* 2. 10. And that we may now possesse our vessels in honor and holines , God the holy Ghost is giuen vnto vs <sup>b</sup> helping our infirmities , and <sup>c</sup> teaching vs how to serue God in holinesse and righteousness all the daies of our life : sanctification then is the will of God the Father , Sonne , and holy Ghost .

It

q Church hom.  
against adulter-  
ry , part. 2.  
r Lexicon , Theo-  
log. Alenstaig.  
in verbo pec-  
care.  
s Ambro. Aquin.  
Mador , in loc.

t Zanch. in loc.  
u Galat. 6. 10.

x Gorran , in loc.  
y Psal. 19. 7.  
z Matib. 5. 48.  
a Lenit. 19. 2.

b Rom. 8. 26.  
c 1. Job. 2. 27.

It is Gods absolute command, and the very<sup>d</sup> summe of all his strict law; <sup>e</sup> but to win further obedience, Paul vseth a more gracious terme, *will*; insinuating that euery child should be most ready to doe the will of his father: and therefore we must first learne<sup>f</sup> what is his acceptable will, and then indeuour that it may be done in earth as it is in heauen: for none shall enter into Gods kingdome but such as doe Gods will: Matth. 7. 21.

If <sup>g</sup> all our time that remaineth in the flesh, ought to be spent, not after the lust of men, but after the will of God; much more his holy day, when wee meete in his holy temple, to call vpon his holy name, to be made partakers of his holy Sacraments & holy word. Holy things are for holy persons; a<sup>h</sup> pearle must not bee cast before swine, nor that which is sanctified given to dogs.

As God enioyneth holinesse by the word written, so likewise by the word preached, according to that which is written, vers. 2. *Yee know what commandements wee gaue you by the Lord Iesus.* <sup>i</sup> For I haue receiued of the Lord, that which I haue deliuered vnto you. *Ye haue receiued of vs how ye ought to walke,* vers. 1. *Yee know what commandement wee gaue you,* vers. 2. *Wee haue told you before time, and testified,* vers. 6. Albeit the Theſſalonians abounded in faith and knowledge, yet Paul thinketh it not vnfit to repeat the same lessons againe and againe: so likewise S.<sup>k</sup> Peter, I will not be negligent to put you alwaies in remembrance of these things, though that ye haue knowledge, and be established in the present truth. And so Bishop Latymer in his *ultimum valedictio* to the Court, protested openly that if hee should say nothing else three or foure houres together but onely the bare words of his text, *beware of couetousnes, beware of couetousnes*, his sermon might be reputed witlesse, yet not needlesse. If all the world were paradise, the sower once might sowe for all; or if it were like the land of the<sup>l</sup> *Albanoyes*, hee need but once to till in three yeeres; or if it were so fertile as some soile is said, vnder the<sup>m</sup> Northerne pole, he might sowe in the morning

d *Aquin. in loc.*  
e *Bullinger.*  
apud *Marlorat.*  
in loc.

f *Rom. 12. 2.*

g *1 Pet. 4. 2.*

h *Matth. 7. 6.*

i *1 Cor. 11. 23.*

k *2 Pet. 1. 12.*

l *Conradus He-*  
*resbachius, lib.*  
*1. of Huaban-*  
*trie, pag. 19.*  
m *Idem ibidem.*

n Philip. 3. 1.

o These obser-  
uations I deli-  
vered in my re-  
hearsal at Pauls  
anno 1603.

p Bellarmin.  
præfat. in lib. de  
libero arbitrio,

q Sixtus Senen.  
bibliothec. lib. 3  
pag. 187.

r Enar. symbol.  
Nicen. Tom. 1.  
fol. 393.

ſ In vita Thom.  
Aquîn.  
c Esfengrien. ad-  
monit. ad lect.  
de fine & vſu  
poſſit. catholic.

morning and reape at eüening. But ſince *Adams* fall the ground is full of thornes, Gen. 3. and ſome ſeede vſually falleth among thornes, Mat. 13. and much graine is caſt vpon the high way, which is either trampled away by the vulgar tract of the world, or waſhed away by the common ſtreame of the time, or elſe ſtollen away by the birds of the aire, that is, as Chriſt expounds himſelfe, by Satan the prince of the aire: it is therefore commendable for the ſpeaker, and <sup>n</sup> profitable for the hearer, that the ſame thing be preached and preſſed often; I ſay, that the ſame ſeed be ſowne in ſeaſon, and out of ſeaſon: 2. Tim. 4. verſ. 2.

And in truth all our ſermons are nothing elſe but <sup>o</sup> *rehearsals* of that old *Spittle Sermon*, (as it were) preached by God himſelfe to decayed *Adam* and *Eua*, Gen. 3. 15. For firſt, all that is ſaid by Chriſt and his bleſſed Apoſtles in the new Teſtament, is ſummarily nothing elſe, but a repetition and explanation of that one prophecie, *Semen mulieris comeret caput serpentis*.

The primitive fathers, who flouriſhed as yet while the blood of Chriſt was warme, *Ignatius*, *Arcopagita*, *Clement*, *Polycarpus*, and other, were diſciples vnto Chriſt his diſciples, as *Irenæus* writes, lib. 3. cap. 3.

After theſe ſucceeded other Doctours as the ſalt of the earth and light of the world, whereof ſome conſtrued the <sup>q</sup> Scripture *literally*, as *Hierom*; other *allegorically*, as *Origen*; other *morally*, as *Gregorie* the great; other *pathetically*, as *Chryſoſtome*; other *dogmatically*, as *Auguſtine*; all of them, (as worthy *Melancthon* is bold to deliuer) in the maine articles of religion *apoloſtically*.

Then in another ranke marched immediately the Schoole authors, whoſe crotchets are nothing elſe but a deſcant vpon the plaine ſong of the Fathers: and therefore *Peter Lombard*, their grand captaine is ſtiled *Maſter Sententiarum*, the compiler of the fathers axioms; and *Thomas* is termed by *Trisenhemius*, alter *Auguſtinus*; and it is an vſual adage in the Schoole, that the ſoule

soule of *Augustine* was Pythagorically transfused into the corps of *Aquin*; as *Zeno* said, Rhetorike is like the hand open, and Logick like the fist shut; as <sup>u</sup> *Galeottus Martius* said, Hebrew is Chalde augmented, and Chalde Hebrew curtailed. And as one said, galloping is nothing else but a loftie amble, and an amble nothing else but a soft gallop: So the father is a large schooleman, and the <sup>x</sup> schooleman a short father: the one doth flie out, and as it were gallop in the large fields of Common places, the other as it were amble in the strict termes of argument; the one so plaine as the palme, the other so knottie as the fist.

As <sup>y</sup> *Augustine* wrote of his bastard *Adeodatus*; *Ego in illo puero prater delictum nihil habebam*; so the schoolemen may confesse of their treatises (which are their children, as <sup>z</sup> *Synefius* called his orations) that there is nothing in them of their owne, but only that which is bad, all the good stufte is the fathers (if I may so speake,) but the curious snipping and pincking is their owne. I might heere mention the scribbling Frier, a midling Diuine betweene a father and a schooleman, apt to both: but as some imitated <sup>a</sup> *Pompey* the great in scratching his head with one finger; and as some <sup>b</sup> *Philip Melancthon* in his stammering speech, and other *Sir Thomas More* in wearing his gowne on one shoulder; euen so the Frier, as an horseleech, did onely sucke the corrupt bloud out of the schoole veine, and spider-like, gather poyson out of the fathers sweet flowers.

To come neerer home, Vniuersities in this last age, be nothing else but the old Schools new plaistered, and our Diuinitie professors are reformed Catholikes, as *Zanchinus* is termed vually the refined Thomist; *Melancthon* the peripicuous schooleman: *Luther*, I thinke, may challenge the stile of our countryman *Bacon*, <sup>c</sup> *Doctor resolutus*; and the Iesuite is a motheaten schooleman in a new print and faire couer: the difference betweene them is onely this, as *Bonamicus* once wittily; the schooleman is philosophicall in his theologie, whereas the Iesuit is theologicall

u D: pr. misus  
doctrina, cap. 6.

x Carlo, intro-  
duct. in sac.  
Theolog. lib. 1.  
cap. 8.

y Confess. lib. 9.  
cap. 6.

z Epist. 1.

a Plutarch.  
b Camerarius  
in vit. Melanct.

c Carlo lib. 1.  
cap. 9. introduct.  
in sac. Theolog.



gicall in his *philosophie* : but in the maine matters, as one said of a cinnell, that it is bread vpon bread ; *Ludovicus Molina*, *Gregorius de Valentia*, *Franciscus Swarez*, and other of the Iesuiticall order in their explications, Commentaries, and disputations vpon *Aquinas*, are nothing else as it were but *Thomas* vpon *Thomas*.

Thus in all ages (as you see) the whole course of Diuinitie is nothing else but a <sup>d</sup> rehearfall of one Sermon only, *the seed of the woman*, &c. and therefore *Paul* had iust cause to repeat the same doctrine to the *Theſſalonians* here, *ye haue receiued of vs how to walke*, &c. *ye know what commandements*, &c. as we haue told you before, &c.

He therefore that despiseth, despiseth not man but God. ] This argument is a<sup>e</sup> conclusion of the former reasons, inforcing them <sup>f</sup>all. It is not I *Paul* that exhort you, but *Christ*, and *Christ* is not only man, but also God ; he that wils sanctification is God, hee that is auenger of fornication and couetousnes is God, he that calls vnto this holines is God ; he therefore that despiseth our admonitions in this case, despiseth not man, but God, God the Father, who created vs in holinelle, God the Sonne, who renued vs vnto holinelle, God the holy Ghost, proceeding from the Father and the Sonne, to keep vs in true holinelle.

It is a great sin to despise man, *Eſay* 35. 1. *Qui spernis an non ipse sperneris* ? a greater sinne to despise the messengers of God ; He that despiseth you, saith *Christ*, despiseth me ; but it is the greatest sin to despise God himselfe : for <sup>h</sup> if they escaped not, which refused him that spake on earth, how shal we escape, if we turne away from him, that speaketh from heauen ? I will honour them, <sup>i</sup> saith the Lord, that honour me, but they that despise me, shall be despised : If one man trespass another, the Iudge shall iudge it ; but if a man offend God, who shall plead for him ? all his aduersaries shall be destroyed, and out of heauen shall hee thundervpon them ; as *Paul* in this text, he is an auenger of such things. If God then despise those who neglect him,

all

d Melanct.  
enar. symb. Ni-  
cen. Tom. 1. fol.  
388.

c Marlorat. in  
los.  
f Zanch in loc.

g Luke 10. 16.

h Heb. 12. 25.

i 1 Sam 2. 30.

all the rest of their time shall bee spent, in<sup>k</sup> heaping vp wrath against the day of wrath.

But how doth our Apostle proue this proposition, *he that despiseth, despiseth not man but God?* because, saith he, *God hath sent his holy spirit among you*]. There be two readings of these words, *eis upias & eis upias*: if wee translate with the vulgar Latin, *Marlorat, Beza, God hath giuen vs his holy Spirit*, then *Pauls* arguments is framed<sup>l</sup> thus; he that despiseth vs, despiseth not man but God; for wee write not out of our own authority, but as inspired by the blessed spirit, which is God. If we read with our Church according to the best<sup>m</sup> Copies, *among you*, then *Paul* argueth after this sort, God hath sent his holy Spirit among you for this end, that you may<sup>n</sup> discern sanctification to bee his will. His Spirit is our helper, *Rom. 2. 26.* our comforter, *Iohn 14. 16.* our teacher, *1. Epistle of Iohn 2. 27.* and therefore *quench not the Spirit*: no man can extinguish the Spirit, <sup>o</sup> but the wicked endeauour so far as they can, to put it out, and so they be said to quench the Spirit, as to<sup>p</sup> crucifie Christ againe, not actually, but intentionally. Or as <sup>q</sup> other expound that text, the wicked are said to quench the Spirit in that they quench the gifts of the Spirit; a metaphor taken from fire, which is put out either by casting on water, or taking away the wood; and so quench the feruor of Gods holy Spirit with our dirty sin, fornication and auarice; the body is the soules house, the soule the Spirits house; fornication pollutes the body, couetousnes, which makes vs dore on the worlds mucke, defileth the soule: this puddle then must needs extinguish Gods holy fire within vs. Again, we lessen this heate by taking the fuell away, neglecting good motions, and the meanes to cherish these motions; hearing of the sacred word, receiuing of the blessed Sacraments, hearty praier, holy deuotion are the bellows to blow the coales and encrease the sparkes of all Gods heavenly graces: hee therefore that stops his eares and hardens his heart, when the preachers *exhort by the Lord*

*Iesu,*

k *Rem. 2. 5.*

l *Zanch. in loc.*

m *Ambros. E-*  
*rasmus, the lesser*  
*English and*  
*Hen. 8. Bible.*  
*n Calvin. apud*  
*Marlorat. in loc*  
*o Augustin ep.*  
*23. & lib. 2.*  
*cont. epist. Par-*  
*menian. cap. 13.*  
*p Heb. 6. 6.*  
*q Theophylact.*  
*Aquin. Marlor.*  
*ip 1. Th. 5. 5.*

Iesus, hee that regardeth little the word and will of God commanding sanctification, he that will not possesse his vessel in honor and holines, he that oppresseth or defraudeth his brother in bargaining, what doth hee but quench the Spirit, despising not man but God, a beseeching God, a God that rather wills then commands, a God that calls vnto holines, an auenging God, a God that dwels (as it were like an in-mate) with him, a God that vseth all meanes for his good in this life, that hee may encrease more and more: for his glory in the next, that he may rest vpon his holy hill for euermore?

Whereas it is obiected, if the blessed Spirit dwell in vs, and preach in our hearts, what neede wee reade the Scriptures, and heare so many Sermons and exhortations? Answere is made, that the spirit doth not alway worke immediately, but by the Word and Sacraments mediately; *lex est lux*, Gods law is a light, by which the holy Ghost enlightheth vs, in it selfe the letter is<sup>r</sup> dead, but the Spirit giueth life: for as *Augustine* like himselfe most iudiciously, *the children of God are led by the Spirit of God: ut quod agendum est agant, & cum egerint, illi à quo aguntur gratias agant: aguntur enim ut agant, non ut ipsi nihil agant; & ad hoc eis ostenditur quid agere debeant: ut quando id agunt sicut agendum est, id est, cum dilectione & delectatione, iustitie suauitatem quam dedit Dominus, ut terra eius daret fructum suum, accepisse se gaudeant.*

It is true, none shall be lost, but the children of<sup>a</sup> perdition: yet God saith vnto the watchman by the mouth of his<sup>x</sup> Prophet, If thou giuest not the wicked warning, nor speakest to admonish him of his wicked way, that hee may liue, the same wicked man shall die in his iniquity, but his blood will I require at thy hand: for seeing<sup>r</sup> God will that all men shall bee saved, and come vnto the knowledge of the truth, it is our duty to beseech them as brethren, and exhort them by the Lord Iesus, that they may encrease more and more; ne<sup>z</sup> pereant ipsi, vel alios perdant.

This is Gods reuealed will which appertaineth vnto

VS,

r 2. Cor. 3. 6.

f Rom. 8. 14.  
t *Augustin. de*  
corruption. &  
gratia, cap. 2.

u John 17 12.

x Exec. 3. 17. 18

y 1. Tim. 2. 4.

z *Augustin. ubi*  
supra. cap. 16.

vs, as for his secret will, wee must leaue that to himselfe, Deut. 29. 29. to determine who shall bee saued, or who shall be damned, is not <sup>a</sup> *iudicium lris sed signis*, not belonging to the clay but to the potter, in whose <sup>b</sup> power it is to make of the same lump one vessell to honor, and another vnto dishonor. It is the Pastors dutie to beseech and exhort, it is the peoples dutie to suffer the words of exhortation, and therefore seeing *ye haue receiued of vs how ye ought to walke, seeing ye know what is the commandement and will of God, seeing the holy Spirit is sent among you for this end, that ye keep your vessels in holinesse and honor, be that despiseth, despiseth not man but God;* and God as it followeth in the propounded method to be considered, *is an auenger of all such things.*

If neither the preachers of God in exhorting, nor the goodnesse of God in calling, nor the will of God in commanding, nor the Spirit of God in mouing can preuaile with you, then tremble at his iudgments, he is an auenger of fornicators and oppressors,

and that two waies } 1. By withdrawing from them his  
especially : } heavenly graces.  
2. By powring vpon them his heauie iudgments.

The wicked in <sup>e</sup> grieuing his Spirit leese the Spirit, and then the <sup>d</sup> foule fiend possesseth them, and makes them worke all vncleannesse euen with greedines, Ephes. 4. 19.

<sup>e</sup> Seneca diuinely, *Sacer intra nos Spiritus sedet, hic prout à nobis tractatus est, ita nos ipse tractat*; the blessed Spirit is sent to dwel among you, but if any man entertaine not the holy Ghost as a holy guest, almightie God will take his Spirit from him, and that vncleane spirit taking vnto him seuen other worse then himselfe will enter in, and dwell there, and the end of that man is worse then the beginning, Matth. 12. 45. <sup>f</sup> *For it is vnpossible, that they which were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, and haue tasted of the good word of God, and of the powers of the world*

<sup>a</sup> August. 761  
supr. cap. 5.  
<sup>b</sup> Rom. 9. 21.

<sup>c</sup> Ephes. 4. 30.  
<sup>d</sup> Mat. 12. 43.

<sup>e</sup> Epist. 41.

<sup>f</sup> Heb. 6. 4.

to come; if they fall away should be renued againe by repentance, seeing they crucifie againe to themselves the Sonne of God, and make a macke of him. An hard saying to vnderstand, most hard to vndergoe.

And this (as the schoole speakes) is *pœna damni*, the want of good in the reprobate, who despise Gods holy Spirit within them, after which insueth alway *pœna sensus*, in this life temporall punishment, in the next, eternall; in this world God rained vpon filthy Sodom and Gomorrah fire and brimstone; *gehennam misit de celo*, saith <sup>h</sup> Saluianus, hee sent hell out of heauen to consume those people for their vncleannesse; he caused <sup>i</sup> Phinehas also to slay Zimbri and Cozbi in the very act of incontinence; hee suffered a fillie seamster with her sheares to thrust thorow <sup>k</sup> Walter a popish Bishop of Hereford, that would haue forced her to follie.

The prouerbe is true, that the best end of such as shall continue still in these foule sinnes, is pox and penurie.

<sup>l</sup> *Nuda Venus picta est, nudi pinguntur amores.*

*Nam quos nuda capis, nudos amittat oportet.*

Now for oppression and defrauding our breshren in bargaining, it is very remarkeable, that God in all the new Testament is called but once the Lord of hosts, and that as an auenger of these sins, <sup>m</sup> Behold, the hire of the labourers, which haue reaped your fields (which is of you kept backe by fraud) crieth, and the cries of them that haue reaped, are entered into the eares of the Lord of hosts. Aquine notes in his Commentaries vpon this text of S. Iames, that there be but foure kinds of crying sinnes mentioned in all the Scriptures according to that old distichon:

*Clamitat in columnis vax sanguinis, & Sodomitum,  
Vox Oppressorum, merces retenta laborum.*

Three of these foure are crying against the couetous wretch, as being an open oppressor, a secret defrauder, both open and secret murderer; for when his poore brother shall starue for want of food and clothes, is hee not accessarie to his death, if not principall? and therefore the clamours

g Gen. 19. 24.

h Lib. 1. de gubernat. Dei.

i Numb. 25. 8.

k Malmsbur de gestis pont. Ang. lib. 4. in vita Walteri.

l Epigram. vet. lib. 1. ex Epiteto.

m James 5. 4.

n Gen. 4. 10.

o Gen. 18. 21.

p Exod. 3. 9.

clamours of many poore debtors in the dungeon, of many poore labourers in the field, of many poore neighbors crying and dying in the streets, enter into the eares of the Lord, who, being Lord of hosts, hath innumerable souldiers euer readie to fight against them that fight against him and his; and so we read that an host of frogs discomfited oppressing *Pharao*, that an host of lice deuoured cruell *Herod*, that an host of rats eat vp couetous *Hanno*; but the Magistrates are Gods especiall lieutenants in this battell, and therefore by Gods appointment ¶ *Iehu* king of Israel brake *Isabels* necke, for taking away *Naboth* his life, that *Achab* her husband might enioy his vineyard, 1. Kings 21, and ¶ *Catellus* a Brittain king hanged vp all oppressors of the poore for example: King *Edward*, commonly called good King *Edward*, ¶ banished them all his land. And albeit sometime the great theeues hang vp the little theeues, as *Diogenes* vnhappily, yet God at his generall assise will auenge these things, when as he shall say to such as omitted only the workes of mercie, much more to such as haue committed acts of crueltye, *Depart from me ye cursed into euermlasting fire, prepared for the Diuell and his Angels.* What then shall the muck-worme gaine by purchasing an earthly lordship, and losing an heauenly kingdome? What shall the fornicator get, enduring an ocean of torture for a drop of pleasure?

¶ *Momentaneum est, quod del. Etat, aeternum, quod cruciat:* O that men would forget the beginning, and onely behold the end of these delights, and consider herewith our Apostle, that God is an auenger of such things.

\* It is written of *Lyfismachus*, that hauing his cittie besieged, and himselfe together with his whole armie being in extreame danger of perishing by thirst; in exchange of a cup of cold water, he deliuered vp the keyes of his citie to his enemye, which cold comfort hee had no sooner tasted, but his tongue bewrayed the greife of his heart, saying, O that in lieu of so momentanie a pleasure, I should be made of a soueraigne, a seruant, of a King, a

q 2. King. 9.

r Slow Chron.

f Ranulp Glanvil de legibus & consue. Angl. lib 7. cap. 37.

t Gregor.

u Aristotele.

x Plutarch.



y Regadom. 1.  
quadrages.

z 1. Cor. 7. 20

a Ephes. 1. 1.  
b 2. Pet. 2. 20.

captiue! y O that euery sinner would applie this, and meditate with Hierome, *Breuis est volaptas fornicationis, & perpetua poena fornicatoris.*

God hath not called vs vnto uncleannesse, but vnto holinesse ]<sup>z</sup> Euery man must continue in that calling, wherevnto he is called, and therefore seeing we are called to be<sup>a</sup> Saints, and haue escaped from the<sup>b</sup> filthinesse of the world, through the knowledge of the Lord, and of the Sauour Iesus Christ, wee may not with the slow returne to the mire, nor with the dog to the vomit, and therefore let vs pray with the Church: *Almightie God, which doest see that we haue no power of our selues to helpe our selues; keepe thou vs both outwardly in body, and inwardly in soule, that we may be defended from all aduersitie, which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Iesus Christ, &c.*

### The Gospell. MATTH. 15. 21.

*Iesus went thence and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan, &c.*

IN this one Gospell } workes of Christ, } Iustice.  
Obserue two great } Mercie.  
} vertues of a Christian, } Faith.  
} Loue.

c Psal. 25. 9.

d Ludolphus de  
vita Christi.  
part. 1 cap. 89.  
e Ianssen. con-  
cord. 1. cap. 61.

<sup>c</sup> All the waies of God are mercy and truth; the two pillars of his kingdome are iustice in punishing, and mercifulnesse in giuing grace, forgiuing sinne. Christ here shewed his iustice in<sup>d</sup> leauing the most ingratefull Iewe, and comming into Tyrus and Sydon, countries of the Gentiles; and this should terrifie vs, in that our vnthankfulness hath worthily deserued, that Christ should depart from our coasts into some new found land, taking hi-

word

word from vs, and bestowing it vpon a people, that will bring forth better fruit thereof.

Christs mercie doth appeare, first, generally toward all the Gentiles, in making them his people, who were no people, a fauour in other ages vnkowne vnto the sons of men, as it is now reuealed vnto his holy Apostles and preachers by the Spirit, that the Gentiles also should bee inheritors, and of the same bodie, and partakers of Gods promise in Christ by the Gospell; more particularly toward this Cananite woman, in hearing her prayers, and helping her childe: and this may comfort vs, in that the Lord ouer all, is rich vnto all that call vpon him.

The two chiefe vertues of a Christian are faith and loue, both are most eminent in this woman; her faith is such as that our Euangelist reports it with an *ecce, behold, a woman of Canaan*; <sup>h</sup> it is strange, that a woman, and that not a Jew but a Gentile, and among all the Gentiles of the most accursed & wicked nation, a Cananite, should haue such a measure of faith as to conquer not onely the world, but also the lord of the world: for, <sup>k</sup> whereas it was shewed in the Gospel oppointed for the last Sunday, that Christ in a duell ouercame the diuell: it is said in the Gospell for this Sunday, that a fillie woman ouercame Christ, not by force, but by <sup>l</sup> faith.

*Haue mercy on me, O Lord, thou sonne of Dauid*] These words intimate Christs office, natures and person; <sup>m</sup> haue mercie, shewes his office, for hee came <sup>n</sup> to preach good tidings vnto the poore, to bind vp the broken hearted, to comfort all that mourn, <sup>o</sup> to visit and redeeme his people: the word <sup>p</sup> Lord, his Diuine nature: *Sonne of Dauid*, his humane, both together one Christ, not by confusion of substance, but by vnitie of person: this preamble then insinuat her faith to be sound, in that she went not for help to *Baalzebub*, as <sup>q</sup> *Ahazia*, nor to witches, as <sup>r</sup> *Saul*; not to Christs Apostles, as the father of the lunatick child, *Mat. 17. 16*; but she came and cried vnto the Messias himselfe, beleeuing that he was able to help, because the Lord, and

*c* *Osai. 2. 23.*  
*f* *Ephes. 3. 3. 6.*

*g* *Rom. 10. 12.*

*h* *Pontan. fer. 1.*  
*5. dom. 1. quadragesi.*  
*i* *Maldonat. ex*  
*Chrysost. in loc.*  
*k* *Diez. feria. 5.*  
*post. dom. 1. quadragesi.*

*l* *Heb. 11. 33.*  
*1. post. Job. 5. 4.*  
*m* *Pontan. vbi*  
*supr.*

*n* *Esay. 61. 1.*  
*o* *Luke. 1. 68.*  
*p* *Andolphus*  
*vbi supra.*

*q* *1. King. 1. 2.*  
*r* *1. Sam. 28. 7.*

willing because the Sonne of *David*; see before, Gospell Sunday after Christmas,

Her faith appeares also to be great the by	{	fruit thereof, vers. 22. 23. 24. 25. 26. 27.	{	commendation of Christ	{	Parol: <i>O woman great is thy faith.</i>
						Real: <i>Her daughter was made whole euen the same time.</i>

The principall fruits of her faith here mentioned are

worshipping and praying, and that is } 1. Discreet.  
 comended in foure respects, as being } 2. Feruent.  
 } 3. Humble.  
 } 4. Constant.

Her deuotion was discreet in regard of matter and manner. For matter, in praying for that only which was most fit for her to beg, and Christ to giue, to wit, mercie, *misere-re*; this is her totall summe, Mercy good Lord, *Lord helpe*. The Philosopher said truly, that a wise man euer begins at the end; and therefore this woman was verie wise to begin her prayer with that which is the end of all our praying, *Haue mercy on me good Lord*. Christ is faithfull and cannot denie himselfe, saith *Paul*; the which text is wittily & glossed; if we desire worldly wealth, hee may denie, for that is not himselfe; if wee desire reuenge he may denie, for that is not himselfe; if we desire preferment, he may deny, for that is not himselfe; but if we desire mercie, then he cannot denie, for that is himselfe. *"Deus meus misericordia mea*, thou O God art my refuge and my mercie, the father of mercies, and therefore cannot denie himselfe. Lord I do not alleage my merit, but expect and only respect thy mercie.

Again, she was discreet for the manner, vsing not so much babling of the mouth, as deuotion of the mind; her petition was a very *breife*, containing an y ocean of matter in a little current of speech, *haue mercie on me; Lord helpe me*. *Your gods* enioined the people to offer little sacrifices vnto their gods & for, saith he, they respect more the inward

¶ 2. Tim. 2. 13.  
 ¶ Die 7. vii. sup

¶ Psal. 59. 17.  
 x 2. Cor. 1. 3.

¶ Ludolphus 731  
 supra

inward affection then the outward action; a rule which our master Christ hath given vs in the sixth of *Matthew*, when yee pray use not much babling, a word is enough to the wife, more then enough to a friend. Almighty God is wisdom it selfe, <sup>2</sup> knowing our need, mercy it selfe, and heare the <sup>a</sup> very groanes of his seruants, albeit they bee not exprest and vttered distinctly; this woman therefore dealt discretely considering the person of Christ, and shortnesse of time, and inconuenience of place, to beg in a few words, *haue mercy on me.*

<sup>2</sup> *Matth 6 8.*  
<sup>a</sup> *Rom. 8. 26.*

<sup>2</sup> Her praying was earnest and feruent; it is said in the text twice, that *shee* cried, and this crie was not so much the lifting vp of her voice, as of her heart; of which kind of crie, God sayd vnto *Moses*, *Exod. 14. 15.* Wherefore criest thou vnto mee? So *David* in his Psalmes often, I cried into the Lord, & called vpon him with my whole heart. So <sup>b</sup> *Paul*, I will pray with the spirit, I will pray with vnderstanding also. See before *Magnificat.*

<sup>b</sup> *1 Cor. 14. 15.*

<sup>3</sup> She was humble in her deuotion, holding this opinion, that we cannot attribute too much vnto God, nor too little vnto our selues: and therefore though Christ called her *dog*, shee called him *Lord*, extolling him who did extenuate her, & so Christ regarding the lowlines of his handmaid, calles her no more dog but *woman*; and whereas at the first he did answere nothing, at the last he granted euery thing that she desired: *O woman, bee it vnto thee euen as thou wilt.*

<sup>4</sup> She was constant in her sute, not discouraged either with Christs deniall or delay, but continually followed him and his, vntill her selfe was heard, and her daughter healed. Christ for the <sup>c</sup> greater manifestation of her faith and patience, made three great stops in granting her request. First, he doth neglect her, answering not a word, *vers. 23.* Then deny her, *vers. 24.* <sup>d</sup> *I am not sent but to the lost sheep of the house of Israel.* Thirdly, reproch her, as shee might happily construe him, *It is not meet to take the childrens bread, and cast it to dogs.* And yet her faith was so

<sup>c</sup> *Theophylact*  
*Thomas, Zepper.*  
*in loc.*

<sup>d</sup> *Non corporalis*  
*praesentia, Caietan,*  
*sed spiritualis, Culman, in*  
*loc.*

e Dies vbi su-  
pra.

f Chrysost. Theo-  
phyact. Thomas  
Et in loc.

g Melanct. com.  
in Mat. 15. &  
possit. d. in re-  
miniscere.

h Rom. 5. 20.

strong, that he takes a good hint by Christs word, word,  
and entangles him as it were in his owne saying, truth  
Lord, I am a dog, and therefore I will doe like a dog, ne-  
uer depart from my masters heeles, vntill I am rewarded.  
A spannell will quest, when he doth espie game, neither  
can I hold my peace, when I see such aduantage; the dog  
will soone cure the sore which hee can lick with his  
tongue, giue me leaue to speake then, O Lord; I am no  
lew, and therefore because no childe, f I looke for no  
bread, but yet as a dog I may well expect *crumbs from my  
masters table*; albeit your greatest miracles and mercies  
are for the lewes, your owne countrymen and peculiar  
people, yet you may well act a little miracle, cast out one  
diuell, shew a small fauour to me who am a Cananite, I  
craue not a loafe, I beg only fragments, one crumme, one  
dram of thy mercy, *Lord helpe me.*

It is well obserued, that Satan assaults our faith and  
hope with these two suggestions especially: first, that in  
regard of our manifold sins and iniquity, we be most vn-  
worthy to receiue any fauour from God; secondly, that  
how soeuer we serue God in holines and righteousness all  
the daies of our life, yet happily we do not belong to the  
number of Gods elect; shee doth passe by many notable  
men, as *Augustus, Cato, Socrates*, and elects *Magdalen*  
an harlot, *Matthow* a Publican, *Zachary* an oppressour  
yea the thiefe vpon the crosse. This woman is assaulted  
heere with these two temptations; in that Christ at the  
first answered nothing, and after compared her vnto a  
dog: she might imagine that shee was no way worthy to  
receiue comfort. Secondly, she might feare that shee did  
not appertaine to Gods election, because the Saviour of  
the world said, *I am not sent but to the lost sheepe of Israel*;  
and yet her faith is so great, that the more shee feelles her  
owne misery, the more shee seekes after Christs mercy; so  
we must say with *Paul*, if at any time we fall into the life  
temptation, *where sinne aboundeth, there grace aboundeth  
much more*; for our sins in regard of themselues are finite,  
but

but the grace of God is infinite: rob not then God of his glory, make not his goodnesse lesse then thy wickednes; howsoever thou bee not so faithfull as *Abraham*, so patient as *Iob*, so penitent as *Dauid*, yet cease not to crie with this woman, *O Lord thou Sonne of Dauid haue mercy on mee.*

If the common enimie shall besiege the castle of our comfort with that other suggestion, as that the number of Gods elect children is small, some few lost sheepe of Israel, a little flocke; then answer with this woman heere that the crummes of Gods mercie belong to the Gentiles as well as to the Iewes; and with <sup>i</sup> *Paul*, that all beleeuers are Israelites: and with <sup>k</sup> *Augustine*, that all faithfull heathen are more Israel then Israel it selfe; that the promises of God touching our saluation are generally; as *Rom. 10. 12. He that is Lord ouer all, is rich vnto all.* And *Matth. 11. 28. Come vnto me all ye that are laden, and I will ease you*; at least indefinite, not excluding any particular man; <sup>l</sup> *For God so loued the world, that he gaue his onely begotten Sonne, that whosoener beleeueth in him should not perish, but haue life everlasting.* But I beleeue and call vpon him: *ergo*, I am included in the generality, not excluded elsewhere through any particularity.

For albeit my name be not written in the couenant of grace particularly, yet grace is offered to me particularly, first in Baptisme, then in the Lords Supper, often in hearing of Gods holy word; so that except by doubting I cut off my selfe, I am sure to be concluded in Gods general pardon; I may not curiously search into his secret counsel; but I know this to be his reuealed will, & therefore my heart is surely set, so long as I haue any being, to call vpon him and crie after him, as the woman of Canaan, *haue mercy on me, O Lord, thou Sonne of Dauid.* Now the practises of holy men & women are as it were Commentaries vpon the Commandements of God, & many of them are recorded in sacred history for our instruction and example, <sup>m</sup> that being compassed about with so great a cloud

i *Galat. 3. 29.*  
k *In Psal. 148.*

l *Iob. 3. 16.*

m *Heb. 12. 1.*



a cloud of witnesses, wee might cast away euery thing that presseth downe, and the sinne that hangereth so fast on, and so runne with patience the race that is set before vs.

And surely the Church hath allotted this history for this time, because religious fasting consists in heartie prayer & vnfeined humiliation for our sin. This Sunday was called heeretofore *Dominica reminiscere*; let vs therefore remember and learne by this good woman, how to be deuout all the Lent, all the yeere, praying discretely, feruently, humbly, constantly, neuer leauing Christ vntill he bleesse vs, vntill some cruimes of mercy fall from his table.

n Dietz, vbi supra.

o Caluain, Bucer.  
Culman, in loc.

p *Entra de reliquijs, cap. au-  
dinimus.*  
q *De sanctorum  
beatitud. cap. 7.*  
s. vltimo.

*His disciples came and besought him.]* As the snow which falls vpon the mountaine being dissolued into water by the beames of the Sunne, & descending vpon the valley maketh it to giue her encrease, but being depriue of the Sunnes heate, remaines congealed and vnprofitable; so such as are in high places, as it were mountaines, in Court and Country, vpon whom the fauour of God and the King shine most, ought not to be frozen in charity, but to haue the bowels of piety and pity melt for the good of their inferiour brethren. I will not heere dispute whether the Disciples out of loue besought Christ, or only for her importunity, who cried after them, and so was troublesome to them. Howsoever, it is absurd vpon this foundation to build inuocation of Angels and Saints. It is lawfull to pray the Saints liuing to pray for vs, as here we haue a paterne, and in the fifth of S. Iames a precept, *Pray one for another*; but for inuocating Saints dead, there is neither promise, nor example, nor warrant in all Gods holy Bible, which is our light and lanterne.

Againe, the Romish Church hath canonized many for Saints, who can be no better then diuels; as P. Alexander the third reprehended some for giuing the honour of a martyr to one that died drunke; and, as P. Bellarmine confesseth

did  
the  
Ma  
rea

felleth out of *Sulpitius*, the people did long time deuoutly celebrate one for a martyr, who was a theefe, and after appeared and told them that he was damned. So the Papists adore *Papias* a *Millenarian* heretike: *S. Becket* a traytor, *S. Saunders* an open rebell, and other who were neither saints in heauen nor men on earth, as *S. Christopher*, *S. George*, *S. Catharine*, *Quiriacus*, and that which often makes me merrie, *Father Parsons*, whom *Ribadeneyra* calls a *perpetuall martyr* all his life, must be worshipped euen of the secular priests as a Saint after his death. See Gospell, Dom. 5. after Easter.

*O woman great is thy faith* J O is an interiection of maruelling; but it is a wonder how Christ, who knowes all things, should wonder at any thing, how hee that gaue this faith vnto this woman, should admire this faith in this woman. Answer is made by some, that Christ did wonder not as God, but as man, in which respect his experimentall knowledge was increased daily. But I think with other expositors, that Christ is said here to wonder, as God elsewhere to be compassionate and angrie; *non secundum affectum, sed secundum effectum*, (as the *schoolespeake*) not that there is any such perturbation in God as wrath and anger, but that in punishing hee doth behaue himselfe like one that is angrie; so Christ did wonder in shew, to make vs wonder indeed, that he might hereby stirre vs vp. highly to commend and imitate the great faith of this woman; as *Augustine* pitibily, *Non sunt signa perturbati animi, sed docentis magistri*; These words, *O woman great is thy faith*, are not signes of an ignorant minde, but of a skilfull master: her faith did not astonish him but admonish vs only, for whose learning they were first spoken and after written.

And it is worth our further obseruation, that Christ did not wonder at the faith of any Iew, but at the faith of the Gentiles only, to wit at the faith of the Centurion, Marth. 8. and at the faith of this woman in this place; the reason hereof is plaine, because the Gentiles in old time were

r *Baronius* martyrolog. Feb. 22.  
f *Hieron. catalog. script. in vita Papiæ.*  
t *Belarmin. de sanctis, cap. vii.*  
s *Respondes sanctorum.*  
u *Baron. annal. Tom. 2 fol. 650.*  
e *de martyrolog Roman. c. 2.*  
x *Catalog. script. Jesuit. in vita Parsonij.*  
y *Caluin. & Bucer. apud Maldonat. in Marth. 8. 10.*

z *Thom. part. 1. quest. 21. art. 3.*

a *August. cont. aduers. legis & prophet. lib. 1. cap. 7. & Thomas in Mat. 8.*  
b *De genesi contra Manicheos, l. 1. c. 2. Tom. 1. fol. 565. his admiration was an admonition.*  
c *Maldonat. in loc.*

d Ephes. 1. 12.

e Cyprian. &  
Emman. Sa. no-  
tat. in loc.f Iosua 2.  
g 1 Kings 17.  
h 2 Kings 4.

i Mark. 12. 42.

k Galat. 3. 28.

l Philip. 4. 13.

were <sup>d</sup> strangers from the covenant of promise, without hope, without God in the world. That all people therefore should be Gods people, is the doing of the Lord, and it ought to be wonderfull in our eyes; our Sauour here did wonder a little, that wee might wonder much, acknowledging and magnifying his mercie toward vs.

*Woman*] After it was once manifest, that shee was no longer an infidel, but a beleueer, Christ calls her no more dog, but *woman*. Hence we may learne to censure mē not as they haue bin, but as they are; when new vertues arise in the place of old vices, highly to commend them in our stiles, as Christ here this womā, *O woman, great is thy faith.*

It is able to put the very life of religion into the hearts of women, to see that euery little dutie of theirs is so well accepted of God, and remembered in his bookes; as the little kindnes of <sup>f</sup> *Rahab* in intertaining the spies of *Iosua*; the little meale which the widow of <sup>g</sup> *Sarepta* spent vpon *Elia*; the little chamber which the <sup>h</sup> *Shunamite* prouided for *Elisha*; the little mite which the <sup>i</sup> widow cast into the treasure; *Maries* box of ointment, the diligence of *Martha*, the faith of this woman. And therefore let not them complaine too much of their weaknesse, nor other condemne too much their wickednes; let not them complaine either of nature or grace; not of nature, for, as the Martyr *Iulitta* said, exhorting women to constancie, they be made of the same matter with men, not only flesh of the flesh, which is weake, but also bone of the bone, which is strong; not of grace, <sup>k</sup> *for in Christ Iesus there is neither male nor female*; though women in regard of their sex be weake, yet they be strong in the Lord, and in the power of his might, <sup>l</sup> *able to doe all things through the help of Christ*: so wee read that *Esther* was renowned for her zeale, *Judith* for her valour, the *Queen of Saba* for her wisdome, *Rebecca* for her discreet carriage, *Sara* for her obedience, *Rachel* for her amiableness, and here this woman is a map of patience and mirror of faith, *O woman great is thy faith.*

Great]

**Great**] In comparison, as the Disciples faith is<sup>m</sup> else, where called little; the Disciples faith was little, considering their great matter; and this womans faith was great, considering her<sup>a</sup> little meanes of instruction. A little faith, so little as a graine of mustard, and that<sup>o</sup> implicit, confused and infolded, is sufficient for some men at some time, to wit, in the beginning of their conuersion, and in the houre of some grieuous temptation; but where God doth giue greater meanes, hee lookes for a greater measure; when he bestoweth a greater portion of grace, then he doth expect a greater proportion of goodnes. Little faith in this vntaught woman was great; it was well for her that shee was a dwarfe in beliefe; but in this great Sunshine of the Gospell, it behoueth vs to bee like *Saul*, higher then other by the shoulders; it is required of vs assuredly, that wee go from vertue to vertue, and grow from faith to faith, &c.

**Thy faith**] Christ healed the childe through the faith and inuocation of the mother; thy great faith hath made thy daughter whole. ¶ Let no man doubt then but that the prayer and faith of our common mother auaileth much in catechizing and baptizing children. If the petition of a priuate mother was so forcible, then vndoubtedly the deuotion of the publike congregation shall preuaile much more: and indeed this woman is a liuelie picture of the Church, resembling her tender care, beseeching Christ daily to take pitié on her poore children grieuously vexed with the diuell and his angels.

*Be it vnto thee even as thou wilt.*] In that hee faith not, O woman goethy way, thy daughter is well, or the diuell is gone out of thy daughter, as S. 9 *Marke* reports it, but further, *O woman be it vnto thee, even as thou wilt*; obserue the power of faith and gratioufnes of Christ; the power of faith, in that all things are possible to him that beleeueth; and the rich mercy of Christ, who is so good as his word, yea better then his promise: for whereas he said, *ask and ye shall haue*, this woman asking in faith had more

m *Matt* 6. 30.

n *Caluin. apud Marlorat. in loc.*  
o *Perkins refo. car. tit. implicit faith, & graine of mustard, con*  
2. 3. & *Caluin. Institut. lib. 3. cap. 2. § 5. idem Melancthon. Bez4, Bucan.*

p *Bernard. ser. 66. in Cant. & Remigius apud Thomam in loc.*

q *Cap. 7. 29.*

r *Matth. 7. 7.*

more then she did aske; for whereas her sute was for one thing, namely, that her childe might bee made whole, Christ granted her more; Be it vnto thee euen as thou wilt. See Gospell, Dom. 19. post Trinit.

[Thomas, Ludolphus, Iansen.

Hitherto concerning the faith of this woman. Her loue doth appeare in <sup>t</sup> saying, *Miserere mei*, not *mea*, reputing her child's misfortune her owne miserie, haue mercie on me in healing my daughter. It is said truely that necessity makes a man pray for himselfe, but charity for another; and in charity the rule is good, the nearer the dearer; and therefore seeing our children next vnto our selues, and our wiues our other selues, are neere vnto vs, it is good reason wee should wish them all good, especially that they may be dispossessed of the Diuell.

t Ecclesiast. 7. 23

*Unusquisq; tot habet demonia quot crimina*; so many sinnes are so many fiends in euery man, and some diuels cannot be cast out but by fasting and prayer. It is our dutie to coniure the spirit of vncleannes, and other foule fiends out of our children in their yong yeeres: <sup>t</sup> *If thou haue sonnes instruct them, and hold their necke from their youth.* Albeit this Cananite did suffer patiently whatsoeuer Christ and his Disciples either said or did in reproching her nation, and repelling her sute, yet she could not endure this one thing, that a diuell at her owne house should possesse her owne child; marke the parts and passions of her speech, *O Lord thou sonne of Dauid haue mercie, &c. for my daughter is piteously vexed with a demill*; it is not a seruant, but a daughter; and not anothers childe, but *my daughter*; and she is not only troubled, but *vexed*; and that not a little, but *perconsly*; not with a common euill, but euen with a very diuell. See Gospell, Dom. 1. post Epiphan.

The

The Epistle. EPHES. 5. 1.

Be yee followers of God, as deare children, &c.

THE first words of this chapter agreewith the last words of the former, as a "conclusion to the precedent exhortation, *Be courteous one to another, and tender hearted, forgiving one another, even as God for Christs sake forgave you: be yee therefore followers of God, in giuing, in forgiving, walke in loue, even as Christ hath loved us, &c.*

u Zanchinus in loc.

In which obserue<sup>x</sup> 4. points especially :

1. Whom wee must imitate, be yee followers of God.
2. Wherefore, because yee are children, and deare children.
3. Wherein, in loue.
4. How, even as Christ hath loved us, and given himselfe for vs, &c.

x Gorran in loc.

Where note { *Factum*, a fact, Christ hath given himselfe for vs.  
*Effectum*, an effect, an offering and a sacrifice of a sweet saour to God.

God is the first and truest exemplar, and therefore to be followed first of all and most of all; <sup>y</sup> *Ye shall be holie, because I am holie*; <sup>z</sup> *be ye perfect, as your Father in heauen is perfect*; <sup>a</sup> *be ye mercifull, as your Father in heauen is mercifull*. See Epist. Dom. 1. post Epiphan. and Gospel, dom. 4. post Trinit.

y Lomit. 11. 44.

z Matth. 5. 48.

a Luke 6. 36.

In imitation<sup>b</sup> two things are principally required: { *Action*, for it is not enough highly to commend and admire the paterne we propound for imitation, except we follow it indeed.  
*Affectio*, following with a desire to follow, for it is not enough to forgieue, because wee cannot

b Zanchinus.



c Psalm. 2. 9.

d Sarcertius in  
loc.e Theophylact.  
in loc.

f Gorran. in loc.

g Cap. 4. 8.

h 1 Epist. 3. 18.  
i Postil. maior.  
in loc.

cannot oportunely reuenge; this is not to follow God in loue, for he can as he list crush sinners in pieces as a pot-  
ters vessell, but wee must forgiue with a mind to forgiue,  
with a tender heart, euen as God for Christ sake forgiueth vs.

As deare children } Imitation doth become two sorts  
of men especially, scholars & children; scholars, Ioh. 13.  
13. Ye call me master and Lord, and herein ye say well: It  
then I your Lord and master haue washed your feet, yee  
ought also to wash one anothers feet; for I haue giuen  
you an example, that ye should doe euen as I haue done  
to you. Children, Marth. 5. 44. loue your enemies, and  
bless them that curse you, that yee may be the children  
of your Father in heauen. If it be comely and commen-  
dable for naturall children, much more for adoptiue by  
grace, to follow the manners and examples of their most  
mercifull Father, as being not only children, but deare  
children, *¶ Chari propter imaginem creationis, chariores propter  
similitudinem regenerationis, charissimi propter similitu-  
dinem glorificationis.*

The word *ἀγαπᾶς*, signifieth not only *dilectum*, but *di-  
ligibilem*, one that induceth another to loue him: heere  
then is another argument included; the more we follow  
God, the more God loueth vs, euen the neerer the dea-  
rer: If ye draw neere to God, saith S. B. James, he will draw  
neere to you; be yee therefore followers of God as chil-  
dren, as deare children, especially because most deare,  
when ye most imitate.

And walke in loue } We must not imitate Christ in mi-  
racles but in morals, in his loue principally, for that is  
aboue all his works; hee doth not say talke of loue, but  
walke in loue; the whole course of our liuing must bee  
louing; all that wee doe, that we say, must begin, conti-  
nue and end in loue: when we runne courses without it,  
euery step is out of the way to God, for God is loue; this  
our loue must not be dissembling, but *dilectio vera*, saith  
S. h Iohn, *dilectio mera*, saith i Martin Luther, an heartie  
plaine working loue.

Euen

*Euen as Christ*] It is well<sup>k</sup> obserued, that ~~as~~ heere doth not implice an *equalitie*, but a *qualitie*, we must loue another as Christ loued vs, as for the manner, not for the measure; <sup>l</sup> the loue of Christ passeth all knowledge; God so loued the world, that he gaue his only begotten Son, so much as no tongue can tell, or heart conceiue how much, as being infinite for greatnesse and goodnesse: on the contrary, mans loue is inconstant, weake, mixed with selfe-loue, yet we must imitate God as deare children: a little child though he cannot tread in the steps of his father, yet hee may walke in the path after his father, as <sup>m</sup> *Virgil* wrote of *Ascanus* following *Aeneas*:

*—sequiturq. patrem non passibus aequis.*

In like sort we must follow God, albeit wee cannot ouertake him in goodnes, we must *walke in loue*, *euen as Christ loued vs*, howsoeuer we cannot set so great paces as he, for he made for our sake but one stride from the cloudes into the cradle, and but another from the crosse to the crowne; to come from the bosome of his father into the wombe of his mother was a wonderfull stride; so was his ascending from hell to heauen, a very great stride: wee cannot then loue other as much as Christ loued vs; and yet we must walke in loue, run so fast and stride so farre as we can; <sup>n</sup> for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

° When a man is deliuered from some dangerous and desperate sicknesse, he wil euer loue the very name of the medicine; by Christs loue men are cured of al their sores of all their sinnes, and therefore let vs honour this salue, let vs applie this vnto other, which hath done so much good vnto our selues, albeit we cannot imitate fully, yet let vs <sup>p</sup> emulate Christ in his loue.

*Loued*] Not but that Christ loueth vs now, for he saith, <sup>q</sup> I haue loued thee with an euerlasting loue; but our Apostle speaks in this sort, to distinguish his loue, wherewith he loueth vs now, from that wherewith he loued vs

<sup>k</sup> Zanch. in *lor.*

<sup>l</sup> *Ephes.* 3. 19.

<sup>m</sup> *Aenead.* lib. 2.

<sup>n</sup> 2. *Cor.* 8. 12.

° *Theophylact.* in *lor.*

<sup>p</sup> *Erasmus* *Paraphras.*

<sup>q</sup> *Jerem.* 31. 3.

even while we were his enemies, as he disputes in the fifth to the Romans, *For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life.*

*Vs*] that is, all vs, *Apud Deum nulla personarum acceptio, qui seipsum excipit seipsum deipit*; in this oneword is infolded a double reason, exciting vs to mutuall loue, 1. He that iniointeth vs to loue, loued vs all first; <sup>t</sup> this is my commandment that ye loue one another, as I haue loued you, *dilecti diligamus*. 2. Christ loueth all those whom he willeth vs to loue, *dilectos ergo diligamus*, it is meet wee should loue them heartily, whom God fauoureth highly.

<sup>t</sup> Iohn. 15. 12.

*Who gaue himselfe for vs*] Euery word amplieth his exceeding loue, first, who; Christ, God and man, very God of very God, in whom are hidden all the treasures of wisdom and knowledge, the Lord of lords, higher then the highest, he it was that loued vs, and so loued vs, as that he *gaue himselfe for vs*.

<sup>t</sup> Rom. 8. 32.

It is said <sup>t</sup> elsewhere, God spared not his owne Sonne, but gaue him for vs all to death: how then is it true, that Christ gaue himselfe? Our Saviour answered in the fifth of S. Iohn, vers. 19. Whatsoever the Father doth, the same things also doth the Sonne, God in his eternall loue decreed to giue his owne Sonne for vs, and his Son became <sup>t</sup> obedient vnto the death euen the death of the crosse. <sup>u</sup> In the beginning of the booke it is written of mee, that I should do thy will, and loe I come to do thy will, as Paul applieth this vnto Christ, Heb. 10. 7. The loue then of God the Father doth not extenuare, but amplifie the riches of Christs merite; who gaue himselfe for vs.

<sup>t</sup> Philip. 2. 8.  
<sup>u</sup> Psal. 40. 10.

*Gaue*] This word doth also magnifie Christs loue much, he was not compelled to die, but freely *gaue himselfe*: I lay downe my life, saith <sup>x</sup> he, no man taketh it from me, I lay it downe of my selfe, *Pater tradidit filium, & Christus suum corpus, & Iudas Dominum suum*, the Father gaue the Son; the Sonne gaue himselfe, Iudas betrayed him, and the

<sup>x</sup> Iohn. 10. 17.

Iewes

Jewes crucified him; in one and the same tradition (as y *Augustine* notably) God is to bee magnified, and man condemned, *Quia in re una quam fecerunt, causa non una ob quam fecerunt*; because God and Christ did that out of loue, which *Judas* and the Jewes out of malice. *Christ gane himselfe*: that assertion is therefore damnable, that he was a coward in fearing the naturall death of the bodie, a distracted wretch, in suffering the spirituall death of the soule, a brand of hell in enduring for a time the infernall death both of body and soule; for he did vndergoe the first death manfully, and overcome the other triumphantly. I know Christ did naturally feare death, otherwise he should not haue bin affected as an ordinary man, yet he willingly suffered, otherwise he should not haue been so well affected as an ordinary martyr. See Gosp. Dom. 10. post Trinit.

*Himselfe*] We are not redeemed with <sup>2</sup>siluer and gold, all the riches of *Craesus*, of *Salomon*, or *Midas*, all the treasures of the new world, of the whole world, cannot deliuet one poore soule, that will cost more, saith <sup>a</sup>*David*, euerie soule being <sup>b</sup>more worth then a million of worlds; neither are we saued by the blood of buls and beasts, all those legall sacrifices were but <sup>c</sup>figures of this fact, dumbe shewes of this tragedy; not by the merits of any meere man, for a mediator betweene God and man must participate both natures, our mortality, Gods immortality, <sup>d</sup>*Ne in utrôq, homini similis longè esset à Deo, aut in utrôq, Deo similis longè esset ab hominibus*; <sup>e</sup>*apparuit igitur inter mortales peccatores & immortalem iustum, mortalis cum hominibus, iustus cum Deo.*

Neither by the mediation of Saints,<sup>f</sup> for they cannot spare their oyle for our lamps, it is impossible that they should be the propitiation for our sinne; for the propitiation for sinne knew no sinne; but all the Saints of God (*Mary* not excepted) were bred in wickednesse and brought forth in iniquitie, <sup>h</sup>*receiving, not giving palmes*; and therefore the Papists are blasphemous in their absolu-

y *Epist.* 48.

z *1. Pet.* 1. 18.

a *Psal.* 49. 8.

b *Matth.* 16. 26

c *Hebr.* 9. 9.

d *August. conf.*

lib. 10. cap. 42.

e *Ibid.* cap. 43.

f *Matth.* 25. 9.

g *1. Cor.* 5. 29.

h *Apocal.* 7. 9.

i Melanch. apolog. Augustin. conf. art. inuocat. sanct. & Luther. in Galath. 2. 18.  
 k Lib. 1. de indulgent. cap. 2.  
 l Comment. in 1. Cantic.  
 m Bellarm. de beat. sanct. c. 17.  
 n In antiquis. Miss. l.  
 o Job. 4. 18.  
 p Job. 15. 15.

q Heb. 4. 15.

r Athanasius in symbol.  
 s Palladius lib. 1 de personal. vnion. duarum in Christo naturarum.

t 1. Pet. 4. 1.  
 u 2. Cor. 13. 4.

tions and prayers, absolving thus, <sup>i</sup> *Passio Domini nostri Iesu Christi, merita beatissima Virginis & omnium Sanctorum sint tibi in remissionem peccatorum*; and <sup>k</sup> Bellarmine plainly; The foundation of Indulgences is the Church treasure; the Church treasure consists of Christs passion, and the Saints suffering; and <sup>l</sup> *Rupertus* speaking to the Virgin Mary, saith, *Ecce viuimus tuis meritis*: and their whole Church doth pray, <sup>m</sup> *Maria mater gratia*; <sup>n</sup> *sancta Virgo Dorothea, tua nos uirtute bea, cor in nobis nouum crea.*

Neither did Almighty God send a glorious Angell to reeeme the world; for <sup>o</sup> behold, hee found no stedfastnes in his seruants, and laid, folly vpon his Angels, <sup>p</sup> heauen is not cleere in his sight. Againe, blessed Angels cannot sitly mediate betweene the mortall offender, and immortall Iudge, because they be not <sup>q</sup> touched with the feeling of our infirmities; and therefore when all other in heauen and earth failed, Christ so loued vs, as that hee gaue himselfe for vs; all himselfe, his whole person, bodie and soule, Godhead and manhood, as God he satisfied, as man he suffered, as God and man he saued; although his Deitie could not die, yet in regard of the personall vnion of the two natures in Christ, God is said to haue redeemed his Church with his owne blood, Act. 20. 28, and 1. Cor. 2. 8. they crucified the Lord of glorie.

So that as the schoole speakes out of *Augustine*, totus Christus, albeit not totum Christi, was given for vs; all Christ, for God and man is but <sup>r</sup> one Christ.

<sup>s</sup> *Solus homo non hoc unquam prestare valebat;*  
<sup>t</sup> *Solus itemq; Deus non hoc prestare volebat.*

If Christ had been man only, not God, hee could not haue done so much for vs, if only God and not man, he would not haue done so much for vs, all Christ did die, but al of Christ could not die; for his Godhead is impassible; Christ therefore suffered in the <sup>u</sup> flesh; but if hee could haue suffered in all, his loue surely was such, as that he would, for he saith, *Esa. 54. 4. What could I haue done any*

more

more to my vineyard, that I haue not done vnto it?

Hereby haue we perceiued loue, <sup>u</sup> that he laid downe his life for vs. <sup>z</sup> One will scarce die for a righteous man, but yet for a good man, it may be that one dare die; but God setteth out his loue toward vs, seeing that while we were yet sinners, Christ died for vs. <sup>y</sup> *O quam stupenda dulcedo, quam inuicta mansuetudo, regem glorie pro despicatissimo vernaculo, imo vermiculo crucifigi?* What an vn-speakable kindnes is it for the King of glory to die for a wretch, yea for a worme, and that not a louing worme, but for his enemie; for all men sufficiently, for euery beleeuer efficiently, who doth not only beleue that Christ so loued vs, as that he gaue himselfe for vs in grosse: but more particularly with *Paul*, Galath. 2. 20. *Who hath loved me, and giuen himselfe for me.* <sup>z</sup> Read with great vehemencie these words againe and againe, *me*, and *for me*. Practise with thy selfe, that thou maist conceiue and print this *me* in thine heart, and apply it to thy selfe, not doubting but that thou art of the number of those to whom this *me* doth appertaine.

When I feele my selfe a sinner through *Adams* transgression, why should I not say, that I am made righteous through the righteousness of Christ, especially when I heare that *he* loved *me*, and *gaue himselfe* for *me*, euen for me the greatest sinner and least saint: <sup>a</sup> *Christo Iesu debes omnem vitam tuam, quia ipse vitam suam posuit pro vitâ tuâ; & cruciatus amarus sustinuit, ne tu peccatos sustineres: hic deficit omnis lingua, nec sufficit oculis vel ad tuendum tanta dignitatis arcanum; cum ergo ei donauero quicquid sum, quicquid possum, nonne istud sic est sicut stella ad solem, gutta ad fluminem, lapis ad montem, granum ad acervum? respice vulnera pendentis, &c.* <sup>b</sup> *oto nobis figatur in corde, qui totus pro nobis fixus in cruce.*

An offering and a sacrifice ] In the Law there were two sorts of oblations vnto God; one gratulatorie for the donation of gifts, another expiatorie for the condonation of sinnes; a peace offering, and a sinne offering.

<sup>u</sup> 1. Ioh. 3. 16.  
<sup>x</sup> Rom. 5. 7. 8.

<sup>y</sup> Bernard. ser. de quadragesimis debito.

<sup>z</sup> Luther. in 2. Galat. 20.

<sup>a</sup> Bernard. rbi supra.

<sup>b</sup> August. de sancta virginis. cap. 55.



c Zanch. in loc.

d Rom. 10. 4.

e Paul. Fagius  
in cap. 4. Genes.

f Mat. 11. 25.

g John 17. 4.

h Math. 6. 10.

Marke 14. 36.

Heb. 10. 9.

i Philip. 2. 8.

k Rom. 4. 25.

l Esay 53. 5.

m 1 Pet. 2. 14.

n Heb. 9. 12.

o Psal. 51. 4.

signifieth, as <sup>c</sup> Interpreters obserue, the first kind, *scilicet* the latter: in Christ then all sacrifices haue their end; *giving himselfe for vs an offering and a sacrifice.* The last character of the Hebrewes alphabet was a plaine figure of Christs crosse, to signifie that Christ is the <sup>d</sup> end of the law written in Hebrew. <sup>e</sup> Some Rabbins affirme that in the fire consuming the sacrifices of the law, there did alwaies appeare the face of a lion; hereby prefiguring that Christ the lion of Iuda should in the fulnes of time giue himself for vs, an offering and a sacrifice.

Christ in his life was *an offering*, in his death *a sacrifice*; the whole course of his life was gratulatorie to God in word and deede: in word, <sup>f</sup> *I giue thee thanks, O father Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.* I thanke thee Father, because thou hast heard me: Iohn, 11. 41. in deed; <sup>g</sup> *I haue glorified thee on earth, I haue finished the worke thou gauest me to doe.* <sup>h</sup> Not as I will, but as thou wilt, was often his prayer, alwaies his practise; for hee was <sup>i</sup> obedient to his father in all things; he was an offering for vs all his life, but his death especially was a sacrifice for our sinnes; <sup>k</sup> he died for our sinnes, and was <sup>l</sup> wounded for our transgressions, and broken for our iniquities. His owne selfe in his <sup>m</sup> owne bodie bare our wickednesse on the crosse, that wee being deliuered from sinne should liue in righteousness; hee gaue himselfe for vs often an eucharisticall, <sup>n</sup> once an expiatorie sacrifice, doing for vs in the first all that wee should doe, suffering for vs in the second all that wee should suffer, *non identitate pœne, sed dignitate personæ.*

To God] Hereby teaching that all sacrifices are due to God, and therefore not to be conferred vpon false gods, or true Saints: againe, to signifie that God onely was to be pleased, his iustice only to be satisfied, in that all sinnes are committed against him; Against thee onely haue I sinned, saith <sup>o</sup> David, and done this euill in thy sight.

Of a sweet smelling sauour] Almightie God heares all things

things without eares, and seeh all things without eyes, and doth all things without hands; and yet the scripture for our infirmities doth speake <sup>p</sup> grossely, attributing to him hands and eares and eyes, and here *smelling*, intimating that this sacrifice was acceptable to God; alluding to the sacrifices of the law, the perfume whereof was sweete to the Lord.

p Rom. 6. 19.

q Leuit. 1. 17.

In this word obserue the fruite and efficacie of Christs oblation, in which and for which all other sacrifices are well accepted; in Christ alone God is only well pleased; other offerings considered in themselves, and not respecting this, are noisome to the Lord: Psal. 51. 16. Esa. 1. 11. Amos 5. 21. Esay. 66. 3.

But such as proceeded out of faith, and had reference to this oblation of Christ, were pleasing to God: <sup>r</sup> *Abel* by faith offered a greater sacrifice then *Cain*; and by faith *Noe* built an altar vnto the Lord, and offered burnt offerings vpon the altar, and the Lord <sup>s</sup> smelled a sweete savour.

r Heb. 11. 4.

s Gen. 8. 21.

So the sacrifices of the new Testament are well pleasing to God by this oblation onely; <sup>t</sup> wee are an holie Priesthood to offer vp spirituall sacrifices acceptable to God by Iesus Christ: and this is the true reason, why the Church in our Liturgie concludes all her deuotion with this one clause, *through Iesus Christ our Lord*; desiring the father of mercy, that he would heare vs for his deare Sonnes sake; accepting of our sacrifice for his sacrifice.

t 1. Pet. 2. 5.

If any demaund from whence this oblation hath such an efficacie: <sup>u</sup> *S. Paul* here doth insinuate, that it proceeds, 1. from the worthines of the person offering, being of infinite greatnes and goodnes; the blood shed for vs, was not the blood of buls & goates, or meere humane blood, but, as the Scripture speakes in regard of the personall vnion, the blood of God, <sup>u</sup> his blood did cleanse vs from all vnrighteousnes.

u 1. Iohn. 1. 7.

2. From the sacrificers obedience, giuing himselfe free-  
lie, being obedient vnto death, euen the death of the

croffe, so that this perfect obedience did merit perfect remission of sinne.

3. From his loue, for that is the fulfilling of the Law : this sacrifice therefore proceeding out of perfect loue to God and man, is a sweet fauour,

x Heb. 7. 27.

4. From his immaculate innocencie ; for the Priest in old time did offer first for his owne sinnes, and then for the sinnes of the people: but our Sauour Christ knew no sinne, being the paschall lambe without blemish, and so gaue himselfe not for himselfe, but for vs onely, that wee might be well accepted of God.

This text then is a liuely *crucifix*, wherein wee may behold six points especially :

1. Who is the Bishop of our soules ? he that was sacrificed for vs, *Christ*.
2. What did hee offer ? *himselfe*, for no other oblation had bene sufficient.
3. To whom ? *to God*, who was offended, and therefore to bee appeased.
4. For whom ? *for vs*, all sufficiently, the beleeuers efficiently.
5. How ? making himselfe *an offering and a sacrifice*, being the complement of all legall oblations.
6. The fruit and force, *a sweet fauour to God*.

O most mercifull Father, behold thy Sonne, who did endure this for my sake ; behold him which hath suffred, and of thy goodnesse remember him for whom he hath suffered ; behold his harmeleffe hands, and forgie the sinne which my harmefull hands haue committed ; behold his vndefiled feet, which neuer stood in the waies of sinners, and make my paths perfect in thy tract ; behold how his side became bloudie, his bowels drie, his sight dimme, his countenance pale, his armes stiffe, how his legs hung, and the streame of blessed blood watered his pierced feet, accept vs and our sacrifice for him and his.

his sacrifice, who loved vs, and gave himselfe for vs an offering of a sweet saour to God.

As for fornication, &c.] In these words and the rest vnto the end, S. Paul dehorts his Ephesiāns, and in them all

Christians, from three faults especially :	{	Fornication,	{	filthie foolish scurrilous	} speech.
		Couetousnesse,			
		Leaudnesse of			
		tongue, con-			
		sisting in			

Hee names these rather then other sinnes, as being so common in the world, that they be reputed commendable. Fornication is held but a trick of youth ; auarice, but a point of good husbandrie ; foolish and filthie iesting, but a ierke of a good wit. Our Apostle therefore sheweth these peccadillos in the worlds eie to be great sins in Gods sight, euen so great that his wrath commeth upon the children of disobedience for such things ; and so farre vnfitting the Saints of God, as they may not bee named amongst them, much lesse done by them.

A Saint<sup>z</sup> may name them out of detestation to shun them, (otherwise S. Pauls owne practise should contradict his owne precept) but a Saint may not name them out of delight to nourish them, as the patrons of fornication vrge both arguments and authoritie for the iustifying of that sinne ; their chiefe reason is, <sup>a</sup> that common courteghians in hot countries are a necessarie euill ; if there were no stewes, all the world would be full of adulterie, rape, Sodometrie : so <sup>b</sup> S. Augustine ; *Aufer meretrices de rebus humanis, & turbaueris omnia libidinibus.*

The land of Israel is thought an<sup>c</sup> hotter climate then that of Italie ; yet God said vnto the Iewes expressly, <sup>d</sup> *There shall be no whore of the daughters of Israel, neither shall there be a whorekeeper of the sonnes of Israel.*

As for that of Augustine, wee say that hee liued in disorder, when he wrote that tract of order, he was a yong gallant, a nouice in the faith, and as yet vn baptized, himselfe keeping a concubine : but Augustine when hee was indeed

y Zachinus & Marlor, in loc.

z Gasspar Me-gander apud Marlor, in loc.

a Harding against Jewel, apoloq. part. 4. c. 1. diuision 1.  
b De ordine, lib. 2. cap. 4.  
c B. Iewel, aduersus Harding ubi sup.  
d Deut. 23. 17.

e Decimis. Dei,  
lib. 14. cap. 18.

f Rom. 3. 8.

g Espencens in  
Dr. Martons ap-  
peal, pag. 609.

h Lib. 3. contra  
litteras Petilian.  
cap. 50.

i Ribera in Ose.

1. Num. 37.

k Proem. in  
Ose.

l In loc.

m Hieron. in

Ose 1. & Iren.

lib. 4. cap. 37.

n Ephes. 5. 27.

o 1. Cor. 7. 14.

p In Isaie 8.

q Contra Fau-

stum Manichei.

lib. 22. cap. 80.

r In loc. Ose.

indeed S. Augustine<sup>e</sup> saith, *Islam in usu scortatorum terrena ciuitas licitam fecit turpitudinem*; The worlds citie, nor the Church of God, hath made this filthines of harlots to be lawfull. And <sup>f</sup> Paul, greater then Augustine; *We may not doe euill that good may come thereof*; wee must abandon that remedie, which is worse then the disease. Other answere, that the words of Augustine were spoken *ad hominem*, according to the termes of the schooles, as being the worlds opinion, not his iudgement, and therefore wee may censure the Romish professors of the stewes; as <sup>h</sup> Augustine, Petilian; *Vbi respondere conati, magis ostendunt, quod non possint respondere*.

Carnall Libertines haue text, as they thinke, for this sinne: Hosea 1. 2. *Go take vnto thee a wife of fornications*, &c. Answere is made, that it is not a plaine historie, but a prophetical vision; a figure, not a fact, as the <sup>i</sup> Chaldee Paraphrast, <sup>k</sup> Hierome, <sup>l</sup> Haymo, Rupert, Zanchius and other expound it, as if God should speake thus vnto the Prophet; Preach against that idolatrous citie, for it hath committed great whoredome, departing from the Lord.

Or *Oseas* signifieth a Saviour, intimating that Christ tooke vnto himselfe for his spouse <sup>m</sup> the Church of the Gentiles, a wife of fornications in worshipping Idols and diuels in stead of the liuing Lord, <sup>n</sup> that hee might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing, but that it should be holie and without blame, and so <sup>o</sup> the not beleeuing wife was sanctified by the husband. See Iren, loc. citat. & Augustin. contra Faustum Manicheum, lib. 22. cap. 89. Ribera in Ose 1. Numb. 59.

If we construe this as done, namely, that *Oseas* had taken an harlot, and begat of her children of fornication, as <sup>p</sup> Basil, <sup>q</sup> Augustine, <sup>r</sup> Cyril, Aquin. 12. <sup>e</sup> quest. 94. art. 5. & quest. 100. art. 8. yet because this fact is singular and extraordinarie, it is no warrant or example for other to doe the like, no, more then Abrahams fact in going about

about to kill *Isaack*, is a president for murder.

Or to presse the precise words, it is not said, goe take vnto thee an harlot for fornication, but, *take vnto thee a wife of fornication*; and the Prophet is not to be blamed, as *Hierome* and *Rupert* note vpon the place, *Si meretricem conuertat ad pudicitiam, sed potius laudandus, quod ex malâ bonam fecerit.*

The bawds of this sinne wrest other places of scripture for this purpose: to whom I say with *Primasius*; *Nemo periculosius peccat, quàm qui peccata defendit*: No man sinneth in an higher degree, then he that maketh apologie for sinne: *Let none deceiue you with vaine words, for because of such things, commeth the wrath of God vpon the children of disobedience; be ye not therefore companions of them*, for single fornication is a double, yea triple fault, against God, our neighbour and our selues.

[ In Rom. 2.

Against God; for all of vs are his seruants, the members of Christ and temples of the holy Ghost. No man is his own man, but Gods, and that, if a Christian, by price and promise: by price, for we are bought and redeemed from the hands of all our enemies, that wee might serue God in holinesse, and righteousnesse all the daies of our life: by promise, for euery Christian in baptism makes a solemne vow, *to continue Christs faithfull souldier and seruant vnto his liues end*. The fornicator then, as being Gods couenant-seruant, wrongs him in following his owne waies, and doing his owne will. Againe, wee are the members of Christ; *shall I then take the members of Christ, and make them the members of an harlot? God forbid*: An argument drawne *ab absurdo*, for to couple with a strumpet is,

t 1 Cor. 6. 19.

*Humano capiti cernicem inungere equinam*, as the Poet; according to that of the Prophet, *Unusquisque ad uxorem proximi sui hinniebat.*

u Horace.

x Jerem. 5. 8.

Secondly, the fornicator iniurieth his neighbour, all men in generall by the fame; his minion and bastard in more particular by the fact: his minion, if vnwilling, by corrupting



corrupting her, if willing, by consenting vnto this her sinne; his bastard, whose bringing vp for the most part is more base then his birth. Lastly, the fornicator hurts himselfe by wounding his conscience and defiling his body: 1 Cor. 6. vers. 18. 19 20.

*Or couetousnes* J Fornication is a sinne that raignes in yong men; auarice, that is in old men especially: fornication as we grow in yeeres is weaker and weaker; auarice, for the most part, stronger and stronger: *Omnia vitia cum senectute senescunt, auaritia sola iuuuescit.* And yet because some yong men are couetous, and all that are yong may prooue old, S. Paul exhorts euerie one to shunne this fault as a sinne not to be named among Saints, as idolatrie, so grosse, so great, so contrarie to faith and loue, that it puls vpon a man the wrath of God, and debarrs him vterly from any inheruance in the kingdome of Christ.

The word *μαρνησία* signifieth an immoderate desire to get more, much is nothing, too much is too little for the couetous; *2 Auri namque fames paruo fit maior ab auro:* so the Latins haue deriued *Amaritia* ab *auero* & *auro* *ant* *es*, *2 auaritia quasi anidus eris*; in English a money-man.

This sin spreads in- } Couetousnes in getting.  
to three branches: } Wretchednes in keeping.  
} Basenes in spending.

The first is the mother sin begetting and bearing the rest, as our Apostle plainly, *βίλαρρυελα, loms of money is the roote of all euill*, of all sinne committed either against God or man; it is such an offence to God, that Paul here calls it *worshipping of Idols*. A couetous wretch is an idolater in respect of his inward and outward adoring of Mammon: inward worship consists in our faith, hope, loue; see Decalog. Com. 1. for as *e* he is our master, to whom wee submit our obedience, so that is our God, which we trust most, and loue best: as the wantons best beloved is his Saint and Goddesse; the panch of *Epicurum* is his *d* god: and the couetous beast, who would rather be damned then

y Zanchinus in  
5. Ephes. loc. de  
auaritia.

z Prudentius in  
Hamartigenia.  
2 Aulus Gellius,  
lib. 10. cap. 5.

b 1. Tim. 6. 10.

c Rom. 6. 16.

d Philip 3. 19.

then damnified hath his mammon in the place of God, louing it with all his heart, with all his soule, with all his mind; <sup>c</sup> making gold his hope, and saying to the wedge of gold, thou art my confidence, reputing it his creator, redeemer, sanctifier; his God the father, his God the sonne, his God the holy Ghost.

c Job 31. 24.

His Creator, for when he gets abundance of wealth, he thinks himself made; but when by some accident he loseth any goods, he complaineth instantly, that he is vndone; the Father Almighty maker of heauen and earth is not his Creator, he sings that old song, *sol, re, me, fa, sola res me facit*; only gold doth either mar or make, doe or vndoe him, if his purse be light, his heart is heauie.

God the Son is not his redeemer, it is money that deli- uers him from all euill; hath he escaped any danger? he thinks not of God, but thanks his gold. Is he like to fall into mischief? he puts his certaine trust in vncertaine riches; <sup>e</sup> Soule thou hast much goods laid vp for many yeeres, eat, drinke, take thy pastime. When all is done, hee saith his best proctor and protector is his purse, so that the foole saith & in his heart, <sup>h</sup> thou art my God, and I will thanke thee, thou art my god and I will praise thee.

f Luke 12. 19.

God the holy Ghost is none of his sanctifier, <sup>i</sup> ille san- ctior, qui dior, he is best, <sup>y</sup> hath most, he is good enough, that hath goods enough, he is learned enough, noble e- nough, wise enough, & what not? saith the <sup>k</sup> Poet; adul- terate gold can guild a rotten post, and preferre Balaam as well as Peter, and Simon Magus as well as Salomon mag- nus, <sup>l</sup> quicquid valet, valet, hee wants not grace that hath gifts; as <sup>l</sup> Laban therefore when he lost his idols, said he lost his gods, so the couetous in losing his siluer pictures, imagineth in his heart, that hee hath lost euen his God, who first created him something of nothing, and euer since preferred, redeemed, iustified, and glorified him.

g Psal. 14. 1.  
h Psal. 118. 28.  
i Hieron. ad  
Cromat. tom. I.  
fol. 217.

k Regina pecu-  
nia quid non?  
Horace.

l Luther. colloq.  
de paupertate.  
\* Gen. 31. 30.

As for outward worship, S.<sup>m</sup> Hierome notes vpon my text, that the couetous man adores grauen images in his coine, God made man little lower then Angels, Psal. 8. 5

m Exposit. prior.  
in Ephes.

but

n Zanchinus ubi  
supra.

o James 5.3.

p Matth. 6.24.

q Seneca.

r Plato.

s Gen. 2.24.

t Exod. 10.23.

but the couetous makes himself much lower then his angels. As the Papiſts hold images to be the lay-mans goſpell, ſo *ſculptura* may be called his *ſcriptura*: for as gilded pictures in the Church; ſo glittering peeces in the cheſt, excite men to commit idolatry. Nay the couetous is more groſſe then heatheniſh or popiſh idolaters, for they worſhip *aurum in imagine*; but he doth worſhip *aurum in argine*: ſo S. o James expreſſly, Your gold and ſilver is cankered, and the ruſt of them ſhall bee a witneſſe againſt you: thus, as Chriſt in the P Goſpell, no man can ſerue God and riches, he that is a peny-father cannot be Gods childe, he that is the worlds friend, is Chriſts foe, the couetous perſon is an idolater.

As avarice is hatefull to God, ſo moſt hurtfull to men, *avarus nemini bonus, ſibi verò peſſimus*, a couetous muck-worme doth no good to any, much hurt to himſelfe: as for other, either they be ſuperiors, or equals, or inferiors, all which the couetous offendeth in ſins of omiſſion and commiſſion; it is loue of money that makes a man vnwilling to give Caſar, the things appertaining to Caſar, honour to whom honour, cuſtome to whom cuſtome, tribute to whom tribute belongs. It is loue of money that occaſioneth rebellious thoughts, and treaſonable practiſes; it is loue of money that cauſeth a child to wiſh his father dead, and in fine to take away his life, who firſt brought him to life: nay whereas man and wife are but one mind in two bodies; as the Scripture, but one mind in one body, being indeed both one fleſh, loue of money makes them often two, ſometime none.

Concerning equals, it is eſpecially loue of money, that hindreth al good neighbour-hood and hoſpitality, breeding in ſtead thereof endleſſe contentions and fruitleſſe quarels: as the darkneſſe of Egypt was ſo thicke, that one could not ſee another; ſo this vnhappy ſin doth darken our vnderſtanding, the ſoules eye, that it cannot or will not diſcerne a brother from a ſtranger, a ſtranger from an enemy; all is fiſh that comes to net, all is good that

that brings in goods, *unde habeat querit nemo, sed oportet habere*, it is no matter how he get, so he get; all termes of acquaintance, ciuilitie, kinred, honestie, religion, are forgot where dame lucre doth command, and auarice sit as iudge.

Toucing inferiors, the couetous get much, and haue much, and keep much, but they spend little and giue nothing; it is<sup>u</sup> written of *Antonie* prince of Salern,

*Olim rogatus, quid sibi relinqueret.*

*Tàm multa qui cuius daret?*

*Hoc, inquit Antonius, si quid dedi;*

*Nam cetera haud puto mea.*

And our<sup>x</sup> Chronicles, according to <sup>y</sup> saying, *that we gaue, that we haue*, report, that *Alexander* Bilhop of Lincolne, *Quod nondum dederit, nondum se credit habere,*

But auarous men on the contrarie thinke they lose what soeuer they giue, *¶ parcus quasi par arca, quia sicut arca tenaciter omnia custodit*, a hold-fast is like his chest, euermore close shut, except it be to receiue; <sup>z</sup> like the Christmas earthen boxes of apprentices, apt to take in money, but they restore none till they be broken; so the couetous as hogs and medlers neuer do good vnto any, till they be dead and rotten: but, when they shall be broken as a potters pot, *Esay* 30. 14. then happily the wormes shall haue their carcase, and vnthrifte heires their capcase.

These be faults of omission in the couetous man; but his sinnes of commission are greater: he is like *S. Peters* a fish, albeit his mouth be full of gold, yet is he nibbling on euery bait: if *Naboth* haue a little vineyard, *Ahab* must haue it, or else hee will die for very griefe; whereupon <sup>b</sup> *Ambrose* notably, *Piscis piscibus adiungitur, anis ambrosia se associat, & pecus pecori, nec damnum ducunt sed solatium, &c. solus tu homo consortem excludis, includis feras, struas habitacula bestiarum, destruis hominum*; according to that of the<sup>c</sup> Prophet, He doth ioyn field to field, till there be no place for other in the land.

The<sup>d</sup> Rabbins haue this apothegme, *Quid sit, quod meum*

<sup>u</sup> *Marutius*,  
epigram. lib. 1.

<sup>x</sup> *Montingdon*,  
lib. 7. hist. pag.  
219.

<sup>y</sup> *Aulus Gell.*  
lib. 3. cap. 19.

<sup>z</sup> *Bonaerus*,  
dies salu. cap. 6.

<sup>a</sup> *Mat.* 17. 27.

<sup>b</sup> *Lib. de Na-*  
*both.* cap. 3.

<sup>c</sup> *Esay* 5. 8.

<sup>d</sup> *Paulus Fagi-*  
*us, Sent. Heb.*  
cap. 5.

*meum est tuum est, & quod tuum est meum est, idiota est; qui vero dicit, quod meum est meum est, & quod tuum est tuum est, mediocris est; qui dicit, quod meum est tuum est, & quod tuum est tuum sit, pius est; qui vero dicit, quod tuum est, meum est, & quod meum est meum sit, impius est.*

Yea, but the miserable beast is wise for himselfe. No surely: <sup>e</sup> *Fulgentius* obserues that King *Midas*, who desired *Apollo*, that every thing which he touched, instantly might be turned into gold, is so called in Greeke, *Mida quasi undiv idiv*, as *avidus* in Latin <sup>f</sup> *non videndo*, because couetousnes hath so blinded him that he cannot vnderstand and see what is for his own good. If the <sup>g</sup> *Philistins* had not bored out *Sampsons* eyes, he would neuer haue been their miller; the world is a mill turned about with the wheelles of time, the couetous man is *Sampson* toiling for earthly corne, not <sup>h</sup> seeking, because not seeing the thing; aboue; nay this vnhappy wretch is like the <sup>i</sup> mill wheele, that turnes about all day, and at night remaineth in the same place, rising vp early in the morning, and going to bed late at night, eating the bread of carefulnesse, (as the *Psalmist* speakes) and yet when all is done, he remaines as a man yndone, wanting to himself in all things appertaining to life naturall, ciuill, spirituall, eternall.

The naturall is maintained by diet and apparell, sleep, recreation and mirth; in all which the couetous man is no man, alwaies in debt to back and bellie, *corpus extendat, ut lucrum extendat*. As for sleepe, he will not spare so much idle time, as to take rest in the day, neither can he <sup>k</sup> sleep in the night; he calls to seruants and wife whether the doores be shut, the buttery and pantry well locked; & when answer is returned that all is well, <sup>l</sup> he will beleue none, except he rise out of his naked bed and see it himselfe; when he lieth down the second time to sleep, he suddenly doth mistrust his own memorie, and though his gold was the last thing he thought on, and the first thing he worshipped at his going to bed, yet hee doth now begin to doubt, whether his closet be sure, or whether

<sup>e</sup> *Mytholog.*  
*lib. 1. fab. de*  
*Mida.*

<sup>f</sup> *Petros. in cor-*  
*nucop. col. 110.*

<sup>g</sup> *Iudg. 16 21.*

<sup>h</sup> *Coloss. 3 1.*  
<sup>i</sup> *Bonauent. vbi*  
*supra.*

<sup>k</sup> *Eccles. 5. 11.*

<sup>l</sup> *Theophrastus*  
*in charact.*  
*ethic.*

ther any thing lie in the window, that may be stollen. I remember *Manlius* reports how a miser in a deare yeere would needs rise at midnight to see his corne, and so stumbling in the straw, with his candle did set both corne and barne on fire.

His recreation is nothing else but vexation of spirit, <sup>m</sup> pierced thorow with many sorrowes, eating in darkness with much griefe, Ecclesiastes 5. 16.

m 1.Tim.6.10.

For the ciuill life, which is honest reputation in the world, no man almost doth speake well of him when he is aliue, few men hope well of him when he is dead; all the Schoole condemnes oppressors, all honorable states exclude them, the Church excommunicates them, the people curse them, all hate them.

The spirituall life consists in faith and repentance: now the couetous being drowned in riches, make<sup>n</sup> shipwracke of faith, and a good conscience: For faith is by hearing, and hearing by the word; but the deceitfulnesse of riches, as our Sauour shewes, Matt. 13. choakes the word, and hinders the passage thereof.

n 1.Tim.1.19.

And as for repentance, the couetous is scarce brought to confesse his fault, seldome to be sorie, neuer to restore; so that hauing neither true faith in God, nor due loue toward men, he cannot be but spiritually dead, and so by consequence can haue no portion *in the kingdome of Christ and of God*, as *Paul* heere: ° For it is ealier for a Camell to goe thorow the eie of a needle, then for a rich man putting his trust in his riches to enter into heauen.

o Mark.10.25

I haue rubbed enough this fore: let vs now come to the salue, set downe by *S. Paul*, 1. Tim. 6. 11. *But thou, O man of God, shie these things, and follow after righteousness, godlinesse, faith, loue, patience, meeknesse.* Wherein he prescribeth a strict diet to the couetous, intimating first from what he must abstaine, *shie these things*, and that for two causes, because

{ *A man.*  
*A man of God.*

Secondly, whereon he must feed, and what exercise he must

G

must



must vie, follow righteousness, holynesse, &c. for contraries are cured by contraries.

Auarice then arising from  
 Irreligion and infidelitie toward God :  
 Vncharitableness, iniustice, pride toward men :  
 Impatience toward our

selues, is cured assuredly by following righteousness, godlines, faith, lone patience, meeknes. The first antidote against couetousnes is to flee from it as from a serpent, and that in bodie and minde ; in bodie, not to meddle with such occupations and occasions as increase this sinne ; not to ioine with oppressors in vnlawfull gaine : *Be not yee companions of them*, let not auarice be *once named among you* : for *euill words corrupt good manners*. A saying so true, that it is receiued into the sacred Canon, and made the lesson of an Apostle, being before the line of a Poet ; *Secularem versum sumens Apostolus fecit ecclesiasticum* : It is now Gods word, that was *Menanders* verse.

We must flee these things in our minde also ; for out of the heart come euill thoughts, adulteries, thefts, &c. If auarice be nothing else but an immoderate desire to get and gaine more, then to flee these things in our thoughts are to cut the very throte thereof. It is a good obseruation of *Gregorie*, that couetousnesse is a spirituall sinne, whereas vncleannes and gluttonie be carnall. Fornication is accomplished in chambering and wantonnesse ; gluttonie, in eating and drinking ; all carnall sinnes are finished in carnall sense ; but auarice being a spirituall wickednes, alway resides in the soule, beginning, continuing, and ending in it only : for if the couetous had all the world, hee would wish with *Alexander* the great, for moe worlds ; it is a fault bounded in his minde, not in his mines or meanes, and therefore the more dangerous and hard to cure, because such a sinne as can hardly be seene.

Flee therefore these things, as secret enemies in thine owne bosome, because thou art a man, and because a man

of

p Menander  
in Thaide.

q 1. Cor. 15. 33.

r Hieron. ad

Demetrid.

Tom. 1. fol 70.

[ Matth. 15. 19

of God; a man; ergo, not a muckworme, but an heavenly plant: for whereas all beasts are made looking downe groueling toward the earth, a man hath an erect countenance looking vp vnto heauen: Ἀνθρώπος (as Etymologists obserue) πρὸς τὸ ἄνω ἀνθρώπων, as Plato diuinely, quasi ἀναθρώπων ὄντων. According to that of the Poet:

*Pronāq, cum spectant animalia cetera terram,  
Os homini sublime dedit, cælumq, tuers  
Insist, & erectos ad sidera tollere vultus.*

Remember then ô man, that thou art a man, play not the beast, looke not downward, like not the dust, & non tam corpore quam cupiditate. For albeith man be made of terra & ex terra, both in the earth and of the earth, non tamen ad terram, nec propter terram, sed ad cælum, & propter cælum, yet made toward heauen and for heauen; for that is his end, to get a kingdom without end: Quis alius noster est finis, nisi pervenire ad regnum, cuius nullus est finis?

As our outward frame, so much more our inward forme should make vs abhorre couetousnes; for the soule is a sparke of diuinitie,

— plena Deo, similisq, Creanti,

Non tamen ipsa Deus, quoniam generatio non est,

Sed factura Dei — breathed into man by God,

de Deo, non de Deo, not of the substance of God, yet according to his image; for our memorie resembles God the Father, our vnderstanding God the Sonne, our will God the holy Ghost: and therefore nothing can fit worse this epitome of diuinitie, then immoderately to carke and care for earthly trash. If our soule be Gods image, then as in the printed wax nothing can fill the void room, but the seale that made it; so nothing can satisfie the three capacities of our minde but only the blessed Trinitie.

Againe, thou art a man of God, one that hath renounced in holy baptism, the vaine pomp and glory of the world, & a saint, in the world, not of the world: ergo, thy conuersation is in heauen, and thou must seeke the things above: see Epistle for Easter day. S. Paul includes all

c Clemens in Protreptic.

u In Cratyllo.  
x Ouid. lib. 1. metaphor.

y Ambro. Hexa. lib. 6. cap. 3.  
z Lomb. sent. lib. 2. distinct. 14.

a Augustin. de ciuit. lib. 22. cap. 30.

b Prudentius, de natura anime.

c Gen. 1. 7.  
d Augustin. de actin cū Felice, lib. 2. cap. 21.  
e Bernard. meditat. c. p. 1. & Aug. epist. 102.  
f Pega. con. in Euangel. dom. 3. quadrages.

these reasons, and concludes all his exhortations in this Epistle with one line, *Tee were sometime darknes; but now are ye light in the Lord, walke then as children of light.* Concerning leaudnes of tongue, see Decalog. Com. 9.

## The Gospell. LUKE II. 14.

*Iesus was casting out a diuell that was dumbe, &c.*

Saint Luke presents vpon the theater of this Gospell, { Actors,  
Spectators.

The principall actors are Christ and Satan; the spectators as they be diuers, so likewise different; some behold the wonder, and except against it; other behold the wonder, and accept of it. There be two sorts of the discourteous: the first openly blaspheme Christ, affirming that he *casteth out diuels through Beelzebub the chiefe of the diuels*, vers. 15. The second secretly deride Christ, *asking a signe from heauen*, vers. 16. All the courteous admire the miracle; *the dumbe spake, and the people wondered*: one, to wit, a deuout woman of the company, brake forth into a further acclamation and said, *Happie is the wombe that bare thee, and the paps which gaue thee sucke.*

The first that appeares vpon the stage, is the diuell: Now that you may the better vnderstand what part hee

plaith, I wil shew you (God willing) { 1. who he is.  
2. what he doth.  
3. why he doth it.

The diuell by creation was an Angell of light, but through his owne fault and fall became a fiend of darknes. All that God made was good, yea very good, and therefore the diuell as he is a creature is good: *Ipsius diaboli natura, in quantum natura est, non est mala*, saith Augustine; but that he is miscreant, euill or diuell is altogether from himselfe; to Christ, Ioh. 8. 44. the diuell when he speaketh a lie, speaketh of his owne, for he is a lier, and

g Augustin. de  
Genesi contra  
Manicheos,  
lib. 2. cap. 28.  
h Gen. I. 31.  
i De ciuit. lib.  
19. cap. 13.

and the father thereof. In a word, a deuill not by Gods generation, but through his owne degeneration, he kept not his first estate, but lost his habitation, hee fell from heauen into the bottomlesse pit of hell, and therefore he and all his angels are referred in euerlasting chaines vnder darknes, as *S. Iude* teacheth in his Epistle.

This doctrine doth ouerthrow two wicked assertions, as first that of the<sup>k</sup> Sadduces, holding that deuils are onlie qualities of the minde, affirming that good angels are nothing else but good motions, and bad angels nothing else but bad motions; whereas the Scripture sheweth vs plainly, that they be spirits essentially subsisting. Hell fire is no fable, deuils are not nominals only but reals, not qualities but spirituall substances, here temptors, hereafter tormentors.

Againe, that error of <sup>l</sup> *Manichæus* is abundantly confuted by this doctrine, who taught that the deuill at the first was so bad by creation as he is now; whereas it is euident, that he was formed good by God, deformed euill by himselfe.

If any desire to know more concerning the deuill, he may learne it easily by the<sup>m</sup> titles attributed vnto him: as in this Gospell in regard of his excellent knowledge, *Damon*, in regard of his enmitie, *Satan*, in regard of his command, *Beelzebub*, in regard of his power, *a strong man*, in regard of his pollution, *an uncleane spirit*, but *Deuill* is his most vsuall name, being a continuall accuser of his brethren, *Apocal. 12. 10.*

But wee may best vnderstand who the deuill is by his acting; what then is that which the deuill doth on the stage? *S. Luke* reports here, that he made a man dumbe: Satan is not a dumbe spirit, but a roaring lion, and therefore called in this text dumbe; not<sup>n</sup> *formaliter*, (as the schoole doth speak) but<sup>o</sup> *causaliter* and *effectiue*, making other dumbe: the<sup>p</sup> word doth signifie deafe as well as dumbe; for whosoever is borne deafe is dumbe also. *S. 9 Matthew* relating this historie faith further, that this

<sup>k</sup> *Act. 23. 8.*

<sup>l</sup> *Augustin. be-  
ref. 46.*

<sup>m</sup> *Consule En-  
can. loc. com. sis.  
de malis ange-  
lis, & Zepper.  
com. 2. dominik.  
in vocant.*

<sup>n</sup> *Ludolphus de  
vita Christi,  
part. 1. cap. 73.  
o* *Caiet. in loc.  
p* *xap. 6, Chry-  
sost. Theophy-  
last. Luther.  
in loc.  
q* *Mat. 12. 22.*

man was made blinde ; *Then was brought to him one possessed with a deuill both blind and dumbe.*

A cunning theefe that robs an house comes in a blustering night lest any should heare him, and puts out all the light lest any should see him, and then stops the mouth of the goodman, lest he call for helpe and some take him. The deuill acts the part of a murdering theefe, he comes to steale from vs our soule, the most precious thing in all our house ; wherefore he laboureth to shut our eyes, lest wee should see that which is for our good, and stop our eares, lest we should heare that which is for our good, and close our mouth, lest we should call for that which is for our good.

The <sup>r</sup> Gospell is the power of God vnto saluation, for <sup>r</sup> faith commeth by hearing, and then there can bee no condemnation vnto the <sup>u</sup> beleeuers : and this assuredly is the true reason why the deuill vseth all meanes in our time to keep both busie Papists and lazie Protestants from comming to Church ; he knowes well enough, that Atheists and Papists too may be caught with the nets and hookes of *S. Peter*, if they come within his reach, and therefore he doth actually possesse them with a deafe spirit.

But when he cannot stop our eares, he labours exceedingly to shut our eyes ; *he doth blinde* (saith <sup>x</sup> *Paul*) *the minds of vnbeleeuers*, that the light of the glorious Gospell of Christ, which is the image of God, should not shine vnto them. He that hath eares to heare, and eyes to see, can soone descry the theefe that comes to rob him : if the deuill can neither bleare the eye of reason, nor put out the eye of faith, he will soone be discovered for a deuill. It is written of <sup>y</sup> *Antiochus*, that entering into the Sanctuarie, hee tooke away the golden Altar, and the Candlesticke for the light : In like sort so soone as Satan hath entred into any mans soule, which is Gods holie temple, he doth endeouour instantly to put out the light, to darken his rectified vnderstanding, that he may not be able

<sup>r</sup> *Ferus* serm. 4.  
Dom. 3. quadra-  
ges. idem *Luth-*  
*er. Vega. Cul-*  
*man, &c.*

<sup>f</sup> *Rom* 1. 16.

<sup>t</sup> *Rom*. 10. 17.

<sup>u</sup> *Iohn* 3. 16.

<sup>x</sup> *2. Cor.* 4. 4.

<sup>y</sup> *1. Mac.* 1. 23.

able to discerne good from euill; as <sup>2</sup> *Nebuchadnezer* when he conquered *Zedekia*, put out his eyes and bound him in chaines, and carried him to Babel; so the deuill ouercomming a sinner, vsually puts out his eyes, that he may the more secretly be carried into Babylon his soules confusion.

When he can neither stop our eares, shut our eyes, his next assault is to close vp our mouth, lest wee should confesse Christ: for albeit wee heare and beleue, yet without confession he thinkes to bring vs to confusion, as S.<sup>a</sup> *Paul* expressly, *with the heart man beleueth vnto righteousness, and with the mouth man confesseth to salvation*. And herein the diuell especially <sup>b</sup> relembles a crafty theefe, who fearing to be discouered, either cuts out the tongue of the true man, or else puts a gag into his mouth and then drawing him into some by-way, leaueth him haplesse and hopelesse. So long as the true man is speechlesse the theefe is carelesse; <sup>c</sup> as a cunning Iailor although he suffer his prisoner sometime to be loosed from his manicles and fetters in such sort, that he may work with his hands and walke with his feete, yet he wil be sure to keep the prison doore fast; euen so the diuell is content that our hands giue almes, and that our feete sometime carrie vs vnto Church, as long as the barres of our mouth and doores of our lippes are shut. Our Euangelist omitting therefore that this poore wretch was blinde, mentioneth only that he was possessed with a *dumbe diuell*.

Happily some will obiect, *Beelzebub* is a roring Lion, and his ministers are talkatiue: the contentious schismaticke is a gaping diuell like <sup>d</sup> *Demetrius*, he thinkes to carrie it away with crying *great is Diana*: the parasite, who spends his tongue to maintaine his teeth, is a prating diuell, the malicious slanderer is a brawling diuell, he makes a great noife, but all is like the dogges barking at the Moone; his vertuous enemy shines in honour, while he pines in enuie. In towne, Schoole, Court, Countrie there be many, too many talking diuels, euery one whereof

22. Kings. 25.

a Rom. 10. 10.

b *Acoffa* ser. 2.  
Dom. 3. *quadrages*.

c *Dic* Dom. 3.  
*quadrages*.

d *Act*. 19.



c Mark. 1. 25.

f Church hom.  
for Whitsunday  
part. 1.

g See Perkins  
gouernment of  
the tongue, ca. 5.  
h Psal. 148. 7.

i So the word  
Lent. 24. 11.

k Psal. 32. 3.

l In Psalmum 3.  
penitential.

m Communion  
Booke, six, Com-  
mination.

Our Sauour Christ may coniure with, <sup>e</sup> *hold thy peace and come out.* Who then is he that hath a dumbe diuell? Answere is made by the Prophet *Jeremy*, chap. 4. vers. 22. They are wise to doe euill, but to doewell they haue no knowledge, they haue tongue enough to speake ill, but mute when they should speake well.

He therefore that dares not confesse Christ for feare of persecution, is possessed of a dumbe spirit. <sup>f</sup> The myserie of the fierie tongues doth betoken the preaching of the Gospell, and our profession of the Christian faith: hee therefore that is dumbe in the cause of religion, hath not his tongue loosed by God, but tied by the diuell.

2 That man is possessed of a dumbe spirit, who suffers in his companie prophane swaggerers to blasphemeth the most holy name of God without any controlement. A blasphemous wretch is worse then any thing, for euery creature doth praise God in his kinde, yea the very <sup>h</sup> dragons and loathsome toads after their fashion; but he like a mad dogge, flieth in his masters face, who keeps him. If wee cannot endure with patience, that any should inuere our father or friend, or acquaintance, what numbnes of spirit, what dumbnes is it to suffer our best friend, euen our father in heauen, to bee rent in peeces with oathes, and <sup>i</sup> stabbed thorow with outrageous blasphemies?

3 That man hath a dumbe diuell, who will not make confession of his owne sinnes, as <sup>k</sup> *Dauid* teacheth out of his owne experience; *While I held my tongue, my bones consumed away through my daily complaining.* How can a man hold his tongue and yet mourne all day? <sup>l</sup> *Gregorie* the great answereth aptly, that hee who committeth daily new sinnes, and yet neuer acknowledgeth and confesseth vnto God his old, doth rore much and yet hold his tongue.

<sup>m</sup> In the primitiue Church there was a godlie discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance and confession: and surely the Church in the choice of this Gospell, had

had an eie to this point; insinuating that Lent is a very fit time for the casting out of this dumbe diuel: it is written of the fish *Scolopendra*, that hauing sucked in the fishers hooke, that fowre sweete morfell,

*"She hath a rare trick to rid her from it,  
For instantly she all her guts doth vomit.*

Men are caught with Satans allurements, ° as fishes are taken with a bait; wee must therefore powre out our soules vnto God, p cast vp, and cast out 'in humble confession all the baits of Satan within vs; and then assuredly *the dumbe shall speake, and the people shall wonder.*

4 Clergie men either idöll or idle may be said to bee possessed of a dumbe spirit; some learned men complaine much, I thinke too much of their vnlearned brethren; but it is not enough for a man to be sufficient, except efficient; actiue some way for the good of the Church, either in writing, or preaching, or conferring, or gouerning. A good pastor is a voice, Christs owne mouth, and therefore little difference between the dumbe dog and dumbe diuell, betweene him that cannot, and him that will not employ his talent. In a word, he that doth not speake to glorifie God and edifie his brother, hath a dumbe diuel, and heere Gospell and Epistle parallel; for it is said in the Epistle, that all foolish, all scurrilous, all filthie talking is *vncomly, not fitting the Saints of God, but the sonnes of Belial.*

And thus I haue shewed who the diuell is, and what he doth on the: stager the next point to be further examined, is, why Satan doth all this; and that is out of malice to God, and enuie to man; hee knowes himselfe alreadie damned, and therefore thinks himselfe most happy when he makes other like himselfe most vnhappy, going about like a roring Lion seeking whom he may deuoure. Like as a forlorne desperate rebell out of all hope of pardon, standeth vpon his owne guard, and raifeth a faction and part against his Soueraigne; so the diuell past all grace, labours to set vp a kingdome of his owne, the kingdome

n Du Bartas  
1. weeke 5. day

o Eccles. 9. 12.

p Pega in loc.

of

of darknes against the kingdome of light ; the kingdome of Antichrist, against the kingdome of Christ ; and for this warre his might is great, his malice greater.

q Iohn. 12. 31.

r Ephes. 4. 8.

f Athanasius in  
Symbolo.

t Iacob. de Po-  
ragine : serm 2.  
Dom. 3. quadra-  
ges.

But thanks be giuen vnto God, who hath giuen vs victorie through Iesus Christ our Lord; our captain Christ hath cast out this prince of darknesse, out of his holds and dominions ; as he did conquer the world on earth, and death in the graue ; so Satan in the courts of hell his owne kingdome, leading, saith the <sup>r</sup> Scripture, *captiuitie captiue*, triumphing ouer him, who did tyrannize ouer vs, as it followeth in the text, *ejiciens demonium*.

The second after then appearing vpon this theater, is Christ ; I need not tell you who he is, or what he doth, or why he doth it, he is God & man, <sup>r</sup> God of the substance of his Father begotten before the worlds, and man of the substance of his mother borne in the world ; for vs men and our saluation, he came downe from heauen, and was incarnate by the holy Ghost : as Satan therefore plaieth the part of a murderer and a destroyer ; so Christ doth act a Redeemer and Sauour : as the diuell sets variance betweene God and man, betweene man and man, betweene man and himselfe ; so Christ contrariwise makes our peace with God, exhorts vs to peace with men, and grants vs peace in our selues, as the text tels it in brieft, he doth *cast out the diuell*, I say cast the diuell out of the poore sinner, whom hee did possesse, and that for <sup>r</sup> foure reasons especially iustificable by law :

1 Because the diuell doth not pay the rent of Gods house.

2 Because he doth suffer Gods tenement to decay.

3 Because he doth employ it to base vses.

4 Because God himselfe hath a purpose to dwell in it.

Almightie God infinitely rich in mercy, lends euerie man, and as it were lets to farme diuers possessions, as the graces of the spirit, the vertues of the minde, the gifts of the bodie, the goods of the world ; and for all these requires no rent but thanksgiuing, that our soule may magnifie

nifie the Lord, and our mouth shew forth his praise; but so long as the deuill is in any tenement, God cannot haue this little rent, this small farme. For he posselseth a sinners heart with such a numbnesse, and his tongue with such a dumbnes, that he can neither thinke things good, nor speake things gracious.

Secondly, the deuill ruinares euery tenement, wherein he dwels, as for the out-house of our bodies he doth endeavour sometime to burne them with lust, and sometime to drowne them with drunkenesse, alway to mischief them with some perill or other: as for the spirituall and inward building; <sup>u</sup> the foundation of Gods tenement in our soule is faith, the walles hope, the rooffe charitie. Now the deuill hauing neither faith, hope nor loue, seekes euermore to race our foundation, to digge thorow our walles, and vncouer our rooffe, that hauing neither faith in God, nor loue toward men, our poore soule may bee exposed to all his tempests and temptations, and therefore Christ hath a iust cause to cast him out of his farme for dilapidations.

<sup>u</sup> *Augustin.*

Thirdly, that tenant deserues worthily to be thrust out of house and home, *sedibus, edibus*, that employeth all the best roomes vnto the basest offices, as to make the either stables for his horses, or stalles for his oxen, or sties for his hogs: but the deuill is such a tenant, he makes our body, which is the temple of God, a den of theeues, a den of oppression and couetousnes, a den of lust and filthinesse, as it is said of <sup>x</sup> Babylon, *an habitation of deuils, an hold of all foule spirits, a cage of hatefull and vncleane birds.*

<sup>x</sup> *Apocal. 18. 2.*

Fourthly, the Lord hath a purpose to dwell in our mansion himselfe, and therefore the deuill must be packing: Behold, saith <sup>y</sup> Christ, *I stand at the doore and knocke, if any man heare my voyce and open the doore, I will come in vnto him, and will sup with him and he with me.* There hee doth promise to be our ghuest; but he saith in <sup>z</sup> another place that he will dwell with vs; *If any man loue me, he will keep my word, and my Father will loue him, and wee will come vnto him,*

<sup>y</sup> *Apocal. 3. 20.*

<sup>z</sup> *John 14. 23.*

him, and will dwell with him. Now that Christ may come into vs, when he comes vnto vs, he doth open our eares the doores of our house, that we may heare his word, open our eyes and enlarge our heart, that we may beleue his word, yntie our tongue, that we may cōfesse his faith, and call vpon his holy name. So did hee to this poore wretch, and so doth he still vnto his children; if any mans hart melt, when our <sup>a</sup> welbeloued puts in his hand by the hole of the doore, let him acknowledge thankfully, that it is the <sup>b</sup> worke of God; see the exposition of *O Lord open our lips.*

*The people wondered* ] <sup>c</sup> The words and wonders of Christ are entertained of diuers men diuersly; the people both admit and admire Christ, but the Pharisies, and the wicked generation mutter and murmur. Now this may teach all teachers <sup>d</sup> not to feare the reproch of men, as knowing that God hath made vs a <sup>e</sup> gazing stocke to the world, to men and Angels. Athanasius was nick-named <sup>f</sup> Satanasius, Cyprian called Caprian, Paul accounted mad, Christ himselfe reputed a coniuier, casting out deuils through Beelzebub the chiefe of the deuils.

To be carelesse what is spoken of vs, although neuer so fallly and slanderously spoken (especiallie when it is such, as that the Maiestie of God and cause of the Gospel may thereby be damaged) is the part of rechelesse and dissolute persons; *Hominum est dissolutorum & ad iniurias diuini nominis securè conuientium; etsi enim alie iniurie saepe magna ab homine modesto & christiano ferri ac dissimulari possunt, tamen hæc eos notam qui dissimulat, cum Rufinus negare solebat esse Christianum.* And therefore Christ accused of blasphemie, did euer <sup>h</sup> apologize for himselfe, when it made for the glory of God, and good of his hearers, as Ioh. 8. 49. and Ioh. 18. 23. and here confuting his aduerfaries with fūe reasons.

The first argument is taken from a prouerbiall saying, vers. 17. 18. *A kingdom divided in it selfe cannot stand; Ergo,* no man can cast out one deuill by another.

The second is *à pari*, vers. 19. *If I through Beelzebub cast*  
out

a Cant. 5. 4.

b Iohn 6. 39.

c Possil. Heming in loc.

d Esay 51. 7.

e 1 Cor. 4. 9.

f Georgius Niger apud Bellar. prefat. lib. 1. de Christo.

g Apolog. Iewel. part. 1. cap. 3.

h Zepper. con. 2. in loc.

out diuels, by whose helpe doe your children cast them out ?  
 i You say that your sonnes cast out diuels by the power  
 of God, Ergo, you doe wickedly to say that I doe this in  
 the name of Beelzebub.

i Culman in loc.

The third is a medys, vers. 20. I cast out diuels by the  
 finger of God, Ergo not by Beelzebub.

The fourth is ab impossibili, vers. 21, 22. A strong man is  
 not cast out of his possession but by a stronger; the diuell is o-  
 uercome by me, for I cast him out and spoile him, Ergo,  
 I am stronger then he.

The last argument is, a contrarijs, vers. 23. He that is not  
 with me is against me; and hee that gathereth not with mee,  
 scattereth abroad. I gather the Church, but Satan doth  
 scatter; Ergo, there can be no good agreement betweene  
 the diuell and me: that the diuell doth scatter the Church,  
 he proues at large by a goodly similitude, vers. 24, 25, 26.

The true miracles of Christ & his Church, are knowne  
 from the false miracles of heathen forcerers and idola-  
 trous exercists, especially two waies, <sup>k</sup> impossibilitate &  
 finibus, by their ends and impossibilitie. The miracles of  
 Christ were wrought to strengthen our faith; and con-  
 firme the true worship of God, but al the miracles of An-  
 tichrist are to <sup>l</sup> deceiue the children of God, and to set vp  
 idolatrie. So S. <sup>m</sup> Augustine disputes, *Aliter sunt a san-  
 ctis, aliter a magis, diuerso fine, diuerso iure.*

k Melancthon.  
 postil. in loc.

Again, the miracles of Christ are impossible; <sup>n</sup> Since  
 the world began, was it not heard, that any man opened the  
 eyes of one that was borne blinde; Antichrist cannot eycere  
 diabolum repugnantem, a diuell against his will, as our Sa-  
 uour in my text.

l Math. 24. 24.  
 m Lib. de qua-  
 stionibus 83.  
 quest. 79.  
 n John. 9. 32.

A coniuurer expels Satan by consent, not by constraint;  
<sup>o</sup> aliter enim cogitur possessor equum dare milai, aliter cum  
 tradit emptori, vel cui libet donat; and therefore when euill  
 spirits are cast out by wicked men, it is by compact, & the  
 diuell will be sure to gaine by the bargain, But Christ here  
 stronger then Satan, ouercommeth him, and taketh from him  
 all his harnesse (wherein he trusted) and disaideth his goods.

o Augustin. ubi  
 supra.



p Erasmus an-  
not. in loc. idem  
Chrysost. & Be-  
da. sicut Em. Sa.  
notat. in loc.  
q Augustin. de  
sancta virgini-  
tat. cap. 3.

*Yea happy are they*] Christ doth not deny, much lesse despise that which the woman had said before, but insinuates only that the blessed Virgin was more blessed in being his childe then in being his mother; *9 Beatior percipiendo fidem Christi, quam concipiendo carnem Christi.* See before, *Magnificat*, and after, the Gospell for Annunciation.

### The Epistle. GALAT. 4. 21.

*Tell me (ye that desire to be under the law) do yee not heare of the law? &c.*

r Luther. com. in  
Galat. 4.

**A**S painting is an ornament to set forth and garnish an house which is already builded; so is an allegorie the light of a matter already proued, and otherwise sufficiently confirmed. Some Fathers, and most Friers expounding the Scriptures, are too much in their allegories, as being more cunning to beautifie then to build, and so their postils are like the courtiers lodging, a rotten cottage well hanged; or, as a merrie fellow said of the Lawyers librarie, *multum hic video iuris, at nihil carnis.*

On the contrarie, S. Paul vseth in this Epistle first arguments, & then ornaments. He doth fortifie the maine proposition of all his discourse (namely, *that a man is not iustified by the workes of the law, but by faith in Iesus Christ*) first, by reasons of experience: secondly, from *Abrahams* example: thirdly, by manifold testimonies of holy writ: fourthly, by similitudes and apt comparisons of a mans will, of the prison, of the schoolemaster, of an heire; now last of all as a beautie to the rest, he addeth an allegorie, Tell me yee that desire to be under the law, &c.

f Cap. 2. 16.

t Ibid. vers. 20.

u Cap. 3. 6.

x Ibid. v. 11. 12.

y Vers. 15.

z Vers. 23.

a Vers. 24.

b Cap. 4. 1.

The

The whole text may be diuided into three principall parts: a

Preface, vers. 21.  
 Allegorie, containing a  
 Story, v. 22. 23  
 Mysterie, vers. 24. 25 &c.  
 Conclusion, vers. 31.

*Tell me.] Teach mee, saith c Iob, and I will hold my tongue; so Paul heere, tell me yee that desire to liue vnder the burthen of the law, d doe ye reade Moses or not? if you neuer read the law, you bee not wise to desire you know not what; if euer you read or heard the law, then vnderstand that Abraham had two sonnes, &c.*

As c Bernard, haue you appealed to the Gospell? vnto the Gospell shall you goe: so Paul, are yee desirous to be tried by the law? then let the law passe vpon you. *For it is written, &c.* f That is a true prooffe and without contradiction, which hath tokens for the testifying of it euen from the very aduersaries themselves. And therefore the e Fathers in old time did well in wrestling the weapons of heathen Poets and Philosophers out of their owne hands; and the Protestants in our age deserue better, who beat the Papists on their owne dunghill in their owne schoole: for as Paul, *Tell me ye that desire to be vnder the law;* so tell me yee that depend vpon the Popes infallible iudgement, as though he caried the holy Ghost in his bosome, did you neuer heare from a learned Papist of h eminent note, i that some Popes haue beene so little furnished with good letters, as that they did not vnderstand so much as their Grammar? and that Pope k Paul the second so much hated learning, that he pronounced them heretikes, which once should mention either in earnest or iest the word *Academia*. Tell me yether haue so reuerend a conceir of the Romish Clergie, did yee neuer heare what their Abbat l Bernard hath written? *Omnes necessarij, & omnes aduersarij.* Yether desire v ho-  
 rish Babylon for your holy mother, haue yee not read what a popish m Poet hath recorded of Rome?

c Iob 6. 24.

d Aquin. & Hugo Cardinal. in loc.

e Serm. 65. in Cantica.

f Irenaeus lib. 4. cap. 14.

g Iust. Martyr. Clem. Alexan. Theodorit. Augustin. Lactan. Arnobius, &c.

h Viguals Alphonsus de Casso Luther most forcible aduersarie.

i Alphonsus de Castro contra haereticos, lib. 1. cap. 4.

k Platina in vita Pauli 2.

l Serm. 33. in Cantica.

m Manian.

— venalia nobis

*Templa, Sacerdotes, altaria, sacra, corona,  
Ignis, thura, preces, cælum est venale, Deusque.*

n Epist. ad Ar-  
chieps. Mogun-  
tin. cited by B.  
Jewel, defence  
of Apol so. 738

Did you neuer heare what your<sup>n</sup> S. Thomas Becket? Ma-  
ter Roma facta est meretrix, & prostituta est pro mercede :  
Rome our mother is become an harlot, and exposeth her  
selfe to sale for meed and money.

o Luther. com.  
in loc.

*The Law.*] Genesis, out of which he tooke this history,  
teacheth especially faith, and sheweth how the Patriarks  
in respect of their beleefe pleased God ; o yet after the  
maner of the Iewes he calleth it *the law*, for that the law  
of circumcision is contained therein ; and sometime the  
law comprehends not only the books of *Moses*, but also  
the Psalmes of *David*, and p all the bookes of the old Te-  
stament, as Ioh. 15. 25. but it is, that the word might be ful-  
filled which is written in their law ; q They hated mee without  
a cause. Law then in the first place must bee construed of  
the law morall and ceremoniall; in the second, it is taken  
for the bookes of *Moses*, especially for that of Genesis.

p Perkins com.  
in loc.

q Psal. 35. 19.

r Erasmus pa-  
raph. in loc.

[ Gen. 17. 19.

For it is written that Abraham had two sonnes, Gen. 16.  
17. 18. 21. chapters ; one by a bondmaid, *Ismael* by *Agar*;  
and the other by a free woman, *Isaack* by *Sara* : now he that  
was borne of the bondwoman was borne after the flesh ; r after  
an ordinarie fashon as other children are ; but *Isaack*  
borne of *Sara* the freewoman was borne by promise ; t *Sara*  
thy wife, saith the Angell to Abraham, shall beare thee a  
sonne indeed, and thou shalt call his name *Isaack* ; and I will  
establishe my covenant with him for an euerlasting covenant,  
and with his seed after him. And this in brieffe is *rhoplaine*  
storie, the which, as our Apostle speakes, is an *allegorie*,  
for by these things is meant another thing.

t Calvin and  
English gloss.  
in loc.

*Abraham* is a figure of God, which hath two sonnes,  
that is, two sorts of people, Iewes and Christians ; *Ismael*  
represents the Iewes, *Isaack* the Christians; and these two  
be borne vnto God by *Agar* and *Sara*, that is, in a simili-  
tude the two Testaments, the old & the new, the Law and  
the Gospell. *Agar* is *Sina*, which was t without the limits  
of

of the land of promise in Arabia, vpon which the couenant of the Law was giuen with <sup>a</sup> lightnings and thunders, horror and trembling, and so all the children of that Testament are begotten to bondage and feare: but *Sara* is *Ierusalem*, not that old *Ierusalem* in bondage with her children, but the new *Ierusalem* our mother the Church, here called *Ierusalem* above, from whence commeth the Gospell begetting free children of libertie, who receiue the spirit of <sup>x</sup> adoption whereby they crie abba father.

*Mount Sina* is *Agar* in Arabia. ] Some think this mount had two names, *Agar* and *Sina*. <sup>y</sup> Some, that *Sina* is called of Arabians, *Agar*, and it <sup>z</sup> signifieth in their language as much as handmaid; and happily the likenesse of the name gaue *Paul* occasion to finde out this excellent allegorie. <sup>a</sup> Somewhat *Agar* is called *Sina*, for that *Agar* is a figure of *Sina*, as *Christ* is called the <sup>b</sup> Pascheouer.

As then *Agar* the bondmaid brought *Abraham* a sonne, yet not an heire, but a seruant; so mysticall *Agar* the law did beare to God the great *Abraham* a people, but without the promise, not an heire, but a seruile seed. As *Ismael* was the true sonne of *Abraham*; so the Iewes had the true God to be their father, who gaue them his oracles, and religion, and temple: *Psal.* 147. 19. *He sheweth his word vnto Iacob, his statutes and ordinances vnto Israel.* This only was the difference, that *Isaacke* was borne by promise, but *Ismael* without the blessing of the word: *Agar* therefore gendereth vnto bondage,

quantum ad  $\begin{cases} c \text{ affectum,} \\ c \text{ effectum.} \end{cases}$

The Law doth gender an affection of feare, but the Gospell of loue; so <sup>d</sup> *S. Augustine*, *Brenissima & apertissima duorum testamentorum differentia, timor & amor*: according to that of *Paul*; Yet that are led by the Spirit of God, and beleue the Gospell, haue not receiued the spirit of bondage to feare againe; but ye haue receiued the spirit of adoption, whereby ye crie to God as to a most mercifull father: *Rom.* 8. 14. 15.

H

Againe,

<sup>u</sup> *Exod.* 19. 16.  
17 &c.

<sup>x</sup> *Rom.* 8. 15.

<sup>y</sup> *Theophylact.*  
& *Cuictan.* in  
loc.

<sup>z</sup> *Luther* in loc.

<sup>a</sup> *Calu.* & *Mar-*  
*loras.* ex *Hieron.*  
in loc.

<sup>b</sup> *1. Cor.* 5. 7.

<sup>c</sup> *Aquin.* in loc.

<sup>d</sup> *Li. contra A-*  
*dimanium.* s. 17.

Againe, the bondwoman gendereth vnto bondage, *quantum ad effectum*, in respect of the successe and euent; for the Law begetteth vnto God seruants only, not sons; or if sonnes, not heires of his kingdome; in this respect it is called <sup>e</sup> *the ministerie of death*. On the contrarie, the Gospell is the <sup>f</sup> power of God vnto saluation, and begets inheritors of Gods eternall kingdome; & the seruant abideth not in the house for euer, but the sonne doth abide for euer.

As *Agar* figures the law, <sup>h</sup> so doth *Ismael* all Iusticia-ries that looke to be saued by the law: so that the Turkes and Iewes are Ismaelites, ignorant Protestants & schoole Papists halfe Ismaelites, ascribing too much vnto their owne workes, and too little to Christ and his merits.

*Bordereth vpon the citie now called Hierusalem.*] Heere the<sup>i</sup> Nouelists except against our translation, in that the word [*bordereth*] expresseth neither the situation of the place, nor meaning of our Apostle.

First, for the fault in Cosmographie, *Martin Luther* auoweth in his Commentaries vpon this place, that there be continuall mountaines reaching from *Arabia petrea* to *Cades Bernea* in Iury; so that mount *Agar* in that respect may be said to border vpon Hierusalem. And as for the true construction in Diuinitie, we take not the word *topically*, but *typically*. Mount *Agar* bordereth vpon Hierusalem in <sup>k</sup> similitude, not in situation, as the Church Bible consenting with the translators of Geneua, *Sina* is a mountaine in *Arabia* which answereth vnto Hierusalem: and so there is great neighbourhood in allusion and correspondence. For as *Agar* gendered not the seed of promise, so the law seated in the terrestriall Hierusalem, is not able to beget heires vnto God; for *Hierusalem* is in bondage with her children, vnder the Romane seruitude literally; but according to *Pauls* meaning allegorically, <sup>l</sup> shee cannot attaine to the libertie of the spirit, but abideth vnder the wrath of God, horror of conscience, guilt of death and hell.

c 2. Cor. 3. 7.

f Rom 1. 16.

g Ioh. 8. 35.

h Perkins com.  
in loc.

i Summe confe-  
rence, pag. 45.  
& defence for  
not subscribing,  
part. 1. cap. 10.

k Aquin. & Ca-  
jetan, in loc. non  
progressu itine-  
ris, sed progressu  
similitudinis.

l Ambros. &  
Luther. in loc.

I could tell the curious Criticke, who seeth a mote in the Churches eie, but ouerseeth a beame in his own; that Hierome and Ambrose read coniunctus, <sup>m</sup> Erasmus of Rotterdam, confinis; Erasmus Sarscrius in his postil, contiguus; all which are the same with our English bordereth: and if I should say, that the Puritan of England is next neighbour vnto the Brownist of Amsterdame, the most simple Separatist in all Sandwich, I am sure, would vnderstand me; so little difference is there between the new Church and no Church.

But Hierusalem which is aboue is free, which is the mother of vs all. ] Interpreters obserue, that these words are a lively description of the Church; <sup>n</sup> In hoc quod dicitur sursum, notatur altitudo; quod Hierusalem, pacis multiitudo; quod libera, libertatis amplitudo; quod mater, charitas, or (as Aquine) fecunditas. I shewed in mine exposition of the Creed, that the Church of God hath three properties and three prerogatiues; the properties are, holy, catholike, knit in a communion; her prerogatiues are, forgiveness of sinne, resurrection of the body, life everlasting. The word aboue doth intimate that she is holy; Ierusalem and mother, that she is knit in a communion. In that shee is the mother of all, it sheweth her to be catholike; in that a freewoman, and her children heires; implies forgiveness of sinnes, resurrection of the body, life everlasting.

Hierusalem is a type of the Catholike Church in foure respects especially. First, God chose Hierusalem aboue all other places on earth to dwell in; <sup>o</sup> Heere shall be my rest for ever; here will I dwell, for I haue a delight therein. So the Church is a <sup>p</sup> chosen generation, a holy nation, a peculiar people to God, enclosed (as it were) from the commons of the world.

2. Hierusalem was <sup>q</sup> builded as a citie, that is at vnitie within it selfe, so the members of the Church are linked together by the bond of <sup>r</sup> one Spirit, one Lord, one Faith, one Baptisme.

3. Hierusalem was the sanctuarie, the place of Gods

H 2

holy

m Annotiz  
paraph. in loc.

n Hugo Cardi-  
nal. in loc.

o Psal. 132. 15

p 1. Pet. 2. 9.

q Psal. 132. 3.

r Ephes. 4. 3-4.  
&c.



f 1.Tim.3.15.

holy worship, and (if I may so speake) the chamber of his presence; so the Church is *the pillar and ground of truth*, in it we must seeke God and the word of life.

4. Hierusalem was the seat of *Dauid*, Pl. 122.5. and so the Church is the throne of Christ figured by the kingdome of *Dauid*, Esay 22.22. Apocal.3.7.

t Heb.12.19.

u Apocal.21.2

*Above.*] The Church on earth is called *heavenly Hierusalem*, a *citie which came downe from God*,

beginning, for all Gods elect are written in heauen, Hebr.12.23. enrolled in the booke of life, Apocal.20.15.

x Ephes.3.17.

Galatib.2.20.

in respect  
of her

continuance  
for

Faith; for Christ dwelleth in vs, and we dwell with him in heauen by *faith*.

Conuersation; *animus est ubi amat, non ubi animat*; seeing then her affection is set on heavenly things, her *conuersation* is said exprefly to be in heauen also.

y Philip.3.20.

end, for that is her end to possesse a kingdome

z Ambrosin  
loc.

a Iames 1.17.

without end, *ideo dicitur celestis, quia celum sedes eius est*; I will (saith our blessed Sauour) that they which thou hast giuen me, be with me, euen where I am: *a euery good and perfect gift is from above*. Seeing then almightie God hath *blessed vs his people with all spirituall blessing in heavenly things in Christ*: the Church in her best part is aboue, though in her worst below. This should admonish vs to liue in this present world *as pilgrims and strangers*, and to cast away from vs euery thing that hindreth vs in our iourney, that wee may goe lightly to our *heavenly home*. This also may teach vs, if wee suffer wrong either in goods or good name, to be patient, for the world doth hate vs, because we are not of the world, and hereupon to make haste vnto our iournies end, *desiring to be dissolved and to be with Christ*. See Epistle for Easter day.

b Ephes.1.3.

c 1.Pet.3.11.

d Heb.11.16.

e Philip.1.23.

*Is free.*] *Libera quod liberata*, free because made free by Christ,

Christ; *¶ If the Sonne make you free, you shall be free indeed.* Our Apostle *¶* meaneth a discharge from the whole bondage of the Law, Satan and sinne; not (as Anabaptists imagine) a libertie to doe what euery man list, or to liue vnder no obedience to spirituall and temporall gouernours. A dissolute licentiousnesse is quite contrary to the true freedome, which Christ obtained for vs; *h omnia sunt libera nobis per fidem, & tamen omnia serua per charitatem, vt simul stet seruitus libertatis & libertas seruitutis;* a Christian in respect of his faith is Lord ouer all, in respect of his loue, seruant to all. Hierusalem is free for her conscience, not for her person or purse; for notwithstanding her libertie, she must pay debts, and performe duties vnto whom either debt or dutie belongs.

Breach, *¶ for there is no condemnation to thē that are in Christ, he was made a curse to deliuer vs from the curse.*

Bond, which obligeth vs in our owne person to bring perfect righteousness for attainment of euerlasting saluatiō, according to the tenour of the law, *doe this and liue;* so the publican and the prodigall sonne who condemned themselves, appealed frō the bar of Gods iustice to the court of his mercie; *non estis sub lege, sed sub gratia,* Rom. 6. 14.

Creator, in hauing free<sup>n</sup> access to God y<sup>e</sup> Father in the name of Christ: & a libertie to serue him in holines & righteousness all the daies of our life: *without feare;* for Christ hath

1 Iohn. 3. 36.

g Rhemist. in loc. agreeing with all Protestant interpreters: see Doctor Whiggist, defence of the answer to the Admonition, pag. 195. & 791. h Luther. loc. com. tit. Christian. libers. i Calvin. Institut. lib. 3 cap. 19 §. 9. k Rom. 8. 1.

l Galath. 3. 13.

m Aliud est esse in lege, aliud sub lege: qui est in lege secundum legem agit, qui sub lege secundum legem agit, ille liber est, iste seruus. Augustin. in Psal. i n Rom. 5. 2. Ephes. 2. 12. o Luke 1. 74.

Deliverance frō euill, in respect of the lawes

Christi- an libertie consists in

Freedom in good: respecting either the

an easie yoke, the seruice of God is not a bondage, but a perfect freedome.

p Rom. 14. 14.

Creatures, in that all things are pure to the pure, for the dominion ouer the creature lost by Adam, is restored againe by Christ, all are yours, and you Christs, and Christ Gods. Hence Saint Paul calls the forbidding of meats and mariage, with obligation of conscience and opinion of merit, a doctrine of diuels.

q 1. Cor. 3. 22.

r 1. Tim. 4. 1.

A thing indifferent vpon the commandement of the Magistrate becomes necessarie, not in respect of it selfe, but for auoiding scandall and contempt of authoritie; the thing to the conscience remaines indifferent still, and may be vsed and not vsed, if it were not for our obedience to the Prince. See Luther lib. de Christian. libert. & Com. in Galat. 5. 1. & loc. com. tit. de libertas. Christian. Melanct. com. tit. de Ceremon. & Christian. libertas. Calvin. Instit. lib. 3. cap. 19. Beza epist. 24 Perkins treat. of Conscience, cap. 2. & com. in Galat. cap. 5. vers. 1. Dominicus à Soto apud Bellarm. de Iustificat. lib. 4. cap. 6. &c.

f Galath. 5. 13.

t Ioh. 5. 39.

u Rom. 6. 22.

x 1. Tim. 3. 15.

y 1. Pet. 1. 23.

z 1. Cor. 3. 2.

The consideration of this our freedome teacheth vs three duties especially :

1. To loue Christian religion as the <sup>r</sup> means of this libertie

2. To search the scriptures, as the Charter in which our liberties are written.

3. To serue God in the duties of faith and newnesse of life, because this seruice is our libertie. Stand fast therefore in the libertie wherewith Christ hath made vs free, and be not entangled againe with the yoke of bondage, Galath. 5. 1.

Mother] The word of God is committed to the keeping of the Church, and this Word is <sup>1</sup> feed, and <sup>2</sup> milke, and strong meate, Heb. 5. 14. The Church then as a mother brings forth children to God by the ministerie of the Word, and after they be borne feedes them with milke flowing

flowing from her own two breasts, <sup>a</sup> which are the Scriptures of the two Testaments.

<sup>b</sup> Hence the Church may learne to be diligent in preaching the Gospell sincerely. For by the seed of the word one begets another to God; I being begotten (saith Luther) of other, doe now beget other, which also shall beget other hereafter, and so this spirituall begetting shall continue to the worlds end.

2 We are taught <sup>c</sup> hereby to despise our <sup>d</sup> first birth, and seeke to be borne againe to God, and suck the breast of our mother, feeding on the milke of the Word. 1. Pet.

2. 2. *non enim nascimur, sed renascimur Christiani*, quoth <sup>e</sup> Hierome. Thus to be made a member of the new Hierusalem is a great priuiledge, Reuel. 3. 12.

3 The word, mother, implieth our dutifull obedience to the Church of God, according to that of Salomon; *My sonne heare thy fathers instruction, and forsake not thy mothers teaching*. This father is God, and this mother is the Church, as <sup>f</sup> Diuines expound it aptly. The Romane Church is not our mother, but a stepmother, if not a professed harlot; and therefore <sup>g</sup> we must come out of her, as being more like mount Sina, gendring to bondage, then mount Sion begetting free children.

*Of vs* <sup>h</sup> *παιδες ἡμεῖς*, not of all, but *vs* all, that is, all true beleeuers elected and called effectually, <sup>i</sup> *qui sic sunt in domo Dei ut ipsi sint domus Dei*; for if the reprobate be liuely members of Hierusalem aboue, the Church is a mother not onely to the sonnes of God, but also to the children of the deuiell: a doctrine not only receiued of the fathers in old time, but entertained of the schoolemen also, <sup>j</sup> *Ioannes de Torre Cremata, Alexander Hales, Hugo, Thomas, Petrus à Soto, Melchior Canus, &c.*

*All* <sup>k</sup> For he that hath not the Church for his mother, shall neuer haue God for his father, <sup>l</sup> *quos elegit, hos & vocauit*, all Gods elect are in due time called, and all that are called, are called by the Church, <sup>m</sup> *electi namquam nisi inter vocatos*, and therefore most honorable for the king himselfe,

<sup>a</sup> *Ioannes à Iesu Maria in Cant.*

7. 3.

<sup>b</sup> *Luther in loc.*

<sup>c</sup> *Perkins in loc.*

<sup>d</sup> *Psal. 45. 11.*

<sup>e</sup> *Lib. aduersus Vigilans.*

<sup>f</sup> *Melancthon. & English gloss. in Tiron. 1. 8.*

<sup>g</sup> *Apocal. 18. 4.*

<sup>h</sup> *Augustin. de baptismo contra Donatistas, lib. 7. cap. 52.*

<sup>i</sup> *Apud Bellarm. de ecclesia militante, lib. 3. cap. 9. §. ad vltimum dico.*

<sup>k</sup> *Rom. 8. 30.*

<sup>l</sup> *Melancthon. prafat in euangelis dominical.*

m Ambrosiorat.  
ad Valentiniū.  
Imperat. vi ha-  
betur epist. 32.

n Esay 54. 1.

o 1. Cor. 1. 18.

p Luther. &  
Sacerdus in loc.

q Rom. 7. 18.

selfe, who is the father of the Common-weale, to bee the  
m *sonne of the Church.*

*For it is written* ] In a controuersie betweene the false teachers and himselfe, concerning the iustifying of a sinner, he makes the Scriptures his iudge; for whosoever be *index qui*, the Bible must be *index quo*, by which all questions in religion ought to be determined.

*Reioyce thou barren* ] He sheweth by this allegorie of the Prophet *n Esay*, the difference betweene *Agar* and *Sara*, that is to say, betweene the Church and the Synagogue, betweene the Gospell and the Law. The Law being husband of the fruitfull woman, that is, of the Synagogue, begetteth very many children in the world; for none, saue the children of the freewoman, either see or know other righteousnes then that of the law. Contrariwise *Sara*, that is to say, y<sup>e</sup> true Church vnder the <sup>o</sup> crosse, seemeth exceeding barren, as hauing no children, or very few. The Prophet therefore doth exhort her to *reioyce*; for howsoever the Church seeme to be forsaken and barren before the world, not hauing the righteousness and works of the law; yet notwithstanding shee is a most fruitfull mother, hauing an infinite number of children before God. *The desolate hath many more children then shee which hath an husband* *Agar* hath not children but seruants; and howsoever for a time, *they that are borne after the flesh, persecute those that are borne after the spirit*, yet the children of the bondwoman are cast out of the house together with their mother, and receiue not inheritance with the children of the freewoman.

Here then is p comfort for a distressed soule, *Reioyce thou barren that bearest no children, &c.* Albeit thou fee thy selfe neuer so barren of good works, vnable to thinke an acceptable thought, so void of righteousness as that there dwelleth in thee no goodnesse at all; yet *break forth into ioy*, for Christ is thy righteousness and sanctification and redemption. As Christ then is greater then the law, so thy righteousness is a farre more excellent righteousness

oufnes then that of the law; thou haft many moe children then the which hath an husband, *reioyce therefore*, for Gods kingdome is the place of ioy, Gods children are the men of ioy, the Gospell is the matter of ioy. Gods Arke was a figure of Christ, and the mirth before the arke signifieth that the foundation of all our ioy consists in our reconciliation with God in Christ; the musick of the Temple was typical, and prefigured these ioyes of the Catholike Church.

*Breake forth. and cry*] The first word intimates that the Church vpon earth is as it were pent in with present griefe; her ioy is mixed in this life with sorrow. The paschall lambe was eaten *with sower herbs*, insinuating that we feele no sweetnes in the blood of Christ, till we feele the smart of our sinne. The word *cry* doth shew, that albeit in earthly ioy we must be sparing and moderate; yet in spirituall ioy *modus est sine modo*, the measure is to reioyce without measure; if we be rauished in our ioy that we crie againe, it is the best of all. Reioyce in the Lord alwaies, againe, I say reioyce. See Gospell, Dom. 1. *Aduent.* & Epist. Dom. 4. *Aduent.*

r Rom. 14. 17.  
f Psal. 68. 3.  
t Luk. 2. 10.

u Exod. 12. 8.

The Gospell. I O H N 6. 1.

*Iesus departed ouer the sea of Galile, &c.*

THIS Gospell is the same with the Gospell allotted for the last, and but little differing from the Gospell appointed for the seuenth Sunday after Trinitie: for the miraculous feeding of much people with a few loaves is read in the Church euery yeere thrice; to wit, in *winter*, when wheat is sowne; in *Lent*, when it is in hopefull spring; and in *Haruest*, when it is readie for the barne. See the reason and exposition hereof, Gospell Dom. 7. *post Trinit.*

x 25. Sunday  
after Trinitie.

y 7. Sunday af-  
ter Trinitie.

The



The Epistle. H<sup>1</sup> B. 9. 11.

*Christ being an high Priest of good things to come, came by a greater and more perfect tabernacle, &c.*

<sup>z</sup> Luther. postil.  
maior. in loc.

<sup>a</sup> 1. Pet. 2. 25.

<sup>b</sup> Marlorat. in  
loc.

<sup>c</sup> 1. Cor. 2. 14.  
<sup>d</sup> Theophylact.  
in loc.

<sup>e</sup> Esay 9. 6.  
<sup>f</sup> Caluin. in loc.

<sup>g</sup> Gorran. in loc.  
<sup>h</sup> 1. Epist. Ioh.

<sup>i</sup> 1. Cor. 13. 12.

<sup>k</sup> Caietan. in loc.

<sup>l</sup> Heb. 8. 2.

**T**His text is a <sup>z</sup> briefe of the whole Epistle, wherein Christ Iesus the great <sup>a</sup> Bishop of our soules is first compared and then preferred before the Leuiticall high Priest in sundry points, as

<sup>1</sup> Aaron and all his successors were but only forerunners of Christ, who is the end of the law, <sup>b</sup> for this cause called here *sacerdos accedens*, or *superueniens*, a Priest added to the Priests, a mediatur of the new Testament consummating the priesthood of the old.

<sup>2</sup> The Leuiticall high Priest was a Priest of things present, that is, earthly things and temporarie, which onlie stood in meats and drinks and diuers washings, and carnall rites, *untill the time of reformation*; but Christ is an high priest of good things to come, so great that this world cannot <sup>c</sup> perceiue, much lesse <sup>d</sup> receiue thē. As an <sup>e</sup> euerlasting father he bestowed on the Church <sup>f</sup> eternall gifts, in <sup>g</sup> this life grace to the end, in the next glory without end. Spirituall graces in respect of the law were things to come, but yet howsoever <sup>h</sup> we be now *sonnes of God*, it doth not appeare what we shall be; for the glorie which our high priest hath purchased for vs is yet to come; <sup>i</sup> now we see through a glasse darkly, but when this corruption shall put on incorruption, and this mortall shall be clothed with immortalitie, then wee shall see face to face. These good things to come shall be further enioyed and fully reuealed in the world to come.

<sup>3</sup> Christ Iesus our high priest came by a greater and more perfect tabernacle than Aaron. <sup>k</sup> Some by tabernacle meane the church of God, a tabernacle which <sup>l</sup> the Lord pight and not man. It is greater then the Jewes temple,

temple, for it is Catholike, the Lords great Cathedral<sup>m</sup> extended to all places, and at all times, and all persons, not only those, who now are living, but also those who haue bin from the beginning, and shall be to the worlds end, for this cause called, Galat. 4. *the mother of vs all*, and it is more perfect as being the bodie, whereof the tabernacle was only the shadow.

<sup>a</sup> Some by tabernacle vnderstand heaven, a tabernacle that cannot be<sup>o</sup> remoued; a *greater tabernacle*. For the whole earth in comparifon of heaven is but a point, all Iury but a part of a point, the temple but a parcell of a part; and *more perfect*, for now we know in part, and prophetic in part; but when that which is perfect is come, then that which is vnperfect shall be abolished.

<sup>q</sup> Other, and that most fitly, think Christs humane nature to be this tabernacle, for hee was consecrated vnto God in his flesh, he was crucified in it, ascended in it, glorified in it, and now sitteth at the right hand of God in *(sancto sanctorum)*, as our mediatur and aduocate. Well may Christs body be called a tabernacle, for it is the temple of the blessed Trinitie, *wherein all the fulnes of the Godhead dwels bodily*: this tabernacle was not made with hands, as that old tabernacle, nor of this building as our<sup>t</sup> earthly tabernacles are. For albeit Christ was borne of the virgin Mary, yet conceived of the holy Ghost, as the<sup>r</sup> Prophet, the stone cut out of the mountaine without hands. His bodie was of this building, *secundum principium materiale*, for it was not phantasticall or heauenly, but true flesh of the substance of Mary, yet not of this building, *secundum formale principium & actiuum*, as being conceived by the power of the blessed Spirit, not as other men, by the seed of man; and this was a more perfect tabernacle. For the word incarnate was full of grace and truth. In Moses tabernacle was the type, but by *lesus Christ* came the truth: in a word, <sup>s</sup> Christs body was a tabernacle, *propter uilissimam passionis*, greater; *propter inhabitacione totius Trinitatis*, more perfect; *propter abundantiam*

<sup>m</sup> Chrysost. in Ephes. 4.

<sup>n</sup> Aquin. Corr. Sa. in loc. o Esay 33. 20.

<sup>p</sup> 1. Cor. 13. 9.

<sup>q</sup> Theophylact. Beza, Marlorat English gloss in loc.

<sup>r</sup> Coloss. 2. 9.

<sup>s</sup> 1. Cor. 5. 1.

<sup>t</sup> Dan. 2. 45.

<sup>u</sup> Aquin. lect. 3. in Galat. 4.

<sup>x</sup> Gorran. in loc.

*damiam sanctitatis*, not of this building, *propter modum conceptionis*.

y *Ephes.* 5. 2.

z *1. Pet.* 1. 19

4. The Leuiticall high Priest entred into the holie place by the blood of goates and calves, as wee reade, *Leuiticus* 16. but our high Priest by his owne blood: hee gaue himselfe for vs an offering and a sacrifice of a sweet smelling sauour to God. As the Pellican feeds her young, so Christ redeemes his Church with his owne <sup>2</sup> pretious blood; a benefit so great, that our blessed Sauour instituted that holie Sacrament of his Supper in perpetuall remembrance thereof; <sup>3</sup> In the night that hee was betraied, hee tooke bread, and when he had giuen thanks, he brake it, and said, Take, eat, this is my bodie, which is broken for you, doe this in remembrance of mee. After the same manner hee tooke the cup, saying, This cup is the new Testament in my blood, doe this as oft as yee drinke it in remembrance of me.

a *1. Cor.* 11. 23.

5. The Priest of the old Testament entred into the holy place <sup>b</sup>once euery yeere; but Christ our high Priest of the new Testament offered himselfe once for all; a difference so materiall, as that our Apostle repeates it often in this one chapter, as verse 25. not that hee should offer himselfe often: vers. 26. Hee appeared once to put away sinne vers. 28. Christ was once offered to take away the sinnes of many. S. Pauls argument is plaine, Christ could not offer vp himselfe any other way then by dying: hee therefore did offer vp himselfe but once, because hee could die but once. <sup>c</sup>not often after any fantasticall, hidden, inuisible, mysticall or vnbloodie manner, as the <sup>d</sup> Papiests hold, that the Minister is a sacrificing Priest, and that in the Sacrament of the Lords supper, hee doth offer vp Christ againe to God the Father, under the formes of bread and wine really and properly.

b *Exod.* 30. 10.  
c *D<sup>r</sup>. Fulke* in  
*Heb.* 9. 25.  
d *Con. Trident.*  
*sess.* 22. can. 1.  
2. 3. &c.

The Church of England calls a preacher of the Gospel a Priest, of the word *presbyter*, not *sacrificulus*; or if a Minister may be called a sacrificer, it is in respect of his *Eucharisticall sacrifice*, prayer, and thanksgiving to God,

not

not *hilaſtickall*. Now the Lords ſupper is not a new propitiatorie ſacrifice for the ſins of the quicke and the dead, but a thankfull commemoration and representation of the old, and that in words and action: *In words*, becauſe celebrating this holy Sacrament, wee report and repeat how Chriſt died for our ſinnes, and ſhed his blood once for our eternall redemption. *In action*, breaking the bread, and powring out the wine, taking, eating, drinking; all which are dumbe ſermons, and liuely representations of Chriſts oblation for vs on the croſſe, \* for as often as yee ſhall eat this bread, and drinke this cuppe, yee ſhew the Lords death vntill he come. As Chriſt died; and after a ſort was offered in all the ſacrifices of the Law, to wit, in figure, not in fact; ſo Chriſt is offered in the Sacrament daily, not in fact, but in faith, as *Ambroſe* notably, ſacrificed in the mindes of beleeuers as upon an altar.

In adminiſtring this Sacrament, we muſt doe as Chriſt the truth and the way, who did not offer vp his body, for that was crucified the day following, but hee tooke the bread and brake it, and gaue it not to God, but to the Diſciples; and ſaid not to them, take and ſacrifice, but take and eat; and ſo *Lombard*, *Aguine*, *Gropperus* and other Papists acknowledge that the Lords Supper is not a reall offering vp of Chriſt, but a memoriall of his paſſion; according to their antiphona, *a ſacrum communio, in quo Chriſtus ſumitur, recolitur memoria paſſionis eius; mens impletur gratia; et futura gloria nobis pignus datur, Alleluia.*

The popiſh Maſſe then is an iniurious ſacrilege; detracting from the power and merit of Chriſts paſſion. An effectuall medicine, that as once cureth a diſeaſe, need not to be applied againe: But Chriſt offering himſelfe for vs once, was ſufficient for all, efficient for ſuch as apply it, as *Gorran* doth gloſſe the text briefly, *ſufficienter quod ſemel*; and therefore the Maſſe being either a continuance or repetition of Chriſts oblation is a blaſphemous action, if the Prieſt ſaith that on the altar, which the worldes Sauiour began on the croſſe, then truth it ſelfe ſheweth among

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c 1. Cor. 11. 26.

f Apocal. 13. 8.  
agnus occiſus ab  
origine mundi.  
g Lib. 2. de Vir-  
ginit.

h Lib. 4. ſent.  
diſt. 12.  
i Part. 3. quaſt.  
83. art. 1.  
k Apud Zanch.  
in Ephes. 5.  
loc. 1.

l. Zanchius de Sa-  
nari. in Hebr.  
9. 28.  
m Perkins re-  
ſpond. 1. cap. 11.  
n. 1. 1. 1. 1.

truth

n Iohn 19.30.

o Hebr. cap 7.

p 1. Epist. 2. 1

q 1. Tim. 2. 5.

r Caietan in loc.

s Deut. 16. 14.

t Num. 19. 4.

u Aquin. 2. 2.

v Gorran. in loc.

x Marlorat.

truth in saying, *consummatum est*, it is finished. If the Masse be a repetition of Christs offering, then his sacrifice was not sufficient, and our Apostles argument insufficient, ° who proues all the legall sacrifices vniuersall, because they were repeated. It is a good obseruation, that in a sacrifice wee giue something to God, but in a Sacrament we receiue something from God; if the Lords Supper then be a Sacrament of the new Testament, we must not in it offer vp Christ to God, but expect Christ and the benefits of his sacrifice from God.

6. The Leviticall high Priest entred into the holy places that are made with hands, which are similitudes of the true Sanctuarie: but our high Priest is entred into very heauen, to appeare now in the sight of God for vs. If any now sin, we haue an agent in the court of heauen, as P. S. Iohn, an advocate with the Father Iesus Christ the righteous, and he is the reconciliation for our sinnes, and not for our sins only, but for the sinnes of the whole world, the Mediator of the new Testament, ¶ interceding daily betwene God and man, obtaining for vs not onely temporall gifts, as the Legall high Priest, which could not make holy concerning the conscience, but as it followeth in the next word to be considered, *eternall redemption*: hee recovered our estate in Gods kingdome which Adam lost, and hath so firmly purchased it againe for the Church, as that it is a perpetuities, now for ever,

Effect, for he that beleueth hath eternall redemption, ¶ in euerlasting life, Ioh. 3. 16. Efficacie, for his blood is not yet drie, but the power and vertue is alway the same, yesterday, and to day, and for ever, Heb. 13. 8.

For if the blood of oxen and of goats, and the ashes of a young ewe when it is sprinkled, purifieth the vnclane, as touching the purifying the flesh, how much more shall the blood of Christ? An argument to proue that Christ hath obtained eternall redemption for vs, & it is from the lesser to the greater, or from the signe to the thing signified. If the blood

blood of the beasts outwardly did purifie the flesh, how much more shall the blood of Christ inwardly purge the conscience from dead workes, to serue the liuing God? First, because the blood of Christ, for y<sup>e</sup> Iesus is a Sauour of his people. Secondly, for that he was offered through the eternall Spirit: <sup>2</sup> for although our enemy come like a flood, yet the Spirit of the Lord shall chase him away. Thirdly, for that he was without spot, an high Priest, which is <sup>3</sup> holy, harmelesse, vndeified, he knew <sup>4</sup> no sinne, therefore most able to purge the conscience from all sinnes, here termed deadly workes, in that they procure to the sinner in this world death spirituall, in the world to come death eternall. See Epist. Dom. 7. post Trinit.

To serue the liuing God.] The Lord is <sup>5</sup> life: such then as will serue him, must offer themselues a <sup>6</sup> liuing sacrifice, for he redeemed vs for this end, that we should serue him in holinesse and righteousnesse all the daies of our life. I haue put off my coat, saith the <sup>7</sup> Church, how shall I put it on? I haue washed my feet, how shall I defile them? A sinner irrepentant is like the sow wallowing in dirt and mire; but God (as <sup>8</sup> David speakes) hath brought me out of the horrible pit, out of the mire and clay, and set my feet vpon the rocke, and ordered my goings: I haue put off the old man, & am become a new creature in Christ. Why then should I, that am washed in the sacred font, and bathed in my sweet Saviours owne blood, defile my selfe againe by standing in the waies of sinners, and sitting in the seat of the scornfull? *Hoc magis culpabiles sumus, si legem bonam colimus, & mali cultores sumus; imò potius nec cultores, si mali, quia cultor dici non potest malus cultor; neque enim colis, qui rem sanctam non sanctè colis.*

y Math. 1.21.

z Esay 59. 19

a Heb. 7.26.

b 2. Cor. 5.21.

c Iohn 14.6.

d Rom. 12.1.

e Cant. 5.3.

f Psalm. 40. 2.

g Saluianus de gubernat. Dei, lib. 4.

The



The Gospell. I O H N 8. 46.

*Which of you can rebuke me of sinne ? &c.*h Heming. po-  
stil. in loc.

i Psal. 89. 15.

**T**His Gospell containeth a liuely<sup>b</sup> description of two contrarie kingdomes, one of light, another of darknesse ; as Christ is zealous in vpholding Gods glorie, so the champions of Satan earnest in maintaining his quarrell. All Christs kingdome consists in righteousnesse and truth, as the<sup>i</sup> Psalmographer expresly, *righteousnesse and equitie is the habitation of thy seat, mercie and truth shall goe before thy face.* Concerning righteousnesse, our Sauour saith here, *Which of you can rebuke me of sinne ?* Concerning truth ; *If I say the truth, why doe ye not beleene me ?*

Railing, vers. 48. *Say we not well that thou art a Samaritan, and hast a deuill ?*

Satans kingdome  
stands vpon foure  
props especially :

Hypocrisie, vers. 53. *Our father Abraham.*

Sophistrie, vers. 52. *Construing that of death natural, which Christ vttered of eternall.*

Tyranny, ver. 59. *When reason and railing faile, then they come to Carters logicke, gunpowder arguments, open violence, they tooke vp stones to cast at him.*

These points are so twined and intermingled in the text, as that I cannot part them easily, yet for orders sake two lessons are more principally regardable.

1. As Christ is the true Messias sent from God, so euerie one that heareth him not, is not of God.

2. That all obseruers of Christs saying are free from eternall death, and this he doth assure by a double bond,

Word, *I say.*

his } Oath, *Verily, verily, I say unto you, if a man keepe my saying, he shall neuer taste of death.*

*Which*

*Which of you can rebuke me of sinne?* The Church saith of Christ, <sup>k</sup> *My beloned is white and ruddie, the chiefeſt of ten thousand.* <sup>l</sup> *Candidus ſanctitate, rubicundus paſſione;* white, for that he was without ſpot in his life, ruddie, for that he ſhed his owne bloud for vs at his death. <sup>m</sup> A ruddie colour is not beautifull, except it be grounded vpon a faire white, ſo Chriſts paſſion had not been an offering of a ſweet fauour to God, if his life firſt had not been *candide* without ſinne, <sup>n</sup> holy, blameleſſe, vndefiled.

Heere the Epistle and Goſpell accord, *our high Prieſt was without ſpot*, ſaith Paul; *who can rebuke me of ſinne?* ſaith Chriſt: and both are fit for *Paſſion Sunday*, for all the ſufferings of Chriſt on the croſſe, may be

reduced vnto bitter words, <sup>o</sup> *I am a worme and no man, a very ſcorne of men, and outcaſt of the people.* wounds, <sup>p</sup> *Behold and ſee, if there be any ſorrow like to my ſorrow.*

This Goſpell affords a taſte of <sup>q</sup> both, he did heare bitter words in the 48 verſe, *Say wee not well, that thou art a Samaritan, and haſt a diuill?* and he was like to ſuffer bitter wounds, in that they would haue ſtoned him, verſ. 59.

Chriſt proues himſelfe to be the Meſſias, and our high Prieſt of good things to come, by this infallible demonstration; *which of you can rebuke me of ſinne?* peradventure ſome will accuſe, but who can rebuke, which of you mine enemies, euen you that prie ſo much into my life? My conuerſation is without fault, my doctrine without error, and why then admit you me not for Chriſt? ſeeing none is free from ſinne, ſaue the Meſſias only; flatter not your ſelues in your idle conceit, either proue me to be a ſinner, or acknowledge mee for a Sauour, if no crime, then Chriſt. *If I ſay the truth, why doe yee not beleue me?* that man is worſe then mad, who perſecutes that as falſe, which he knowes to be true.

All men hence may learne, preachers eſpecially, to frame themſelues according to Chriſts example, ioyning integrity

k Cant. 5.10.

l Rupert. lib. 6. com. in Cant.

m Vega dom. in paſſion.

n Hebr. 7.26.

o Pſal. 22.6.

p Lament. 1.12.

q Acosta dom. de paſſion. com. 1.

r Luther. poſſil. maior. in loc.

## The Gospell. I O H N 8. 46.

*Which of you can rebuke me of sinne ? &c.*

*h Heming. po-  
stil. in loc.*

*i Psal. 89. 15.*

**T**His Gospell containeth a liuely<sup>b</sup> description of two contrarie kingdomes, one of light, another of darknesse ; as Christ is zealous in vpholding Gods glorie, so the champions of Satan earnest in maintaining his quarrell. All Christs kingdome consists in righteousnesse and truth, as the<sup>i</sup> Psalmographer expressly, *righteousnesse and equitie is the habitation of thy seat, mercie and truth shall goe before thy face.* Concerning righteousnesse, our Sauour saith here, *Which of you can rebuke me of sinne ?* Concerning truth ; *If I say the truth, why doe ye not beleene me ?*

*Railing, vers. 48. Say we not well that thou art a Samaritan, and hast a deuill ?*

Satans kingdome stands vpon foure props especially :

*Hypocrisie, vers. 53. Our father Abraham.*

*Sophistrie, vers. 52. Construing that of death natural, which Christ vttered of eternall.*

*Tyranny, ver. 59. When reason and railing faile, then they come to Carters logicke, gunpowder arguments, open violence, they tooke vp stones to cast at him.*

These points are so twined and intermingled in the text, as that I cannot part them easily, yet for orders sake two lessons are more principally regardable.

1. As Christ is the true Messias sent from God, so euenie one that heareth him not, is not of God.

2. That all obseruers of Christs saying are free from eternall death, and this he doth assure by a double bond,

*Word, I say.*  
his *Oath, Verily, verily, I say unto you, if a man keepe my saying, he shall neuer taste of death.*

*Which*

Which of you can rebuke me of sinne? The Church saith of Christ, <sup>k</sup> My beloved is white and ruddie, the chiefeſt of ten thousand. <sup>l</sup> Candidus ſanctitate, rubicundus paſſione; white, for that he was without ſpot in his life, ruddie, for that he ſhed his owne blood for vs at his death. <sup>m</sup> A ruddie colour is not beautifull, except it be grounded vpon a faire white, ſo Chriſts paſſion had not been an offering of a ſweet ſauour to God, if his life firſt had not been *candida* without ſinne, <sup>n</sup> holy, blameleſſe, vndefiled.

Heere the Epistle and Goſpell accord, our high Priest was without ſpot, ſaith Paul; who can rebuke me of ſinne? ſaith Chriſt: and both are fit for *Paſſion Sunday*, for all the ſufferings of Chriſt on the croſſe, may be

reduced vnto bitter } words, <sup>o</sup> I am a worme and no man, a  
very ſcorne of men, and outcaſt of  
the people.  
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All men hence may learne, preachers eſpecially, to frame themſelues according to Chriſts example, ioyning integrity

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m Vega dom. in paſſion.

n Hebr. 7.26.

o Pſal. 22.6.

p Lament. 1.12.

q Acoſta dom. de paſſion. con. 1.

r Luther. poſſil. maior. in loc.

f *Louis. 8. 8.*  
t *Cyril, in Louis.*

u *James 3. 2.*

x *Psal. 143. 2.*

y *Numb 16. 15.*  
z *1. Sam. 12. 3.*

a *1. Cor. 4. 4.*

b *Hemingsius*  
*in loc.*

c *Cap. 4. vers. 6.*

d *Culman, conat.*  
*in loc.*

integritie of life to sinceritie of doctrine, that they may further the Gospell among enemies, who respect more good life then good learning; and among friends, who tolerate bad manners often for our doctrines puritie: the Priest had *Vrim* and *Thummim* in his brest plate, & so the preacher ought to have science and conscience; for albeit Christ alone was free from all sinne, yet such as will teach his Gospell with fruit, must bee cleare from open crimes. Our Saviour saith not, (as *Era/mus* vpon the place) which of you can accuse? for they called him coniurer & Samaritan: but which of you can conuince? who can proue that he doth reprove? the most heavenly doct<sup>r</sup> is an earthly man, flesh & blood, and in many things all of vs offend; and so we may be conuicted of manifold weaknes, but let vs take heed of manifest wickednes. O Lord keep thy seruant from presumptuous sins, from crying sin, which in any sort may scandalize his holy calling. Howsoeuer we crie to God with *David*, Enter not into iudgment with thy seruants O Lord, for in thy sight shall no man liuing be iustified; yet let vs say with Christ vnto men: which of you can rebuke me of sinne? for any grosse fault in executing mine office. So *Moses*, I haue not taken so much as an asse from them, neither haue I hurt any of their companions. So *Samuel*, Whose oxen haue I taken? or to whom haue I done wrong? &c. So *Paul*, I know nothing by my selfe, to condemne my selfe in my Apostleship.

He that is of God, beareth Gods word. Ergo, the cause why yee heare not, is because yee are not of God: as men, they were of God; as malicious, of the deuill. Examine thy selfe by this one rule, whether thou be Gods child; or the deuils seruant. He that with a good will and honest heart heareth Gods words, hath Christs record that he is of God; he that heareth the word and persecuteth it, is of the deuill; & so *S. Iohn* in his first epistle, We are of God, he that knoweth God, beareth vs, he that is not of God, beareth vs not, hereby know we the spirit of truth and error.

Say wee not well; that thou art a Samaritan, and hast the deuill?

diuell? <sup>d</sup> Albeit you say, who can rebuke me of sinne? yet we say, thou art a Samaritan, an \*irreligious and vile person: howsoever you boast of the truth, we say, *thou hast the diuell*, who is the father of lies. It is certaine, the Jewes knew Christ to be no Samaritan, and that he spake such words; and did such wonders, as none could doe by the power of the diuell; and so some confesse, Iohn 10. 21. *These are not the words of one that hath a diuell; can the diuell open the eyes of the blind?*

Here then obserue the craft of Satan, when he cannot denie the truth, he falleth to flat railing and lying; and such is the practise of his ministers and agents in all ages, as the Papists in our time call the sincere profession of the Gospell, Heresie, <sup>f</sup> Reynold and <sup>g</sup> Gifford, Turcisme, <sup>h</sup> Possevinus Atheisme, <sup>i</sup> Wright in his articles impudently, *Protestants haue no faith, no religion, no Christ, but are meer infidels*. As much is said, if not more by Sir <sup>i</sup> Tho. Moore long since, *Tindal hath purposely mistranslated Christs Gospell to set forth heresies, as evil as the Alcoran, and idolatry far exceeding the setting up of Bel, and Baal, & Beelzebub, & all the diuels in hell: and yet the Rake-shame Parsons outstrip all in this vncharitable course, sparing in his inuectiue libels (as a right reuerend father of our Church worthily) neither scepter nor sepulchre, neither height of power, nor depth of the graue can be free from his enraged enmie.*

*I haue not the diuell*] It is well obserued by <sup>i</sup> diuers, that whereas the Jewes objected against him two crimes, one, that he was a Samaritan, another, that he had a diuell; he neglected the first concerning his person, and stands vpon that especially, which touched his doctrine, *I haue no diuell*, I neither speake nor worke by Beelzebub; but by the power of God. Hence we may learne to be zealous in the businesse of God, howsoever remisse in that which concerns our selues: a <sup>m</sup> Christian in his loue, may resemble the reed; but in his faith he must be like the adamant, inflexible, stout, immutable, willing rather to loose his life (saith <sup>n</sup> Basil) then to suffer any one syllable of Gods holy

e Iohn. 4. 9.

f In Caluino. Turcism. consule lib. 4. cap. 71. in fine.

g Prefat. in Caluino. Turcism.

h Lib. de Atheism. Protestant.

i Preface to the confutation of Tindals answers.

k L. B. of Lincolne epist. to the K. before the answer to a namelesse Cat. l Chrysost. Theophylact. Luther. Melancthon. in loc.

m Luther. loc. com. tit. Zelus. n Theoderes. hist. lib. 4. cap. 17.



o *Vbi supra.*  
p *Idem in Gal.*  
2. 6.

q *Answer to*  
*Hardings Pre-*  
*face b<sup>e</sup>fore the*  
*defence of his*  
*challenge.*  
r *Præfat. com. in*  
*epist. ad Roma-*  
*nos.*

f *Contra lit. Pe-*  
*tilian. lib. 2. cap.*  
92.  
t *Ecclesiast. po-*  
*lic. lib. 3. §. 30.*

u *Acts. 26. 25.*

truth in the Scripture to be betrayed, *unus apex doctrinae plus valet quam cælum & terra*, saith *o Luther*: it is a Mathematical point, which cannot be diuided; *p* albeit charitie suffereth all things, beleueth all things, hopeth all things, endureth all things, yet faith can suffer nothing. I deny my learning, said renowned *B. Iewel*, I deny my Bishoprick, I deny mine estimation, I deny my name, I deny my selfe, only the faith of Christ, and truth of God. I cannot deny, with this faith, or for this faith, I trust I shal end.

In Athens, as *M. lanthou* reports, euery citizen tooke a corporall oath to maintaine the professed religion after this sort, *pugnabo pro sacris & solus & simul cum alijs*; if they were so zealous in idolatrous religion, how carefull ought we to be for the Gospell, which is the power of God vnto saluation?

An indignitie, which only toucheth our priuate person may be dissembled, as *Augustine* replied to *Petilian*, *possumus esse in his pariter copiosi; sed nolimus esse pariter vani*; so learned *Hooker*, the best answer to words of scorne and petulancie, is *Isaaks* apologie to his brother *Ismael*, the apologie which patience and silence make; our answer then vnto their reasons is, no, to their scoffes no thing; and yet when the slanders which light on our persons, rebound to the discredit of our profession, it beho- ueth vs not to be silent in answering truely, when as our aduersaries are eloquent in objecting falsely; *Paul* therefore when *Festus* scorned him as a mad man, answered, *I am not mad o noble Festus, but I speake the words of truth and sobernes*. And whē the Primitiue Christians had bin slandered vnto the people for disturbing the State, for adultery, murder, and other insufferable crimes, it was their vsuall custome to write apologies, & to put vp supplications vnto Prince; that they might defend themselves in open audience; so Christ here doth answer the Iewes cauill in a word, *I honor my father*, &c. as if he should argue thus; her that is a Samaritan, & worketh by the diuell, seeks his owne praise, not Gods glorie: but *I honor my father, and seeke*

(seeke not mine own praise : Ergo, I am no Samaritan or coniu-  
rur, but ye rather are of the deuill, in that ye dishonour  
me, who honour God; and this is *tortura Torti*, the retort-  
ing of a poisoned weapon into the aduersaries own brest.

Now we know that thou hast the deuill.] \* We said so be-  
fore, but now we can easily proue it so; before we did on-  
ly coniecture, but now we certainly know, that thou hast  
the deuill. ¶ Here note the desperat incorrigibilitie of such  
as are in a reprobate sence; as euery word of Christ is the  
² fauor of life vnto life to the godly; so the fauor of death  
vnto death to the wicked, the more they heare, the worse  
they are: first they thought Christ had a deuill, then they  
said it; last of all, which is worst of all, they *knew* it.

Your father Abraham was glad to see my day.] The Iewes  
exceedingly boasted of the temple, saying, <sup>a</sup> the temple of  
the Lord, the temple of the Lord, this is the temple of the  
Lord; they did seeme to reuerence the Prophets and Pa-  
triarkes, Abraham especially; so the Papiſts in our time  
crie, <sup>b</sup> the Church, the Church, all for the mother Church,  
all for the Fathers, all for antiquitie; but when we say to  
the Romanists as Christ here to the Iewes, *Abraham was  
glad to see my day*, the mother Church reioiced in old  
time to confesse the Gospell now preached in England,  
for wee doe not in any point of doctrine depart further  
from Rome, then she hath departed from her selfe in her  
flourishing estate; then instantly they come to the third  
weapon, idle distinctions and cauils, *Abraham is dead*,  
and *Abraham* is not dead, <sup>c</sup> there is an idolatrie which is  
good, and an idolatrie which is bad; *hoc* in Grammar  
and Logicke demonstrates *this thing*, yet in the words of  
Christ, *hoc est corpus meum*, it doth signifie <sup>d</sup> nothing.

\* The soueraigne supremacie of the Roman Bishop is  
the supreme difference, to which all other popish points  
are subordinate; <sup>e</sup> for the trueſt formalitie of a Papiſt is  
his vnion with the Pope; now <sup>f</sup> Romes champion is vn-  
certaine, whether the Pope as Pope, hath power ordina-  
rie or extraordinarie, to depose Princes after a direct or

x Maldonat. in  
loc.

y Colman. in loc.

z 2. Cor. 3. 16.

a Ierem. 7. 4.

b Campian.  
rat. 3.

c Gregorius de  
Valent. lib. 2. de  
idolat cap. 7. vs  
D. R. yuold. de  
Idolat lib. 1.

cap. 1. §. 13.  
d De consecrat.  
distinct. 2. §.  
Timorem, glossa  
ibidem.

e T. H. Appen-  
dix. pars. 1. pa. 2.  
f Ibidem pag. 8.  
g Bellarm. de  
Rom. Pont. lib. 5  
cap. 6.

h *Tortura Torti*, pag. 27.

i *Advancement of learning*, lib. 1. pag. 10.

k *Comes Northampton*, ad Garnet.

l *Apor.* 17.4.6.

m *Magdeburg* cent. 7. col. 21.

\* *Chron.* f. l. 35.

in direct manner, alwaies, or vpon some speciall occasion accidentally, so that the Catholike faith (as a learned Father of our Church hath wittily noted) is, *h credo quod Papa non vt Papa, habet aliquo quidem modo, sed modo tamen indirecto, potestatem saltem quandam temporalem, sed non merè, nec absolutam, sed ad aliquid relaxam, nec perpetuam, sed casualem.*

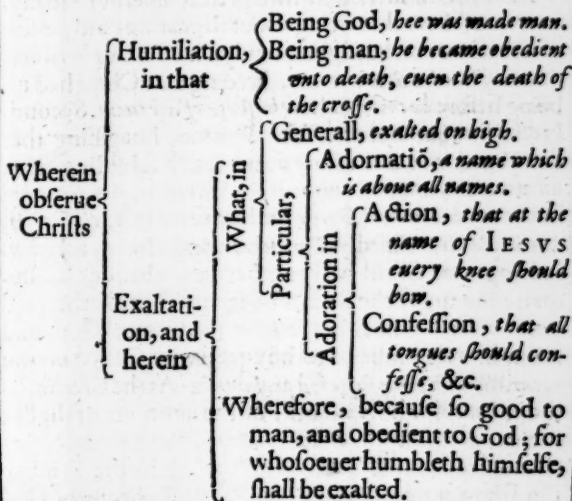
I will not meddle with the <sup>i</sup> cobwebs of learning in the schoole, which haue more wit then Art, yet more Art then vse; nor with the distorted and idle glosses of the Canonists: he that list may burthen his memorie with a shipfull of their fooleries, accuratly collected by the penner of Pseudomartyr, cap. 10.

Lastly, when all other helps and hopes faile, *they cast stones at Christ*, fetching arguments from the shambles, and concluding in *ferio*, destructive Doctours, who to build the Church, blow vp Common-wealthes, euen like rash <sup>k</sup> empiricks, *they can cure no way but by letting of blood*; the Spanish Inquisition is their *Grammar*, fire and fagot their *Rhetoricke*, fleet and fetters their *Logicke*, the canons rore their *Musicke*, poisoning their *Physicke*. Rome was first built in blood, and now shee sits in <sup>l</sup> skarlet drunken with the blood of Saints, and with the blood of the Martyrs of Iesu Christ. *Mahomet*, *Phocas*, and *Bonsface* the third, who first had the stile of vniuersall Bishop, liued all <sup>m</sup> about the same time, so that Mahumetisme & Poperie, and the murthering of Christian Emperors began al at once, and now conioined in one, the Pope being a baptized Mahumetan, and a holy father of parricides. I conclude in the words of \* *Langnet*: *The Roman citie first taking her originall from a traitour to his countrey, afterward founded with murder, mischief & violence, hath in the maintenance thereof spilt much more blood, then it hath spent morier in the building, and more men hath it destroyed, then there be stones in the wals, and hath beene to the whole world a continuall vexation untill this time, wherein her power is wel abated, and is now of all people for her abominatiõ & wickednesses hated & abhorred.*  
The

The Epistle. PHILIP. 2. 5.

Let the same minde be in you that was also in Christ Iesus, &c.

His Epistle contains an exhortation to lowlinesse and loue, grounded vpon Christs example, who when he was Lord of all, humbled himselfe to be seruant vnto all, taking on him the shape of a seruant, when hee was in the shape of God, and in all respects equall with God.



Who when he was in the shape of God.] Christ had a being before the world, though as man a beginning in the world; so Saint<sup>n</sup> Iohn, In the beginning was the word, and himselfe of himselfe, ° Ere Abraham was, I am, eternally begotten of his father as God; howsoever in P fulnesse of

n Iohn 1. 1.

o Iohn 3. 38.

p Galat. 4. 4.

time borne of his mother as man; and to distinguish him here from Angels essentially subsisting, our Apostle further addeth, *he was in the shape of God*; that is (as <sup>q</sup> all the Doctors expound it) God; for the word *shape* cannot be taken in this place <sup>r</sup> *similitudinariè*, but *essentialiter*, as Heb. 1. 3. the *very image of his substance*, *αὐτὴν τὴν ὁμοιωσιν*.

There be <sup>f</sup> many Gods in name, but Christ is God in nature; *Lucifer* and the Pope are Gods by robbérie, but Christ is God by right, holding it *no robbérie to be equall with God*; if equall, then not lesse; if *with God*, and in the *shape of God*, a distinct person from the Father.

In this oneline then (as Interpreters obserue) <sup>t</sup> many, yea <sup>u</sup> most heretikes erring about the natures and person of Christ are confuted abundantly. First, *Ebion*, *Cerintus*, *Phorine*, *Paulus Samosatenus*, holding that Christ had no being before he tooke on him the *shape of a seruant*. Secondly, *Sophronius*, and after him *Seruetus*, imagining that the Word was not actually and really subsisting from all eternitie, *non fuisse rem verè subsistentem, sed decretum tantummodo in mente Dei de hoc homine creando, & sua deitate implendo*. Thirdly, *Carpocrates* and *Arrius*, acknowledging that Christ had another nature besides his humane, but not of the same substance with the Father; and yet the text is plaine, hee was in the *shape of God*, and thought it no robbérie to be equall with God, <sup>x</sup> *sed enim naturam sumpsit, non superbiam presumpsit*. As the Greeke Fathers, *ὁμοῖον*, not *ἐκὸν*, of the same, not of the like nature. Fourthly, <sup>y</sup> *Noetus*, *Praxeas*, *Sabellius*, affirming that there is no distinction of persons in the Trinitie. God the Sonne is equall with God the Father: *ergo*, God the Sonne is another person, albeit not another power, *alius est non aliud*; equalitie (saith *Theophylact*) is in respect of another. Fifthly, <sup>z</sup> *Philoponus*, *Valentin*, *Genulis*, and other Tritheists, impiously maintaining that the three persons are three Gods essentially differing in number and nature; whereas the Catholike faith is according

<sup>q</sup> *Zanchinus* in loc.

<sup>r</sup> *Sarcerius* in loc.

<sup>f</sup> 1. Cor. 8. 5.

<sup>t</sup> *Theophylact*. in loc.  
<sup>u</sup> *Zanchinus* in loc.

<sup>x</sup> *Aug. epist. 66*

<sup>y</sup> *Idem* her. 36.  
<sup>z</sup> 41. *Thomas* I part. quest. 31 art. 1.

<sup>z</sup> *Bellarmin. praefat. lib. 1. de Christo.*

ding to this Scripture, that <sup>a</sup> the Godhead of the Father, of the Sonne, and of the holy Ghost is all one, the glorie equall, the maiestie coeternall.

<sup>a</sup> Athanasius in symbols.

Newer beleffe he made himselfe of no reputation.] Christ humbled himselfe, and made himselfe a seruant : Ergo, whatsoeuer he did or suffered for the redemption of the world, was voluntarie, not forced. He, that is, only the Sonne, not the Father, against <sup>b</sup> Patripassians : himselfe, against <sup>c</sup> Nestorians, absurdly conceiting that Christ was two persons in his two natures, one person as the Sonne of God in the shape of God, another as the Sonne of man in the shape of a seruant ; and against <sup>d</sup> Eutyches holding quite contrarie, that Christ after his incarnation had but one nature, because but one person ; hee being in the shape of God tooke on him the shape of a seruant, not by confusion of substance, but by personall vnion.

<sup>b</sup> Augustin. heref. 41.

<sup>c</sup> Bellarm. de Christo, lib. 3. cap. 5. & 6.

<sup>d</sup> Idem de Christo, lib. 3. cap. 2. & 3. & Aquin. in loc.

Againe, this ouerthroweth <sup>e</sup> Apollinaris, who taught that Christ was incarnate by turning some part of the Godhead into manhood, whereas <sup>f</sup> his diuine nature was not consumed, when his humane was assumed ; <sup>g</sup> Homo quippe Deo accessit, non Deus à se recessit, <sup>h</sup> homo factus naturam suscipiendo nostram, non amittendo suam ; as the diuine <sup>i</sup> Poet :

<sup>e</sup> Augustin. heref. 55.

<sup>f</sup> Idem epist. 66.

<sup>g</sup> Idem epist. 3.

<sup>h</sup> Idem epist. 120. cap. 36.

<sup>i</sup> Prudentius in Psychomachia.

*Ille manet quod semper erat, quod non erat, esse incipiens.*

Or as Eusebius <sup>k</sup> Emissemus in one word, *verbum caro factum est, non deposita sed seposita maiestate* : Christ then at the same time was both a seruant and a Lord ; yea the Lord. It is not said here, Christ tooke on him the person of a seruant, or the place, <sup>l</sup> but the shape, that is, his whole nature, body and soule, being like vs in <sup>m</sup> all things, <sup>n</sup> excepting sinne, found as a man in the frame of his bodie, forme of his minde, habit, gesture, speech, and other carriage like vnto man.

<sup>k</sup> Hom. 2. de nativitate Christi.

<sup>l</sup> Zach. in loc.

<sup>m</sup> Heb. 2. 17.

<sup>n</sup> Heb. 4. 15.

Became obedient.] To his <sup>o</sup> earthly parents, and his father in heauen ; <sup>p</sup> *Loe I come to doe thy will*, <sup>q</sup> I haue glorified thee on earth ; I haue finished the worke, which thou

<sup>o</sup> Luke 2. 51.

<sup>p</sup> Heb. 10. 9.

<sup>q</sup> Job. 17. 4.

gauest



gawest mee to doe, to the death obedient, *even the death of the crosse.* Heere the Gospell and Epistle meet, both are narrations of our Sauours passion and patience, the Col-  
lekt is a brieft of the Epistle, and the Epistle an abridgement of the Gospell.

*Wherefore God hath exalted him on high.*] In his resurrection, ascension, session<sup>r</sup> at the right hand of the throne of maiestie, making heauen of heauens his seat, and all his enemies his<sup>t</sup> footstoole.

*And giuen him a name.*] Sometime name signifieth in Scripture power, as<sup>t</sup> David to Goliath; *I come to thee in the name of the Lord of hosts:* and Psal. 118. *In the name of the Lord will I destroy them.* In the name,<sup>n</sup> that is, through his power and helpe. So Christ had power giuen him aboue all powers in heauen, earth, hell, a power vnspcakable, which cannot be named, as himselfe of himselfe,

<sup>x</sup> *All power is giuen vnto me.*

Sometime name is yfed for honor and fame, Gen. 11. 4. *that we may get vs a name:* Prou. 22. 1. *A good name is to be chosen aboue great riches:* and so Christ had a name, which is aboue all names, in being the<sup>y</sup> King and<sup>z</sup> Lord of glorie. <sup>a</sup> *S. Ambrose* thinkes, that the Father gaue this name to Christ as God. <sup>b</sup> *Hierome*, the Greeke *Scholia*, *Theophylact*, and many moe, that hee gaue this name to Christ as man. <sup>c</sup> Other, and that most fitly, conioine both opinions, affirming that the Father gaue this name to the person of Christ God and man, according to that of *Peter*, Acts 2. 36. *Let all the house of Israel know for a suretie, that God hath made him both Lord and Christ.* And so much is implied in the clause following, *that at the name of Iesus euery knee should bow.* <sup>d</sup> Christ is an appellatiue, *Iesus* is his proper name; now *Iesus* is *Emmanuel*, *God with vs*, as *S. Matthew* doth expound it in his Gospel; as *God*, then his glorie was from all eternitie; but as *with vs*, it was in time manifested vnto vs.

*Euery knee should bow.*] For that contemptible name *Iesus*, as *Pilat* scoffingly, *Iesus Nazarenus Rex Iudeorum*,

is

<sup>r</sup> Heb. 8. 1.

<sup>t</sup> Psal. 110. 1.

<sup>t</sup> 1. Sam. 17. 45

<sup>u</sup> *Caluin*. *Genebrard*. *Turrecremas*. in loc. *Psalm*.

<sup>x</sup> *Matt*. 28. 18

<sup>y</sup> *Psalm*. 24. 7.

<sup>z</sup> 1. Cor. 2. 8.

<sup>a</sup> In loc.

<sup>b</sup> In loc.

<sup>c</sup> *Caluin*. & *Zanchinus*.

<sup>d</sup> *Tertull*. aduers. *Praxean*.

is now so preached and praised, as that it is a name farre above all names : hence capping and kneeling in the Church at the name *Iesus*,<sup>e</sup> an harmelesse, yet not fruitlesse ceremonie, which may be<sup>f</sup> well vsed, and not to be misliked, as being a reuerend regard to the Sonne of God, about other messengers, although speaking as from God ; and against Infidels, Iewes, Arrians, who derogate from the honour of Iesus, a respect most profitable.

Whereas it is<sup>b</sup> objected that this bowing at the name of Iesus more then at other names of God, may breed an erroneous estimation, *advancing the Sonne above the Father and the holy Ghost* ; answer is made, that the truth of the Sonnes equalitie with the Father and holy Ghost is a mysterie so hard for the wits of mortall men to rise vnto, that of al heresies in the world, that which may giue him superioritie is least to be feared : for it is well<sup>i</sup> obserued, that most heretikes haue denied the Sonne, but none the Father to be God. And therefore the condemning of this honour done to Iesus in the Church, is an argument of spight, rather then an euidence of the spirit.

*Both of things in heauen, and things in earth; and things vnder the earth.* In<sup>k</sup> heauen, Angels; in earth, liuing men; vnder the earth, dead bodies ; for Iesus is<sup>l</sup> Lord both of the dead, and of the quicke, and all in the last day must appeare before his seat of iudgement with bowed knees. Or as<sup>m</sup> other, Angels and Saints in heauen, men in earth, deuils in hell vnder earth. For there is a<sup>n</sup> twofold geniculation or adoring, one voluntarie, another extorted: All glorious Angels, all blessed Spirits, all good men of their own accord yeeld obedience to Christ fully, cheerfully. But the wicked man on earth, and damned fiend in hell is forced against his will to doe this dutie. So<sup>o</sup> *Iudas*, I haue sinned in betraying the innocent blood : so<sup>p</sup> *Iulian* apostata ; *Viciss* *Galilee* : so the deuils; as *S. Matthew* reports in his 8. chapter, vers. 29. *Iesus the Sonne of God, what haue wee to doe with thee ? Art thou come hither to torment vs before the time ?* Thus as euery knee should bow, so euery knee

(shall)

c Hooker ecclesiast. polir. lib. 5. § 30.  
f D. Fulk in loc. who was in his age Papistarum malleus, one that blew vp the whole Rheimish Seminarie.  
g Zanchinus in loc.  
h T. C. lib. 3. pag. 215.

i Bellarm. lib. 1. de Christo, ca. 4. in initio.

k Theodoret. apud Zanchinum in loc.

l Ro. 14. 9. 10.

m Chrys. Theophylast. Gorran. in loc.

n Aquin. in loc.

o Matth. 27. 4. p Consule Magdeburg. cent. 4. col. 157. & Baron. annal. rom. 4. fol. 119. ex Theodoret. Sozomen. & alijs.

q Cap. 45. 23.

shall bow, saith *q* *Esay*, that knee that wil not out of faith, shall out of feare.

r Rom. 10. 10.

f Apocal. 7. 9.

t James 2. 19

u Heb. 6. 6.

x Heb. 10. 29.

y Matt. 25. 44.

z Matt. 7. 22.

Lord, Lord.

z Eras. Beza,  
Zanchin loc.

a 1. Tim. 3. 16.

b Dan. 12. 3.

c Psal. 22. 6.

In this sense, the tongues of all things in heauen, in earth, & vnder earth shall confesse, that Iesus Christ is the Lord; good men say this on earth, and see this in heauen; in this life, *r* *wish their heart they beleene to righteousnesse, and with their mouth confesse to saluation*; in the next life, they shall be *f* *clothed in long white garments, and palmes in their hands, and they shall crie, Saluation be ascribed to him, that sitteth vpon the seat of our God*. The *c* deuils also confesse, but tremble; reprobate men also confesse at the last day, but with horror, as we reade in the fifth chapter of Wisdome. Such as now *u* *crucifie Christ againe, making a mocke of Iesus, x* *despising the spirit of grace, treading vnder foot the Sonne of God, and accounting his pretious blood an vnholý thing, shall then in all submissiue manner acknowledge that Iesus Christ is the Lord, saying, y* *Lord when saw we thee an hungred, or a thirst, &c.* But alas, this extorted confession is to their confusion: for Christ will then say, Depart from me ye cursed into euerlasting fire, which is prepared for the deuill and his angels.

*Vnto the praise of God the Father.*] I finde *z* two constructions of these words, in the glorie, to the glorie; the vulgar Latine and *S. Ambrose* reade, in *gloria Dei Patris*, all tongues shall confesse that Iesus Christ is the Lord; and in the glorie of God the Father, as *Paul* *a* *elsewhere, receiued vp in glorie*. Christ as man had created and visible glorie; but as God, infinit, vncreated, and inuisible glorie; *b* *the iust shall shine as the starres for euer and euer*; in what glorie then is the Sunne of righteousnes, euen light it selfe? Apocal. 21. 23.

Now this twofold glorie doth answer to Christs twofold humiliation; in his birth *he made himselfe of no reputation*, as God he put off (as it were) his vncreated glorie, and rooke vpon him the shape of a seruant; in his death as man, he did humble himselfe so farre, that he was rather *c* *a worme then a man, a verý scorne of men, and outcast of*  
the

the people; but when hee was exalted on high, his created glorie due to him as a man was assumed, 1. Tim. 3. 16. and his vncreated glorie proper to him as God, was againe resumed: Iohn. 17. 5. Glorifie me O Father, with thine owne selfe, with the glorie which I had with thee before the world was; ascribe then all glorie to the king of glorie, for his is kingdome, power and glorie.

But our Church interprets it <sup>e</sup> better, vnto the praise of God the Father. For the Father is glorified in his Sonnes glorie, to whom hee committed all <sup>f</sup> power and praise, they both are one; thou O Father art in me, and I in thee, Iohn. 17. 21. He that doth despise the Sonne, despiseth also the Father; hee that doth confesse that Iesus Christ is the Lord, honoureth the Father, and if he do this out of faith and loue, God will shonour him; if against his will out of feare, God will be <sup>h</sup> honoured in him. Here for application let vs pray with the Church.

Almightie and euerlasting God, which of thy tender loue towards man, hast sent our Saniour Iesus Christ to take vpon him our flesh, and to suffer death vpon the crosse; that all mankind should follow the example of his great humilitie; mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord, Amen.

d Hilarius apud  
Zanchium in  
loc. consule Cy-  
ril, lib. 4. The-  
sauri cap. 2. &  
Bellarmine de  
Christo, lib. 1.  
cap. 4.  
e Caluin. &  
Marler, in loc.  
f Ioh. 5. 22. &  
27.

g Iohn. 12. 26.  
h Exod. 14. 18.  
Promerb. 16. 4.

The

## The Gospell. MATTH. 26. 1.

*And it came to passe, when Iesus had finished all these sayings; and so forth vnto the 57. vers. of the next Chapter.*

**I** Haue chosen out of this long Scripture ( which is indeed the Gospell of the Gospels ) only two short texts, as best fitting the time; the first preached in English at Pauls Crosse, March 11. ann. 1598, the second in Latine at the Bachelars Commencement in Cambridge, anno. 1599, both exercises of a yong student, and then no practitioner.

The first text is written, Math. 26. 14. *Then one of the twelue ( which was called Iudas Iscariot ) went vnto the chiefe Priests, and said vnto them, What will yee giue me, and I will deliuer him vnto you?*

The foure Euangelists are compared by the Schoolemen to the foure elements; *Iohn* to fire, *Luke* to aire, *Marke* to water, *Mathew* to the earth, and that in two respects especially: first, because this Euangelist before his conuersion, was an earthly minded man, altogether occupied in worldly businesse, *selonarius*, sitting at the receipt of custome, Mark. 2. 14. Secondly, because *Mathew* doth most exactly deliuer in his Gospel how Christ took flesh on earth, and for this *Ezech. 1.* and *Apoc. 4.* figured by the beast, which had the face of a man, beginning his historie, *The booke of the generation of Iesus Christ &c.* accurately sitting downe all circumstances concerning Christs birth, as also the whole manner of his death.

He was borne at Bethlem a little village, not in Hierusalem a great citie; in an Inne, not in his fathers house; in a stinking stable, not in a stately chamber; laide in a cratch, not in a cradle, that we might <sup>k</sup> learne of him to be humble and meeke: *Omnis enim huius nativitatis sebo-*

*i. Anton. 1. part.  
sum. tit. 3. cap. 3  
& Cassianus  
Catalog. gloria  
mundi, part. 3.  
considerat. 35.*

*k. Matib. 11. 29.*

*la humilitatis est officina*, saith *Augustine*, *serm. 22. de tempore*.

Our Euanglist also doth note the time when Christ was borne, to wit, in the daies of *Herod* in the<sup>1</sup> 42. yeere of *Augustus Caesar* his empire: for as man was made the<sup>m</sup> sixt day of the weeke, so redeemed in the sixt age of the world; borne when the daies are shortest, *"et diminuto noctis curriculo deflectionem sentiant opera tenebrarum"*; he must increase (quoth the Baptist) I must decrease. *Iohn* therefore was borne at midsummer when the daies grow shorter and shorter, but Christ about the Calends of Ianuary when the daies wax longer and longer, giuing at once both life to man, and length to daies, as *Augustine* and *Ambrose* note: borne in the night also, saith *Tertullian*, to signifie that he should be a light to lighten the Gentiles, and all such as sit in darknes, and in the shadow of death.

Touching Christs passion, our Euangelist tels vs he suffered in Golgotha, the place where *Adam* was buried, as *Ambrose* thinks, vpon that very day of the weeke that *Adam* was created, and as it is probably coniectured vpon the selfe-same day of the moneth, and the same time of the day: for as in *Adam* all die, euen so in Christ shall all be made aliue.

I need not here relate how the King of glory was enuied by the Pharisies, accused by the Priests, accursed of the people, condemned by *Pilate*, buffeted by the souldiers, mocked of the Captains: last of all, which was worst of all, (an action which the Sunne did blush to see) crucified among theeues as a malefactor, euen by his own country-men, and all this said, and more then can be said, through a treacherous act of a miscreant Apostle, who plaid the merchant with his master, as you heare in the text, *"Hic erat qui me, et I will deliver him vnto you"*. In which bargain and sale foure points are to be considered especially:

*1* *Latina in vita Christi, & Baron. annal. Tem. 1. anno 1. m. Augusti lib. de quaest. 83. q. 58. & Flores histor. pag. 75. n. Augustin. 22. serm. de temp. o Vbi supra. p. Sermon. 12. q. Contra Marcion. lib. 5.*

*1* *Epist. lib. 3. epist. 19.*

*1* *1. Cor. 15. 22.*

The



Name, *Judas Iscariot.*  
 Merchant descri- }  
 bed by his }  
 Companie, *one of the twelue.*  
 Office among y<sup>e</sup> twelue, *mar-*  
*supium habebat, Ioh. 12. 6.*  
 Ecclesiasticall, *chiefe Priests.*  
 The Chapmen, }  
 Ciuill, *Captaines, Luk. 22. 4.*  
 Ware, *Christ, I will deliuer him,* selling his master,  
 as if he had been his slaue.  
 Manner of bargaining, in which Interpreters  
 obserue three grosse faults:

c Beda.

First, as a pedler hauing no certaine standing, he ranne vp and downe the citie, seeking chapmen, not chapmen seeking him, as if his ware had been so bad, that none would buy it, except he did expose it basely; for it is said, *he went vnto the chiefe Priests.*

u Hieron. &  
Rupert. in loc.

Secondly, whereas he should haue said, Yee shall giue me this much, or else yee shall goe without him, he saith only *quantum dabitis*, what will yee giue? leaving it to the discretion of the buyers.

Thirdly, he did not take readie coyne for his ware, for it appeares in the text, and *Theophylact* obserues it, that the chiefe Priests at this time did onely promise him monney, not pay; yet *Judas* an unhappie merchant, after hee wrought iourney worke with the deuill, sold his most louing master to strangers his most hatefull enemies; euen Iesus the worlds Sauour, in whom is all treasure, for a little siluer, and that without any good assurance, for he saith only, *What will yee giue? &c.*

u Matth. 10. 3.

*Judas* (as *Origen* and *Augustine* note) signifieth a confessor; of which name there was another Apostle, surnamed \* *Thaddæus*, or *Judas Iacobi*, *Luk. 6. 16.* that therefore this treacherous merchant might be distinguished from that other faithfull Apostle, hee is termed *Iscariot*, either of the village, wherein he was borne, as *Caietan*; or of the tribe of *Isachar*, as *Erasmus* thinks, *Iscariot quæsi Isachariot*; or of both, as *Hieron* and *Isidore*; for *Isachar*,

y Annot. in  
Matth. 10.  
z Origen lib. 7.  
cap. 9.

as these doctors obserue, doth signifie wages or hire, noting vnto vs *Iudas* nature by *Iudas* name, <sup>a</sup> called *Iscariot* of this *Iscariot* call feate, *what will yee giue me?*

Heere note that some *Iudas*es are *Iscariots*, some confessors traytors, some Christians in shew, diuels in deed, like the dragons of Armenia, that haue cold bodies, and yet cast fire out of their mouthes, or like the <sup>b</sup> sea fish which gape so wide as if they would deuoure the whole Ocean, but when they beript vp, and their entrals searched, no water is found in their bellies; or like <sup>c</sup> *Diogenes Sinopenstis*, in opinion a Stoicke, but in conuersation an epicure; like <sup>d</sup> *Iulian apostata*, who writes of himselfe, that he had a busie tongue, but a lasie hand. Endeauour thou to be like that other Apostle, not onely *Iudas* a professor, but also *Lebbeus*, a practiser, all heart, as *Isidore lib. 7. Origin. cap. 9.* For Christians are not Sophisters, onely learning Logicke and Rhetoricke able to make them speake well, but also masters of that art, *quæ non verba sed facta proficiuntur*, as <sup>e</sup> *Clemens Alexandrinus* excellently.

In these two *Iudas*es is shadowed vnto vs this mysterie, that in the Church visible there will alway be some bad as well as good professors; *Iscariot* <sup>f</sup> figureth the one, & *Lebbeus* the other; the which obseruation as it doth crosse the Donatists in old time, so the brownists in our age, a fantastickall kind of people that run first out of their wits, and then <sup>h</sup> out of our Church rather then they will communicate with our not Puritan congregation. I say to them as *Augustine* to the <sup>i</sup> Donatists, *Non recedite sed accedite pacati ad plebes non nostras, sed illius cuius omnes sumus; aut si non vultis impacati, vos potius recedite a plebibus pro quibus Christus suum sanguinem fudit, quas ideo vultis vestras facere ne Christi sint;* and in another place, <sup>k</sup> *in qui vento tentationis foras enolasti, quides? triticum? non id tolleret ventus ex area? ex eo ergo, ubi es, agnosce quides.* If you be Christs, heare Christs word, he bids you <sup>l</sup> suffer the tares to grow among the wheat; he tels you that hee had chosen twelue, and one was a <sup>m</sup> diuell; as it followeth

K

eth

<sup>a</sup> *Magdeburg. cen. 1. lib. 1. col. 376. & Iansen. com. cap. 128.*

<sup>b</sup> *Bonauent. di. es. salus. cap. 20.*

<sup>c</sup> *Theodoret. lib. 12. de curas. Græc. affect. d. Epist. Libanio.*

<sup>e</sup> *Sireum. 1.*

<sup>f</sup> *Augustin. in Psalm. 108.*

<sup>g</sup> *Origen. hom. 35. in Matib.*

<sup>h</sup> *Art. 32. of their confess. printed anno 1597.*

<sup>i</sup> *Epist. 1. 66.*

<sup>k</sup> *In Psalm. 36. circa finem.*

<sup>l</sup> *Matib. 13. 30.*

<sup>m</sup> *Iohn. 6. 70.*

eth in the text, *Indas Iscariot* was one of the twelve, not a Disciple onely, but an Apostle.

The name of a Priest in former ages hath beene so venerable, not among Christians onely, but among Heathens also, "that they were wont to chuse their Priests out of their Philosophers, and their Kings out of their Priests. Among the Romans (as *Alexander ab Alexandro*) none were created *pontifices*, but such as were of great wealth and noble blood; and it is reported by the same writer, that *Alexander* the great, seeing the high Priest of the Jewes in his rich attire, saluted him with all humble respect, & adored him as a god; and the Papiists haue this fabulous apothegme of *S. Francis*, that hee was wont to say, if he should meet in one way at one time a Priest and an Angel, he would first reuerence the Priest, and then salute the Angel; and therefore the ciuill lawyers acquainted with the Canons of the Church haue little law, lesse conscience, to rush into our possessions and contemne our professions, hauing our benefices, hating our habits, as if it were a discredit for their worship to ride in a Priests cloake, or put on our clericall attire, to be pointed at for an Apostle, and reputed one of the twelve.

*Indas* a Preacher, a worker of miracles, an Apostle, yet for all this an *Iscariot*, a traytor to his Master, a butcher to himselfe. This may teach the people, terrifie the Pastor; it may teach you to respect more the doctrine & commission of him that is sent, then his life and conuersation; if God speak to thee, as he did vnto *Balaam* by an asse, thou must haue so much patience, saith *Luther*, as to heare him: if God will haue thee saued by one who peradventure shall be damned, heare what he saith, and looke not what he doth, *erret non erret ille, tu non erras, si credideris*. if thy Pastor liue leudly, that is his own hurt; if he preach learnedly, that is thy good: *take thine own and go thy way*; *Indas* himselfe preaching Christs doctrine must be heard, albeit in the end he steale from vs & betray the Gospell.

Secondly, this example may terrifie Preachers, euer  
more

n *Plato in politico*, & *Isidor. lib. 7. origin. cap. 12.*

o *Lib. 2. cap. 8.*

p *Cassianus catalogue, part. 4. considerat. 4.*

q *Loc. com. tij. de ministerio verbi.*

more remembring that fearefull speech of our <sup>r</sup> Sauour, *Many will say to me in that day, Lord, Lord, haue we not by thy name prophesied? and by thy name cast out denils, and by thy name done many great works? and I will proffesse to them, I neuer knew you.* Their booke and clergie cannot then saue them; it will be demanded of Pastors at that day, *Non quid legerint, sed quid egerint, non modo quid dixerint, sed quomodo vixerint*: and therefore if thou beest an Apostle, labour to be like thy master Christ, who did first do, then teach, *Act. 1. 1.* Like *Basil*, of whom *Gregorie Nazianzen*, that he did thunder in his doctrine, and lighten in his conuerfation.

But *Indas* was not an ordinarie preacher only, but *one of the twelue*. Now why Christ should chuse twelue rather then another number, *aliq atq, alij aliud atq, aliud opinati*, so many men, so many minds; and yet all in this one point agree, that the number is mysticall, and therefore *some thinke Christ in this number alluded vnto the twelue sons of Iacob, Gen. 49.* other to the twelue fountaines of water, which the children of Israel found in *Elim*, *Num. 33.* the twelue welles are the twelue Apostles, the seuentie Palme trees are the seuentie Disciples, saith *S. Hierome*: other to the twelue precious stones commanded to be set in *Aarons* garment, *Exod. 28.* other to the twelue Princes chosen out of the tribes of Israel, *Iosua 3.* other to the twelue stones *Iosua* tooke out of Iordan, and pitched in *Gilgal*, *Iosua 4.* \* the twelue stones *Iosua* put in Iordan were a type of the twelue Patriarkes, and the twelue stones hee tooke out of Iordan prefigured the twelue Apostles: other resemblances as vulgar I omit, and come neerer the text.

It was an especial fauour of Christ to number *Indas* among the twelue, whom he had chosen out of the whole world to be his dearest friends, and greatest followers in his life, as also to be the trumpeters of his Gospell and glory after his death. It was such an honorable calling on earth, as that the schoolemen are much perplexed about

<sup>r</sup> *Mat. 7. 22.*

<sup>f</sup> *Bernard.*

<sup>t</sup> *August. de ciuit. Dei, lib. 8. cap. 3.*  
<sup>u</sup> *Consula Casan. catalog. part. 3. considerat. 29.*

<sup>x</sup> *August. serm. 106. de tempore.*

y Chrysost.  
Maldonat.  
Iansen, in loc.

z In 6. Luc.

a In Psal. 38.

b Ambros. ser.  
ser. 33.

c Ludolphus de  
vita Christi,  
part. 2. cap. 52.

d 1. Tim. 6. 10.

e Caelius C. l.  
cagnin, in sent.  
moralibus.

their precedence in heauen; so that the higher *Iscariot* was in place, the greater was his fall, the fouler his fault; it doth y aggravate his villanie much, in that an Apostle was an apostata.

Secondly, note that in euery order some are out of order, in *Abrahams* house, *Isaaks* familie, *Davids* court, and Christs owne familie, some euill, some deuill: if any shall demand why Christ foreseeing the treason of *Iudas* chose him, and all this while suffered him being chosen? answer is made by <sup>z</sup> S. *Ambrose*, to teach vs patience, that when we be betrayed euen of our owne followers and nearest acquaintance, to beare it, and forbear them moderately, blessing them that cursed vs, Matth. 5. 44.

Lastly, *Iudas* is described by his office, namely that he had the bag, Ioh. 12. 6. heere begins all the mischief, *Iudas* being bursler shuts himselfe into his purse, and becomes a slaue to a few pieces of siluer his owne prisoners; for as *Ambrose* speakes of the drunkard, *ebriosus cum absorbet vinum, absorbetur à vino*: so *Gregorie* the great of a couetous catiue, *tenendo diuitias, tenetur à diuitijs*; & *dum vult esse prado fit prada*, saith <sup>a</sup> *Augustine*; it was easier for a Camel to passe thorow the eye of a needle, then for *Iudas* (as it were coniured into the circle of his purse) to get out againe. He now thinks of gold when he is awake, and dreames of gold, when he is asleepe; he could not see so much as a box of oyntment, but he must needs be fingering of it, the smell of oyntment was sweet, but the smell of gaine more sweet; and therefore being exceedingly grieued, as a foolish <sup>b</sup> hunter for losing that prey which he neuer had, instantly to <sup>c</sup> recouer that dammage, *went to the chiefe Priests, and said, what will ye giue me, and I will deliuer him vnto you?*

Heere then we see that to be true, which because the Scripture saith it, cannot be false, <sup>d</sup> that *concupiscentie* is the roote of all euill, the very <sup>e</sup> *metropolis* of all villanie; euery man hath one fault or other, but the couetous wretch hath seuen, he is an *index* or *epitome*, rather indeed a com-

mentarie

mentarie vpon all the deadly finnes; of all Christs Ap-  
stles he that bare the bag betrayed him.

In a mysticall sense, <sup>f</sup> whoſoeuer esteemeth his goods  
more then the Gospell is a *Iudas*; an heretike making  
merchandize of the word, is a *Iudas*; a witnes or a Iudge  
that sels the truth in place of iustice, can be no better  
then *Iudas*, for Christ is <sup>h</sup> truth; and is not I pray you,  
Christ bought and sold, when *Balaam* is the Bishop, *In-*  
*das* the patron, *Simon Magnus* the Priest? but the <sup>i</sup> Pope is  
the greatest *Iscariot* of all, worse then *Iudas* in some re-  
spect, for he sold Christ but once, and hee thought that  
once too much, but *Iudas* of Rome selleth daily pardons  
and indulgences, *crucis, altaria, Christum*, Christs crosse,  
Christs blood, Christs selfe, and yet is not a whit ashamed  
of this holy merchandize, such an horrible crime, that it  
made <sup>k</sup> *Aeneas Silvius* (who after his Priesthood was al-  
way great of the Popedome) to whet notwithstanding  
both tongue and pen against this *Iscarioticall* legerde-  
maine.

If there were no chapmen, there would be no mer-  
chants; I come therefore now to those who bought  
Christ, said in my text to be *chiefe Priests*, and they were  
Christs chiefe enemies, able to doe wrong in regard of  
their might, and willing to doe wrong in regard of their  
malice; the which amplifieth exceedingly *Iudas* sin, who  
cared not what became of his master, so he might haue a  
little money, deliuering vp a most innocent Lambe into  
the iawes of rauening wolues. In the person of these  
Priests, obserue that sometime they make merchandize  
of Christ, which are promoted to the chiefe places in the  
Church, herein resembling the wolfe, who suckes the  
sheep when he is little, but being growne great deuours  
him, as the Poet wittily:

*Nutritus per me, tandem fera seuiet in me.*

It is added in the Gospell of S. Luke, chap. 22.4. that  
*Iudas communed also with the Captaines* about this bar-  
gaine, the word is *spanys*, which *Hierome* translate: *ma-*

*f* *Origen*, apud  
*Thom. in loc.*  
*g* 2. *Cor.* 2. 17.

*h* *Iohn* 14. 6.

*i* *Luiber*, loc.  
com. sit. de *An-*  
*tichristo*.

*k* *Epist. Ioanni*  
*Perigallo*, for-  
*dida benignitas*  
*vri Rudani*, lib.  
5. de *asse*.



l Annot. in  
Luc. 22.  
m In Luc. 22.

*gistratus*, the translater of the Syriacke copie, *magistri militie*; *Tremelius*, *principes exercitus templi*, for they were a select band to defend the Temple, *praefecti Templo tuendo*, saith <sup>l</sup> *Erasmus*, or as <sup>m</sup> *Theophylact*, ouerseers of the building, or *censores*, they that should see good order kept in the Church, or those whom the Romans appointed to keep the seditious people in awe; whatsoeuer was their office in particular, it should seeme they were defenders and protectors of the Church, and yet they be most ready to crucifie Christ the head of the Church.

I feare some patrons of our Temples in England resemble these guardians of Hierusalem: if it be not so, *Iudas* is to blame for communing so much about the selling of Christ with them; if it be so, let them remember how these Captains and high Priests were destroyed, and that ruine is the end of sacriledge. The Eagle stole a piece of meat from the altar, but with the meat shee caried away a coale, which set her nest on fire. Read the Chronicles, examine histories, and shew me but one Church-robbers heire that thrived vnto the third generation; for where there is *gloria patri*, without a *sicut in principio*, there can not be *gloria filio nunc & in secula*.

n *Prov.* 23. 23.

o *1. Cor.* 7. 23.

p *Rabanus apud  
Ludolphum de  
vita Christi,  
part. 2. cap. 52.*

q *Euthymius  
in Luc.*

Buy the truth (saith <sup>n</sup> *Salomon*) but sell it not; if these chapmen had bought Christ to posses him as their owne, they should haue made the best purchase that euer was in the world, to buy him who <sup>o</sup> bought them. But they bought Christ to sell him againe, to mocke him, to buffet him, to spit on him; in fine to crucifie him; and so we that are true beleeuers haue gotten all the gaines and benefit of their bargain. ¶ *Exulta Christiane, nam in commercio inimicorum tuorum vicisti; quod Iudas vendidit, & Iudam emit, hoc tu acquisisti; noster enim Christus, non Iudeorum, qui eum emérunt.*

The ware sold is Christ, *I will deliuer him*: & he saith not I wil deliuer Iesus; for he now began to loath exceedingly that sweet name; but I wil deliuer him, *eum tradam*, in which one fact he committed three foule faults, hee betrayed

trayed Christ Iesus a man, Christ Iesus his Master, Christ Iesus his maker, like a rancke Papist he put his god in his purse, the first is murther, the second treason, the third sacriledge; murther is a crying sinne: treason a roaring sin, sacriledge a thundring sinne: yet *Iudas* after he had opened a doore to Satan, and let him enter into his discontented soule, *Iudas*, I say, leaving Christ and his good companie, to walke in the counsell of the vnghedly, to stand in the way of sinners, and sit in the seate of the scornfull, at last grew to this height of impietie, to betray an innocent man, and as much as in him lay to mar his maker and destroy his Sauour, and therefore let vs pray with the Church.

1 Iohn. 13. 27.

Almighty God, which doest see that we haue no power of our selues to helpe our selues; keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from al aduersities which may happen to the body, and from all euill thoughts, which may assaule and hurt the soule, through Iesus Christ &c.

(Collect. 2. Sunday in Lent.

The second text chosen out of this Gospel  
is written, MATTH. 26. 40.

*Tunc venit ad discipulos, & reperit eos dormientes,  
& dicit Petro, Itaque non posuisti unam horam  
vigilare mecum? aut ut est apud Marcum, cap.  
14. vers. 37. Simon dormis?*

**V**etus querela est, omnium Apostolorum sensu, & ortho-  
doxorum patrum consensu suffragante, multos olim è  
philosophis multa verè de Deo vero disputasse; Christis verò  
scholam unicum salutaris scientia gymnasium in tanto veri-  
tatis lumine, nunquam (ut aiunt) à limine salutasse; Chri-  
stus enim (autore Paulus) Iudæis scandalum, Græcis stul-  
ticia, reliquis huius seculi sapientibus offendiculum: hunc  
magnus Plato nesciuit; eloquens Demosthenes ignoravit;  
nonnulla, fateor, in profundo latitantia, tanto excellentes  
ingenio, flagrant studio, abundantes otio feliciter admodum  
investigaverunt: latuit autem eos omnino ad cælum via, latu-  
isset & nos, nisi venisset ad nos: piger viator (inquit Augustinus)  
venire volebas ad viam, ad te venit ergo via, ecce  
rex tuus venit tibi, Zach. 9. 9. impotens viator ad viam ten-  
dere non valebas, nec opibus, nec operibus, nec operâ: praeve-  
nit itaq; Christus, & errantem viatorem invenit, ego sum  
via, veritas, & vita, ut sic ad illum per illum tandem aliquan-  
do perveniamus.

Mysterium hercle (Bernardo iudice) singulariter mi-  
rabile & mirabiliter singulare, velle Deum damnare iustum  
ut servaret iniquum, multare medicum ut sanaret agrotum,  
tradere filium ut liberet servum: sol ad hoc paulo verecundior  
obscuratur, terra movetur, velum templi finditur, ipsi mortui  
sine sensu sentiunt tamen ad hoc spectaculum, è sepulchris e-  
gregiendum, addo, sed è contextu, dura scinduntur petra, Pe-  
trus interim vel lapide magis astantes, dum totus hic aëther  
tragicè perageretur, sine metu, forsitan etiam sine metu aliè  
dormi-

t 1. Cor. 1. 23.

u August. En-  
chirid. cap. 9.

x Tract de Epic.  
& Stoic. ca. 7. 15.

y Pelican. in  
Matth. 21.

dormitaret. o mentes amones, animi sine animo! solus homo non compatitur, pro quo solo Dominus patitur, Simon Dormis?

Is cariores & familiaris amicum, discipulus magistrum, servus dominum, homo Deum creatura sui fabricatorem vendidit, vilis vendidit, vilissime vendidit, vilibus vendidit, infelix (inquit Hieronymus) mercator Iudas: dici non potest, etiam si diceretur, quomodo Iudeus, Iudas, populus, Ecclesiastici, Civiles, Pharisei, Sadducei, in alijs alijs atq; alijs aliud atq; aliud opinati, in hoc autem omnes & singuli uno non ore modo sed peccatore consentiunt, ut viam Dominum crudelissime trucidarent. Hac & Simoni sepius insurrexerat, reliquis etiam aperte praeviderat, venit tamen reperitque ad subortus, & dicit Petro, Simon dormis?

Scite Chrysostomus in Adar. nec non etiam assecla Theophylactus in Marcum, omnes inuenisse Christum dormientes Apostolos, unicum autem increpasse Simonem: nam utcumque Lucas habeat quid dormitis? & Mar. non potuisti vigilare? Marcus tamen in singulari, Simon dormis tu? non potuisti vna hora vigilare mecum? Ac si diceret (ut elegantissime paraphrasset Erasmus) sicine, qui modo satubus consorciurum mecum, Luc. 22. animamq; pro me posuerum, Ioan. 13. adeo nunc indulges genio, ut nequeas, quisam fortia pollicitus es, non mille dico aut centum, non viginti sed vnam, non annum, aut mensem, aut septimanam, aut diem, aut totam noctem, sed horam non pugnare, sed vigilare mecum? arguens illius insignem planeq; supinam negligentiam, tum a persona torpentis, dicit Petro, tum a notatione nominis, Simon, tum a circumstantia temporis in presenti, dormis?

Cum enim ex ipominis sit Apostolus iste (testibus Evangelistis) Petrus, Cephas, Simon, animaduertendum est (quod & observavit haud abs re Simon, ille de Galilia) Christum in contextu non Cepham, aut Petrum, sed Simonem appellasse, Simon dormis? Simon enim (ut Hierodorus interpretatur) est obediens, perinde ac si Petrum ad hunc modum affatus esset: Simon Bar-sona non numinis modo mei, sed nominis etiam

2 Psal. 55. 14.

a In Mat. 26.

b Hom. 34. in

Math.

c cap. 14.

d Cap. 22. 46.

e Origen. lib. 7.

cap. 9.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

tui nimis obliuisceris; neq; enim Simon es, sed potius alter Donni-securus; qui, (postquam ipse toties & tantopere vigilandum esse monuerim, etiam nunc cum imprimis oculatum esse oportuit) adeo strenue stertis, ut non solum mortuus, sed somno sepultus esse videaris.

Somnus hercle vel dicente philosopho, vel experientia docente, non humane solum natura conueniens, sed omni animalcula longè necessarius: aquatilia ipsa quiete cernuntur placida, neq; aliud quam candidas mouentia, & ad tumultu aliquem expauescentia pisces insuper, utpote delphini, stertentes audiuntur: insecta quoq; dormire silentia apparet, quia ne luminibus admotis excitantur, uis confidentissimè Plin. hist. lib. 10 cap. 75. Salse prefato, \*false tamen Ouidius in Philomela de Philomela, tu cantare simul nocte dieq; potes; & historica magis quam iustificans est Æliani fides, qui quidem in eâ fuit hæresi, ut Lusciniam expertem somni crederet; utros enim quæstus λόγος à Grecis appellatur, πῶς τὸ λόντ τὸ πόνος.

¶ Pax animi, quem cura fugit, qui corpora duris Fella ministerijs mulcet reparatq; labori.

Vnde Pythagorici lectum ingredientibus ad lyram solebant canere, quo citius & blandius obdormirent, ait orator Tullianus. 5. dorminit itaq; Samuel vsq; mane, 1. Sam. 3. & Dominus cum eo dorminit. Viras ante portam regie domus, & ob id à Spiritu Sancto commendatur. Dorminit ipse Christus in uanucula, Mat. 8. In pace dormiam & requiescam, inquit Dauid: Psal. 4. vers. 9. Sapius antea dormierat Petrus, nec ob hoc reprehensum in euangelio legimus, dormierat isdem postea inter duos milites, & angelus deduxit de carcere, Actuum 12. 7.

Nunc autem etiam post epulas, vino repletus, itinere defessus, præcristiâ somnolentus, mediâ nocte, sub aperto Ioue, sedens non ambulans, quæ ceri omnia (sicuti luculentè annotarunt interpretes) valde sunt inuitæ; id est, ut verò uicarij Virgiliano, suadentia somnos, separatus astramen à Christo perstringitur, Simon dormis?

Noctis est responsio quam repeti debeat, uerior quam negari possit, cuius suum tempus, sua tempestas, (inquit Ecclesiastes)

\* Si intelligat sine intermissu cantare cum Plin., lib. 10. cap. 29.

f De uariâ hist. lib. 12. ex Hesiodo.

g Ouid. Met. in Quintilian. lib. 9. cap. 4.

i 2. Sam. 11.

k Ænead. lib. 2.

l Cap. 3. 1.

*fiastes) dabile est otium, aliquando laudabile, quo corpus alitur, animus quoque pascitur, ut loquitur Ovidius: alternâ requie frui licet, imò decet, sed distingue tempora; & conuenient omnia, Simon dormis? etiam ipsissimâ horâ, in quâ, sicut optime poeta, certè non poeta.*

Pro seruis dominus moritur, pro fontibus infons,  
Pro ægroto medicus, pro grege pastor obit,  
Pro populo rex mactatur, pro milite ductor,  
Pro opere ipse opifex, pro homine ipse Deus.

*Si bona suscepimus de manu dei (ait <sup>m</sup> Iob) mala cur non sustineamus? & adstipulante Paulo posterioris ad Corinthios primo, qui consolationis, particeps esse cupit, sit & passionis socius. Christus autem arduum nihil aut difficile Simoni mandauerat, sed vnâ tantum horam vigilare; vnâ horam, ecce breuitatem; vigilare, ecce facilitatem, nec exponi indubio, neque compedibus vinciri, neque fustibus cedi, neq; dura verba, neque duriora verbera perpeti (licet hæc omnia Petrus iratus fluctuans esset confidentèr antea promiserat) sed expectare tantum & spectare modò dum crucifigeretur in cruce, ut ita figeretur in corde.*

m Iob 2. 10.

In hoc itaq; tam breui sermone } *Misericordia Christi.*  
duo præ cæteris illustranda: } *Socordia Petri.*

*Misericordia Domini tum in faciendo tum in patiendò cernitur.*

*Socordia Petri, vel omitendo quod agendum, non potuisti vigilare? vel agendo quod omitendum, Simon dormis?*

*De quibus dum ego pro eâ, quâ sum dicendi, facilitate perorauero, vos queso pro eâ, quâ soletis esse, audiendi facilitate, sicut incæpistis humanè attendere. Orat, visitat, instruit, increpat apostolos dominus, sine quo nihil omninò poterant: gratiâ enim Dei sumus quicquid sumus. Omnis actio saluifera vel est cordis, quæ gratia infusa; vel oris, quæ gratia effusa; vel operis, quæ gratia diffusa. Operans gratia preparat voluntatem, ut bona velimus, cooperans adiuuat, ne frustra velimus. Itinera mea dirige, dicit propheta David, Psalm. 119. non aut itinera mea dirigo, precatur non pollicetur,*

n Lombard. 2.  
sent. 26. dist.



o Epist. 89.  
quest. 2.

p Ex Robano.

q 1. Epist. 54.

pollicetur, conficitur non proficitur, optat plenissime libertatem, non iactat propriam potestatem, ut ad Hilarium<sup>o</sup> Augustinus. Ter oravit Christus ut patet ex hoc capitulo. Quare ter, non bis, aut semel, aut quater? utriusque hisce vicibus ostenderet, non solum orationem ad tres personas, Patrem, Filium, & Spiritum sanctum, esse dirigendam, sed à peccatis preteritis veniam, à presentibus malis tutelam, à futuris periculis cautelam assidue postulandam annotat & Aquinas in Mat. 26. & Hieronymus in hunc ipsum locum Marci; & rogandum sedulo, orandum serio, ne nos intremus in tentationem, nam si Christus gratiam non concesserit, prodit Iudas, si paululum discesserit, dormit Petrus, Simon dormis?

Christus itaque pedagogus incomparabiliter instructissimus, uti totis voluminibus acutè disputat Clemens Alexandrinus; & animarum inquit & Petrus apostolus pro salute suorum orat ferventer, visitat frequenter, diligenter instruit verbo vigilate & orate, astruit exemplo, qui tota nocte totus in vigiliis, oratione tandem & ratione finita procedit ad elenchum non sophisticum, sed amoris argumentum, Simon dormis?

Doctor es in Israel, aut episcopus in ecclesia, aut praefectus in Academia? tu quoque fac simile; ora, visita, pascere verbo, visita, dirige, corrige. Orans hodie multi, quid enim nisi vota supersunt? visitant etiam aliquando, non ter in una nocte, sed in triennio semel, aut fortè per vicarios bis in anno; pascunt iidem ipsi sed raro, nam hoc ab alijs merito possunt, veniunt tamen & inveniunt apostolos misere torpentes, & quo seniores eo segniores: verum si profecerit Petrus, quis ei dixerit, beatus es Simon Bar-iona? Si defecerit, quis cum Christo, Simon dormis? Simulac de pecunia transactum est, actum est illicet, de decalogo vix decalogus; de symbolo fortasse magis solliciti, quod postquam persoluerit, exeat si velit, Petrus post cibum etiam ad dormiendum gratia conceditur libere. Verbo dicam, ignosce verbo; quemadmodum in libamentis olim dicere solebant, quis praes est? & respondebat per digne praesentes, multiq; bonis, cum essent diu morati: ita licet in villis multa male, satis erit in billis legisse omnia bene. Date,

precors,

precor, veniam inridica ditioni, quicunque enim serui sunt verborum, proditores sunt rerum, rectissime dictum à Galeno, cum cepit ἐπιμαλεια ὁ δὲ ὀνομάτων, cepit etiam ἀνίλεια ὁ δὲ πρᾶσι-  
μαίων ὃ δὲ ἀλνδεύας.

Si quis autem inter vos (humanissimi viri) me parum honorificè de clarissimis huius regni presulibus loquutum existimet, quorum ego & semper fui & nuno sum, & dum spiritus hic artus, & Spiritus ille Dei regit altus semper ero (si non idoneus, benivolus tamen buccinator) intelligat velim hac omnia de pontificijs potius intelligi, quorum caput (ut non in-  
scitè Flaccus Illyricus) Papa-Cesar, non tam pontifex quam pompifex, ut appellat Berengarius, neque basiliscus modò (sed ut Lutherus) ecclesia basiliscus, visitat procul dubio sæpè suos, non ut instruat, sed ut destruat, cuius (ut olim sanctissimus pater Augustinus pie conquestus est) non morum sed nummo-  
rum visitatio; discipulos reperit suos vel nihil agentes, quales sunt (ut Erasmus loquitur) ventricola monachi; vel aliud agentes, quales (ut Illyricus) animo sublimipeda Cardinales simul ac aulicoepiscopi: vel mali agentes, quales (ut Budæus) misopatrides, factiosi Iesuita, flagella reipublice, flabella seditionis, qui non dormiunt, somniant tamen & vigilantes somniant, sed

Somnia non cures, quia fallunt plurima plures.

Si quid à nostratibus episcopis integerrimè omniumq; longè doctissimis peccatum fiet, ut homines sunt & labi possunt, quandoq; bonus dormitat Homerus, & aliquando sanctus dormit Petrus; id ego non tam illorum incuria prætermissum, quam officiariorum & temporum iniurià commissum esse dixerim.

Queritur hodie populus fortasse cleromastix; sicut antea maiores conquesti sunt, & nati natorum & qui nascuntur ab illis postea querentur, Anglicanos presules basilicè nimium vivere, in altà sede altum sapere, ambulare tantum in magnis & pontificalibus, inferiores ministros negligere, nobilissimos proceres nullo in pretio habere, rudiores irridendos exponere, laicos omnes cen lapides sub pedibus conculcare: sed quemadmodum cum Anastasius pontifex Romanus mercede syco-  
phantas adolescentulos conduxisset, qui de supro Macedo-  
nium

r Prasat. cent.  
10.

f Costerus in  
prasat. de mori-  
bus haretic. &  
Bellarm. pra-  
fat. in libros de  
Rem. Pont.

t Lib. 5. de asse.

u Magdeburg.  
cent. 6. col. 657.

x Epist. 145.

y Calvin. &  
Musculus in  
Mat. 26.r De duabus  
animabus con-  
tra Manichæos,  
cap. II.s 1. Epist. Ioan.  
5. 19.

nium accensarent, ille in iudicio subacta innicā virilibus se carere offendit: ita cum accensantur in Anglia prelati, quod sint istaxueidobvtes cum Macedonio; prob dolor! offendere possunt se carere viribus. Quicquid id est quod male est, pia misericordia erit, & beata miseria vitis eorum tribulari non implicari, mœrere non hærere, dolore contrahi, non amore attrahi, sicut scripsit ad Sebastianum \* Augustinus; monendi sunt ut saniores, obsecrandi ut seniores, ait Apostolus prioris ad Timotheum 5. vitia procul dubio manibus pedibusq; fugienda, sed nomina omni officiorum genere cohonestanda.

Neque enim silentio praterendum autumo, quod Dominus hic ter oraverit & ter visitaverit, sæpius etiam admonueris, semel autem increpaveris: in illo satū, opinor, intellexistis misericordiam planè singularem in faciendo: in hoc considerate maiorem in patiendo, qui discipulos toties excitatos, monitos, munitos, cūm apprimè vigilantes oportuit, tanta lenitate tam crasse negligentes intuetur: neq; lapides loquitur, neq; tonitrua fundit, neque verbera minatur, sed verba tantum & ea paucissima, Simon dormis?

Quo quidem exemplo docemur (ut y interpretes haud obscure significarunt) infirmitatem fratrum boni consulendam, interea tamen castigandam; ut & ipsam agnoscant & alij agnoscant. Nonit Christus, qui nonit omnia, Simonis infirmitatem, obicit tamen necnon opprobrat ei, quo modestior in premissis & cautior in ommissis esse possit, Simon dormis? Hactenus de misericordia Christi: nunc si per vos liceat, ad iocundum pauca de socordia Petri.

Mutato autem nomine de nobis narratur fabula, atq; nisi caueamus istac in nos cadetur faba: cantant enim (ut in re dissimili dixit \* Augustinus) & in montibus pastores, & in theatris poeta, & indocti in circulis, & docti in bibliothecis, & magistri in scholis, & anastites in sacris locis, & in orbe terrarum genus humanum, in agris (vti Cyprianus) agricolam deficere, in mari nautam, in castris militem, innocentiam in foro, iustitiam in iudicio, in amicis concordiam, in artibus peritiam, in moribus disciplinam, regnare nequitiā, dominari pecuniam, mundum in<sup>a</sup> maligno positum, omni vitiorum

rum cano volutare, Christum à blasphemis in verbis, ab hereticis in scriptis, à tyrannis in factis iterum iterumq; crucifigi, ad o manifestum est ut nulla doctorum paucitas, nulla in doctorum turba dissentiat.

At nos interea (viri fratres) in baptismatam multa, tam magna cum Petro. Salvatori Christo pollicui, non aureos modo montes, sed caelestes plane mentes, ita nimio sanguine & carne quasi luto involuti, nil nisi terram in terrâ cogitamus.

In aulâ, qui corruptior moribus & corruptentior muneribus beator, ut autumat in Polycratice Sarisburiensis, satis eruditus in aulicacademia, docente <sup>b</sup> Budeo, qui tria illa verba fari poterit, do, dico, addico. Adenippus adolescens cum apud Hesiodum multa deorum scelera legisset, ea valde honeste credidit. Idem tu regum flagitia videns, inquit <sup>c</sup> Aeneas Silvius; in curiâ siquidem (quod aliquando <sup>d</sup> Bernardus Eugenio) plures defecisse bonos quàm profecisse malos probauimus. <sup>e</sup> Exeat aulâ, qui vult esse pius. <sup>f</sup> O me caula prius quàm nutriet aulâ praphetam; & per quot enim pericula peruenitur ad grandius periculum, hos enim ipsos, quos beatus, perdidit.

In bello quid bellum? olim castra quasi castra dixit <sup>h</sup> Isidorus, quia castraretur in ipsa libido, sed hodie militat omnis amans, habet & sua castra cupido. Impurus Turca, qui contra & ante naturam libidine senit, in castris ut caute sen castrè degit, ut in sua domi deponit. Assumit Christianus, ad est, inquit ille granior turba meretricum quàm militum.

In Academia, verè sapit, qui sibi sapit, non tam quibon pot quàm ophiolot, paritum magis quàm artium studiosi, duæ sunt pestes Academia defidia & dissidia, vel enim non attendunt otiosi, vel contra tendunt fastiosi.

In Ecclesia sufficit ad meritum scire, non sufficere merita; satis erit tibi, si satis modo; verum si quod subintelligitur desit, desiderantur nonnulla; vis habere beneficium? da beneficium, abundanti danti dabitur.

<sup>k</sup> Audito numamo, quasi quodam principe summo  
Resiliunt valuz, nihil auditur nisi salue.

b Lib. 3. de affe.

c Lib. de miseria curialium.

d De considerat. lib. 4.

e Lucan. de bello civili, lib. 8.

f Manilius loc. com.

g Augustin. confess. lib. 8. cap. 6.

h Lipsius lib. 4. dialog. 18. de militia.

i Barthol. Georgin. de moribus Turcarum.

k Lexicon Alcor stia in verbo pecunia.

Sed

Sed pauper eris semper, si pauper es Aemiliane.  
Si nihil attuleris, ibis Homere foras.

In Civitate discordia civiles, verius (inquit <sup>1</sup> Augustinus) inciviles. Legulea lingua venalis magnum vectigal, ait <sup>m</sup> Synesius, ideoq; si credamus <sup>n</sup> innocentio Pape, Injustitia non venit nisi pronemis; neque datur, nisi vendatur; ut quod aliquando Sarisburiensis in Polycratica de aleatore, idem ego de iuridico litigatore, quanto doctior in arte, tanto nequior in vita; siquidem peccata populi comedit. & vestitur ijs, exultat in pessimis & letatur cum mala sunt.

Vixq; tenet lacrymas cum nil lacrymabile cernit.

Raseo, illic Euslonem video & rideo, qui non tam aurum quam aurum colit; infelix Corydon, qui dum captat aurum, captivat animum, quid plura? fremuerunt, vociferante <sup>o</sup> propheta, Gentes, & populi meditati sunt inania, aliterunt reges terræ & principes convenērunt in vnum aduersus Dominum & eius Christum. Nos autem otio abutentes & laceris inter tot acerbas Christi simul ac Christianorum afflictiones in utramq; quod dicitur aurem obdormimus & (ut videtur) de vera religione tantummodo somniamus.

P Surge tandem qui dormis, & exurge. Dormiunt est satis, quod reliquum est vite, scilicet vnâ horâ, cum Christo vigila, contra carnem qua Iudas est, contra mundum qui Pharisæus est, contra Diabolum, qui quidem alter Herodes est. Caro proditor Iudas est, & inimicus familiaris habitans non procul sed propè, non exterius sed interius, cuius illecebre nunquam fugantur nisi cum fugiuntur, nunquam maculantur nisi cum macerantur; quantum enim magis occupatum inueniunt, tanto minus occupant. Mundus quasi Pharisæus periculosior est blandus quam molestus, promittit bona, promittit suavia; sed suave erit huius seculi carere suauitatibus; transit enim mundus & concupiscentia eius: breues in hac vita delicia longam fabricant miseriarum catenam in futurâ.

Diabolus Herodes est, quo non astutior aut crudelior alter; seise <sup>r</sup> Cyprianus, si non peritum, aut minus paratum inuenerit Christi militem, circumuenit nescium, fallit incau-

I Decius. lib. 3.  
cap. 23.  
m Epist. 59.  
n De vilit. con.  
human. lib. 2.  
cap. 5.

o Psal. 2. 1.

p Ephes. 5. 14.

q Innocentius  
de vilit. condit.  
human. lib. 2.  
cap. 22.

r Enchiriat. ad  
martyrium.

tum, decipit imperitum, sepe facit opus quod non est suum, ut ita faciat opus quod est suum callidus iniquitatis magister, uti Theodoretus *Gregorvix* septimo.

Hofes Christi Judas, Phariseus, Herodes; hostes tui caro, mundus, Satan; ut Christum male tractent illi, ut te ingulcent isti surgunt de nocte; tu proinde lecto neglecto, mollem discente somnum, & ut teipsum serues, expergiscere. Exurge tu, ne insurgant illi; & varijs eorum temptationibus occupationum tuarum clypeos opponas, ne forsan inexpectatus veniat Christus, & inueniat desidem, dicatque tibi quod dixit Petro, Simon dormis?

Quod dixi, mutato, potius mutuato nomine de nobis textitur historia; plerique enim almae matris Academie filij aut summi, aut erimmi, aut saltem haberi volumus Petri successores, at tamen in veritatis contubernio nati, uberibus sapientie lactati, in gremio ut ita dicam doctrine celestis educati, sed huius seculi vel diuitijs, vel vitijs obcecati, sacerdotium non ob sacrum sed ob otium ambientes in *Sanctis* non in *Scripturis* successisse Petro videamur.

Atheos non agnoscit Christum; Turca saltem agnoscit, sed non veneratur; Papa veneratur crucem, sed vendit crucifixum: Hypocrita schismaticus non vendit Christi vulnera, multiplicat tamen, dum tot fere sunt symbola, quos sunt capita.

Confessio nostra tanquam Amaltheae cornu mundum eruditionis & religionis bona complectitur; sed dum articuli vel omnino negliguntur, vel non satis intelliguntur, etiam apud nos quandoque Christum male accipitur, dum alij derogant de meritis, alij dubitant de gratia in sacramentis, alij, horresco referens, ad inferni tormenta detrudunt; alij corrumpentes fidei dogmata, simul ac disrumpentes charitatis vincula, Christi tunicam insutilem, id est Ecclesiam nostram sub Elizabethâ principe serenissima inter tot turbulentissimas alibi controuersiarum tempestates alma pace florentem, & male dictis scindere, & male factis lacerare machinantur.

Ex Anglicanâ Synagogâ vel exennidum vel pereunidum impi vociferantur artic. 32. confessionis Brouniffica, eaq. de nobis

[ Sarisburiensis  
in Policar. lib.  
1. cap. 8.

t. Buden. ut  
sup.



nobis fratribus, Christianis, protestantibus, Anglis, & scribunt & sentiunt, quæ nec flagellifer Hispanus, nec atheos Turca, nec antichristus Papa, nec aliquis Iudeus, aut si viveret ipse Iudas, unquam per somnia cogitaret. Horum invidia & crudelitate neque barbara Scythia, neque sylvestris Hybernia, neque monstrorum alitrix Africa, neque ferrox Hyrcania, nec ipse Sol oculus mundi quicquam aspexit, aut terra tulit inhumanius.

Clamit licet in rostris, & iactitent in scriptis, se solos esse Christianos, audacter tamen ausim affirmare, nervos eorum in hoc intentos esse, ut Christum vel vagientem in cunis cum Herode necarent, vel adolescentem cum Phariseis percellerent, vel maturoscens cum Iudeis extirparent. Iacobus attamen & Iohannes, imò Petrus ipse dormit securus. Simon dormis?

Petrus hodie non curatus sed curio factus est, & honoris belluo (sicuti Budæus eleganter) in aula titulos amplius architectatur: ut Apelles olim tabulas ad vulgi iudicium, ita Petrus fabulas ad Aula placita reconcinnat; & quorsum queso! de Vendidio Basso quondam Aulus Gellius in noctibus Atticis?

Concurrite omnes augures, haruspices,  
Portentum inusitatum conflatum est recens;  
Nam mulus qui fricabat consul factus est.

O faxit hodie Deus ne dicat quis, asinos qui curabat presul factus est. In Academia quid Petrus fecerit, ipse pumilis inter theologie discipulos faceo; dixerit alius forsitan eum esse clericum in libro, neque mentalem sed atramentalem scientiam assecutum: in schola compositos nollem ego in suggestione monere fluctus: utinam mei fratres controversiæ toties determinata tandem essent terminata; melius est enim cum Petro dormire, quam Christum cum Iuda prodere: gravior est Christo somnolentus Simon, quam turbulentus Simon: probatque Cepham desidiosum magis quam Iscariotem insidiosum discipulum decipulum; nam ut est in proverbio, qui bene dormit nil male cogitat, sed ut ingulenti homines surgunt in nocte latrones.

*In parœcijs rusticanis quid rei Simon agat viderit auctoritas, audio rure vicino nuper exortam de Sabbatho miram controuersiam. Attendite vobis & gregi vestro qui pagani pastores estis, ne quod innuit Christus, Matth. 13. vobis dormientibus in agro Domini zizania superseminet inimicus.*

*Somnus ut ex Aristotele disputat Anctroes, accidit propter frigidum & humidum qua dominantur in cerebro, vigilia vero propter calidum & siccum dominantia in corde, nolite mei fratres in religione nimium esse frigidi aut humoribus admodum dediti, vinum ad mensuram siue mensurâ aggeratum ingurgitantes, sed animam possidete siccam igneo quodam zelo feruentem, ut si vel mediâ nocte sponsus aduenerit, vobis ad intrandum cum eo gratia non denegetur, & ita dormientes in Christo tandem in Abrahe sinu placidissimè requiescatis, ubi gaudium super gaudium, gaudium vincens omne gaudium in secula seculorum. Amen.*

## The Epistle. COLOS. 3. 1.

*If ye be risen againe with Christ, seeke those things which are aboue, &c.*

**T**His Epistle consists of aduertisements and arguments enforcing the same.

Aduertisements { Exhortatiue ; *seeke those things which are aboue ; set your affection on heauenly things.*

{ Dehortatiue ; *not on earthly things.*

Arguments taken from our { Present estate of grace ; *Wee are risen againe with Christ : Ergo, we must ascend and seeke the things aboue.*

{ Dead vnto the world : *Ergo, not minde the things on earth.*

{ Future estate of glorie : *Whensoever*

*Christ (which is our life) shall shew himselfe, then shall ye also appeare with him in glory : but the wrath of God commeth vpon the children of vnbeleefe, both in this world, and in that to come : for Christ shall appeare to reward the godly, to punish the reprobate, to iudge all.*

*S. Paul doth vse two words heere, ζηναι & φερειν, to seeke and to sauour, and howsoever φερειν in the text be last, x yet it is in nature first ; for we must first know, then follow the things aboue ; first discerne, then desire them ; ignoti nulla cupido, quoth the Poet, vncouth vnkilfed ; ergo, we must first looke before we can like, y first see with faith in our vnderstanding, then seeke with deuotion in our affection. And these two must goe z together iointly, because seeking without seeing is blinde, and seeing without seeking lame : God is to be serued with our whole heart, with all our wit, with all our will.*

Heere then is a notable lesson as well for ignorant as negligent people. For ignorant, there is no pleasure so sweet

x Zanch. in loc.

y Gorran. in loc.

z Caietan. in loc.

sweet to the mind as knowledge, no knowledge so sweet as that of religion, no point of religion so sweet as to fauour the things aboue, <sup>a</sup> for it is eternall life to know God, and whom he hath sent Iesus Christ.

<sup>b</sup> *Synesius* is of opinion that a Philosopher excels an ordinarie man as much as an ordinarie man doth a beast; but euerie scholar in Christs Vniuersitie doth excell a Philosopher, as much as a Philosopher doth a dolt. Humane learning is a rush candle, saith <sup>c</sup> *Clemens Alexandrinus*, but the Gospell is as the glorious Sunne in her brightnes, illuminating all such as sit in darknesse and in the shadow of death. If it were not for hope of things aboue, Christians<sup>d</sup> of all men were most miserable: now no man entreth into heauen but <sup>e</sup> he that doth the will of God, and no man can do the will of God, except he <sup>f</sup> know the will of God; esteeme then all things as losse <sup>g</sup> for the surpassing knowledge of Christ Iesus our Lord. Read the Bible, for it is his will; frequent the Temple, for it is his house; come to the Communion often, for it his *Mandie*; suffer the words of exhortation and doctrine, for the Gospell is the power of God vnto saluation. Vse all good meane, for knowledge, that you may set your minds on heauenly things, and then for practise, that ye may seeke the things aboue. For it is an instruction for idle persons also, being more curious in finding then carefull in following heauenly things. In a scholar the *Mathematicks* are commended especially, because they stand vpon infallible demonstration; and so it is in Gods Academie, the best learned make demonstration; as <sup>h</sup> *shew me thy faith out of thy works*, there is a demonstration; <sup>i</sup> *let your light so shine before men*, there is another demonstration. If your minds are set on heauenly things and not on earthly, then seek the things aboue, place thy religion <sup>k</sup> *non in lectione, sed in dilectione*, not in the braine or brow, but in godly care and heauenly cariage. Seeke the things aboue <sup>l</sup> by living according to the lawes of Hierusalem aboue. For albeit we dwell on earth, our burgeship is in heauen, Philip. 3. 20. Earth is

a Iohn 17. 3.

b Orat. de Dioue.

c *Sermon. lib. 5.*d 1. Cor. 15. 19.  
e Mat. 7. 21.  
f Ioh. 13. 17.

g Philip. 3. 8.

h Iam. 2. 18.  
i Mat. 5. 16.k *Augustin. epist. 107.*l *Aquin. in loc.*

m *Iob* 4. 19.n *Galat.* 4. 26.  
o *Plato.*p *Plantus.*q *Hom. de Ma-*  
*ria Magdalen.*  
r *Tsal* 42.f *August. epist.*  
89. & *confess.*  
*lib.* 13. cap 9.t *Galat.* 2. 20.u *Zanchius*  
*in loc.*x *Rom.* 12. 3.  
y *Caluin. Beza,*  
*Martiorat. Eng-*  
*lish gloss. ex*  
*Occumen. &*  
*Theophylact.*  
*in loc.*

*patria loci*, but heauen *patria iuris*, as Irishmen are dwellers in Ireland, but denisons of England, gouerned by the statutes of this kingdom; so we dwell in houses of<sup>m</sup> clay, whose foundation is in the dust, but we submit our selues vnto the lawes of that Citie, which is<sup>a</sup> aboue; yea wee dwell in heauen partly, for<sup>o</sup> *amator mortuus est in proprio corpore, viuus in alieno*, the louer is dead in himselfe and liues in another, P *ubi sum, ibi non sum, ubi non sum, ibi animus*. As<sup>q</sup> *Origen* of *Mary Magdalen*, when shee came to the sepulchre and saw<sup>r</sup> *Christ* taken away, *Maria ibi non erat, ubi erat, quia tota ibi erat ubi magister erat*.<sup>r</sup> As the Hart desireth the water brooke, so longed her heart after *Christ*; and so it is with vs all, *animus velut pondere amore fertur, quocumq; fertur*; our mind is where our pleasure is, our heart is where our treasure is; if then our affections be set on *Christ*, we are dead in our selues and<sup>t</sup> liue in him, and liuing in him, our hearts are with him euen in the place where he *sitteth at the right hand of God*.

If any shall aske what things are aboue, *Saint Paul* answers in *1. Cor.* 2. 9. such things as eye hath not seene, and eare hath not heard, and hart not vnderstood; and in *2. Cor.* 12. 4. mysteries ineffable; <sup>u</sup> not that *Paul* would haue men heere curious in searching that they cannot find; for so the saying is true, *qua supra nos, nihil ad nos*, things aboue vs, appertaine not to vs: but his meaning is that we should learne by the booke of God that which is reuealed of God, and so *fidendo*, not *videndo*, by faith and hope grounded vpon the rocke of Gods holy word, not vpon the sands of humane wit; first vnderstand, then vndertake to seek the things aboue; to seeke though as yet we cannot throughly see; this is *peruicax*; but in audacious curiositie to meature euery foot in hell, and dispose of euery cabinet and chamber in heauen, *appropos*, as *Paul* x elsewhere, to know more then is meet to know.

Not on earthly things.] Some referre this to the traditions of men, and ceremonies of the law mentioned in the former chapter; all those beggerly rudiments were but  
shadomes

*shadowes of things to come, the bodie is in Christ; and therefore prefer the kernell before the shell, set your affection on heavenly things and not on earthly.*

\* Other vnderstand by things earthly, the things of the world, that three headed \* *Geryon*, honor, riches, pleasure; so *Paulin* in the words immediately following expounds himselfe, mortifie *your earthly members*, fornication, uncleannes, &c. we may set our eies and hands on the things of this world, but not our heart, as \* *Dania* by precept, If riches encrease *no lise cor apponer*, set not your heart vpon them; and the Christians in the Primitiue Church by practise, who sold their possessions and laid downe the money at the Apostles feet. *Act. 4. 35. ad pedes, docens calcandam esse pecuniam*, at their feet, not at their heart, to signifie, saith *Hierome*, that we must not make them our master, much lesse our maker, but vse them as our seruants, and as it were creatures, hauing all things, and yet possessing nothing; our affections must not be set, at least not serled on trash below.

As God said to *Abraham*, \* *exi de terra tua* get thee out of thy land, and from thy kindred vnto the countrie that I will shew thee: so likewise doth he speake to the soule of man in the 45. Psalm, *Hearken O daughter and consider, encline thine eare, forget also thine owne people and thy fathers house. Socrates* being asked what countriman hee was, answered, a citizen of the world; but a Christian, saith \* *Aeneas Silvius*, must answer otherwise, that he is a burgesse of heauen; for albeit man is called earth thrice with one breath, *o terra, terra, terra!* that is, as *Bernard* construe it, earth by procreation, earth by sustentation, earth by corruption, yet in regard of a better inheritance purchased for vs in heauen by Christ, and in respect of our faith, hope, loue, faith apprehending, hope assuring, loue desiring those things above, we are not *habitatores terra*, but *accola*, saith *Amrose*, <sup>1</sup> sojourners and inmates for a time, not permanent dwellers, *Hebr. 13. 14.*

This world is the land wherein we were borne, where-

*2. Aquin. et Gor. ran. in loc.*

\* *Endaus lib. 5. de asse.*

*a Psal. 62. 10.*

*b Epist. ad Paulin. tom. 1. fol.*

*103.*

*c Mat. 6. 24.*

*d Job. 31. 24.*

*e Gen. 12. 1.*

*f Hieron. epist. ad Eusebium de cast. virginis.*

*g Epist. Hieron. comini suo.*

*h Jerem. 22. 29.*

*i Medias, ca. 3.*

*k De Abraham.*

*Patriarch. lib. 2.*

*cap. 7.*

*l Heb. 11. 13.*



m *Act. 3. 21.*n *Anselmus & Caietan. in loc.*o *Hos. 13. 9.*p *Primasius in loc.*q *Gorran. & Calvin. in loc.*r *Bullinger apud Marlorat. in loc.*s *Anselmus.*

in we were bred, but wee must forget our fathers house, forsake this home stall and seeke for another in the spiri-  
tually Canaan, one to come in the celestiall Hierusalem a-  
boue, where Christ sitteth at the right hand of God. A-  
boue is a place opposite to this earth, it is heauen of hea-  
uens, Ephes. 4. 10. <sup>m</sup>for the heauen must containe him vn-  
till he come to iudge the quicke and the dead. How then  
is Christs body with all dimensions in the blessed Eucha-  
rist? it sits at the right hand of God in heauen, and there-  
fore doth not descend downe to vs, but we must ascend  
vp to it according to that of the old Church, and as yet  
retained in the Popish Missal, *sursum corda*, lift vp your  
hearts, let your affections on things aboue, not on things  
below; flie with the wings of faith and deuotion as Ea-  
gles into heauen, where the bodie of Christ sitteth at the  
right hand of the Father: and this I take to bee the true  
reason, why the Church of England hath allotted this  
Scripture for *Easter day*, that comming to the Lords ta-  
ble, we may not only gaze vpon the visible signe, but so  
set our affections on things aboue, that we may be made  
partakers of inuisible grace. See before *sursum corda*, Zä-  
chius in loc. Calvin. *instit. lib. 4. cap. 17. §. 36.* Church  
hom. Concerning the worthy receiuing of the Sacra-  
ment. part. 1. Beza *antithesim. Papiſm. & Christianism. §. 11.*

*Mortifie your earthly members, fornication, uncleannes, ]*  
<sup>n</sup> The whole corrupt masse of wickednesse is the body of  
sinne, fornication, uncleannes, vnnaturall lust, euill concupis-  
cence, conetousnesse, members of this body; called *our*,  
because *perditio tua ex te Israel*, all sinnes in vs are from  
vs: *Omnia mea mala purè mala sunt & mea*, saith Hugo the  
Cardinall: and *earthly*: for that they raigne in men earth-  
ly minded, and hinder our heauenly conuersation, and  
therefore such hands are to be cut off, & such eies ought  
to be pulled out. It is not said *occidite*, but *mortificate*; we  
must not destroy nature by casting our selues out of the  
world, but mortifie sinne by casting the world out of vs;  
<sup>s</sup> *Hæ membra vestra, quæ non sūt naturam hominis, sed ad*  
*corpus*

*corpus peccati pertinet, mortificate, scilicet non membra natura vestra, qua Deus creauit, sed membra corporis peccati qua vos secestis, extinguite, ne uiuant in vobis amplius.*

Hitherto concerning aduertisements, I proceed to the powerful arguments enforcing the same; the first is taken from the word *resurrection*.

*If ye be risen ag<sup>i</sup> inc,* &c.] A<sup>r</sup> new life doth require new manners, if then ye be risen from the death of sin to the life of grace, ye must walke with<sup>n</sup> new tongues, and walke in new<sup>r</sup> waies, as being new<sup>r</sup> creatures in Christ<sup>s</sup> created vnto good workes. He then that encreaseth in faith, and groweth in grace, and sprouteth in heauenly meditations higher and higher, is assuredly risen again; but he that walketh in his old waies, and groweth from bad to worfe, growing every day downeward, is still dead and buried in the Golgotha of the world: a couetous muck-worme that digs in the earth, as an hog, & then entombs himselfe like a mole, cannot be said to be risen againe, for *cumulus* is *tumulus*, his mind is shut in his chest as a dead body buried in a coffin: a voluptuous man is not risen againe, for he that liueth in pleasure is<sup>a</sup> dead although hee liue. The proud man hath his thoughts aboue, & yet not risen againe, the top of his ambition is not heauenly but earthly, risen<sup>b</sup> against Christ, not risen with Christ.

Now we rise with Christ } Sacramentally.  
 c two waies, } Effectually.

The<sup>d</sup> dipping in holy Baptisme hath three parts, the putting into the water, the continuance in the water, and the comming out of the water: the putting into the water doth ratifie the mortification of sin by the power of Christs death, as *Paul Rom. 6. 3. Know yee not that all wee which haue been baptised into Iesus Christ, haue been baptised into his death, and that our old Man is crucified with him?* The continuance in the water notes the buriall of sinne, to wit, a cōtinual encrease of mortification by the power of Christs death and buriall, *Rom. 6. 4* The comming out of

c Melancthon.  
 in luc.  
 u Mark. 16. 17.  
 x Mar. 2. 12.  
 y 2. Cor. 5. 17.  
 z Ephes. 2. 10.

a 1. Tim. 5. 6.

b Psal. 3. 3.

c Zanth. in loc.

d Perkin. aur.  
 cat. cap. 33.

e Theophylact.  
in loc.

f Rom. 6.4. and  
Coloss. 2. 12.

of the water figureth our spirituall resurrection and viuification to newnesse of life by the power of Christs resurrection, that like as Christ was raised up from the dead by the glorie of the Father, euen so we should walke in newnesse of life.

g 1. Pet. 2. 24.

We promised in our baptisme to forsake the vain pomp and glorie of the world with all couetous desires of the same, so that if we set our affections on earthly things, & not on the things aboue, what are we but *sedisagri*, such as haue broken our word and vow to God? Secondly, Gods elect are risen againe with Christ effectually; for as the burgesse of a towne in the Parliament house beareth the person of a whole towne, and what hee saith, the whole towne saith, and whatsoeuer is done to him is also done to all the towne: So Christ vpon the crosse stood in our place and bare our person, and whatsoeuer hee suffered we suffered, and when he died all the faithfull died in him, and as he is risen againe, so the faithfull are risen in him. It is therefore meet the members should follow the head, seeking the things aboue, where Christ sitteth on the right hand of God. I conclude this argument in the words of *h Gorran*, *Status vigoris quia surreximus, locus honoris quia sursum, affectus amoris quia vbi Christus est ergo status potest, locus prodest, amor adest.*

h posil. in loc.

Yea are dead <sup>i</sup> to the world, but aliuie to God through heauenly conuersation, according to that of *k Paulinus*:

i Primasius in  
loc.

k Apud. August.  
epist. 36.

*Vine, precor sed vine Deo, nam viuere mudo*

l Reusner, in  
symbolis.

*Mortis opus, vna est viuere vita Deo.*

<sup>1</sup> *Vine Deo gratus, toto mudo tumultus,*

*Crimine mundatus, semper transire paratus.*

m Alexander  
ab Alexandro.

lib. 2. genial.  
dieru. chap. 25.

n Ambros. de  
bono mortis.

cap. 12.

Your life is hid in Christ with God ] This { Naturall.  
may be construed of our life, { Spirituall.  
{ Eternall.

This mortall is so full of miseries and mischiefs, as that the <sup>m</sup> Thracians vsed to lament at the birth and reioyce at the buriall of their freinds; <sup>n</sup> *annon hac regio mortuorum vbi umbra mortis, vbi porta mortis, vbi corpus est mortis:*

our

our diseases and disalters are such, as that euen our naturall life many times is hid, but Christ is the ° resurrection and the life, the great Philitian able to wound and make whole whom he list.

The life spirituall is hid in God much more; ¶ for as trees in stormie winter, so good men in tempests and anguish of soule seeme to be dead, not onely to the world, but euen to themselves.

¶ *Eutychus* is an emblem of a Christian in temptation, hee fell from an high loft and was taken vp dead, and so reputed of all that were present, but *Paul* laid himselfe vpon him; and imbraced him, and found life in him, and set him on his legs again; so though a man fall high from heavenly grace, to the very pit of hell, if it were possible, yet he may be raised againe by some skilfull and painfull *Paul* applying the comforts of the Gospell, and shewing that his life is not altogether extinguished, but *hid onely with Christ in God*.

Lastly, this may be well expounded of our eternal life; for albeit we be now the sonnes of God, yet it doth not appeare what we shall be, that is hid in Christ with God.

¶ The pearle cannot be found vntill the shell of the fish be broken; our glory cannot be seene overshadowed with this mortalitie; but whensoever Christ which is our life shall shew himselfe, then shall we also appeare with him in glory. *Come Lord Iesu, come quickly. Amen.*

o *Ioh. 11. 25.*  
p *Deut. 32. 39.*

q *Anselmus in loc.*

r *Act. 20. 9. 10.*

f 1. *Epist. Iohn*  
3. 2.

t *Theophylact.*  
in loc.

### The Gospell. I O H N 20. 1.

*The first day of the Sabbaths came Mary Magdalen early (when it was yet dark) vnto the sepulchre, &c.*

**I**N this Gospell is commended vnto vs the dutifull and I deuout behauiour of a religious woman called *Mary Magdalen*, and of two louing disciples *Peter* and *Iohn* toward their late deceased Lord Iesus Christ.

The

The deuotion of *Marie* } 1. In comming to the sepulchre.  
*Magdalen* is seene, } 2. In communicating what she saw at the sepulchre.

The deuotion of } Running to }  
*Peter and Iohn* in } Going into } the sepulchre.

All which duties of all parties as they were performed in good haste, so they proceeded out of a good heart, being earnest as early.

u *Euthymius & Maldonat in Mat. 28. & Iansen, concord. cap. 145.*

x *Malac. 4. 2.*  
 y *Ensch. Emisf. hom. 6. de pascha.*

*The first day of the Sabbath*] u All the weeke-daies are called sabbaths in honor of the seventh which is the Sabbath, as Luk. 18. 12. *Nisi uis diis & sabbato dñi*, that is, I fast twice in the weeke: so Sabbath is vsed A ct. 20. 7. and 1. Cor. 16. 2. the first day then of the Sabbath is the first day of the weeke; the which according to the Iewes computation is our Sunday, so called in memoriall of our Saviours blessed resurrection, who being the x Sun of righteousness arose this day, y *non ab oriente sed ab occasu*, not from his rising, but from his fall, from death, hell, graue; the Iew gaue God the last, but the Christian honors him better with the first day of the weeke.

It is objected out of Matth. 28. 1. that *Marie* came not to the sepulchre in the beginning of the morning on Sunday, but rather at euening on Saturday. For the reconciling of the foure Euangelists in this point, I referre the Reader to S. *August. de consensu Euangelist. lib. 3. cap. 24. Aquin. part. 3. quest. 53. art. 2. Baron. annal. tom. 1. fol. 196. 197. Iansen. concord. cap. 145. Marlorat. Maldonat. English gloss. in Mat. 28.*

z 2. King. 4. 34.

We must vse the Scriptures as *Elisba* did the Shunamites child, lay mouth to mouth, and eyes to eyes, and hands to hands; if we meet with an hard place, we must compare text with text, Euangelist with Euangelist, translation with translation, and meditate thereon day and night vntill we find the truth, and as it were put spirit into the dead letter.

I must intreat you therefore first to confesse *Matthew* with *Moses*; euening, *Gen. 1.* doth signifie the whole night, all the time from the Sunne setting vntill the Sun rising, *the euening and the morning were the first day.* So that whereas *Matthew* reports *Mary* came to the sepulchre in the euening of the Sabbath, his meaning was not that shee came on Saturday night, but on Sunday morning, as his words import, *In the euening when the first day of the weeke began to dawne*, that is, as our Euangelist, *early when it was yet darke.*

2. The text originall is not *ἡ πρώτη ἡμέρα*, but *ἡ πρώτη ἡμέρα*, and that as *Gregorie Nissen* a Grecian borne construerh it, is *transactio Sabbatho*, when the Sabbath was ended, as *Beza* translates, *extremo Sabbatho*, in the latter end of the Sabbath: this exposition is allowed of *Hierome*, *Ambrose*, *Musculus*: and lest we should doubt of it, auowed by *S. Marke*, chap. 16. 1, *When the Sabbath day was past, Mary Magdalen &c.*

3. For the better concordance betweene *John* and *Matthew*, note the difference betweene the Iewes and Romans in their computation. The Iewes accounted the naturall day from euening vnto euening, as it is euident, *Luke 23. 54.* where it is said that the Sabbath *drew on*, when Christ was buried, but hee was entombed on Friday, so that according to their account, when it was dark on Friday, the Sabbath on Saturday began; but the Romans did reckon the naturall day from the morning vnto morning, *ab ortu solis ad sequentem ortum*: If our Euangelist follow the Iewes, and *Matthew* the Romans in their account, *distingue tempora, & conuenient omnia.*

So that now the text is cleere, *Mary Magdalen* when the Sabbath was ended, on the first day of the week came to visit Christs sepulchre: *she knew very well where Ioseph* had laid his precious body, but shee came not with her spices and ointments vntill the Sabbath was past: in which *Interpreters* haue noted her zeale to be well ordered and discreet: first she did serue God, and then obserue

a *Orat. 1. de resurrectione Christi.*

b *In Marc. 16.*  
c *In Luc. 24.*

d *Beza in Mat. 28. 1.*

e *English gloss. in Mat. 28.*

f *Mark. 15. 47.*

g *In Luc. 23. 56.*



serue men, first praise the liuing Lord according to law, then visit her dead Lord according to loue.

Many men in our age performe leſſe neceſſarie duties at ſuch houres of the Sabbath as they ſhould worſhip God in his holy Temple. Nay ſome ruffins are ſo prophane, that they thinke Eaſter day, wherein they were made partakers of Chriſts heauenly Supper, to be the moſt conuenient time for goſſipping and drunkenneſſe. Affuredly the Chriſtians in *Preſter Iohn* his country ſhall riſe vp againſt vs in the laſt day, <sup>h</sup> who may nor after the receiuing of the Sacrament vnder paine of greuous puniſhment, ſo much as once ſpit vntill the going downe of the Sun; whereas vnruely rake-ſhames in more ciuill countries endued with a greater portion of knowledge drown Chriſt at the tauerne, whom they receiued in the temple.

[*Early.*] *Mary* did ſeek Chriſt in the firſt day of the weeke and firſt houre of the day, but many defer to ſeek the Lord vntill the laſt weeke of their life, the laſt day of the weeke, the laſt houre of the day, the laſt minute of the houre. It is an exorbitant courſe while the ſhip is ſound, the tackling ſure, the pilot well, the ſailers ſtrong, the gale fauourable, the ſea calme, to lie idle at rode, carding, dicing, drinking, burning the ſeaſonable weather, and when the ſhip leaked, the pilot ſicke, the mariners faint, the ſtormes boiſterous, and the ſea a turmoile of outrageous ſurges, to lanch forth and hoist vp ſaile for a voiage into far countries; and yet ſuch is the ſkill of euening repen- ters, who though in the morning of youth, and ſoundnes of health, and perfit uſe of reaſon, they cannot reſolue to weigh the anchor and cut the cable that withhold them from ſeeking of Chriſt; neuertheleſſe they feed them- ſelues with a ſtrong perſwaſion, that when their wits are diſtracted, their ſenſes aſtonied, all the powers of the minde and parts of the body diſtempered; then forſooth they think ſuddēly to become ſaints at their death, how- ſoeuer they demeaned themſelues as deuils all their life. Let vs awake from ſinne with *Dauid* <sup>i</sup> early, riſe with

*h Mat. Dreſſe-  
rue cited by Io.  
Porie deſcrip-  
tion of Afric.  
pag. 400.*

*i Pſal. 57.9.*

*Samuel*

<sup>k</sup> *Samuel* early, with <sup>l</sup> *Abraham* send away *Hagar* early, with <sup>m</sup> *Christ* and his audience come to the Church early, seeking the Lord with this holy woman early.

*When it was yet darke.*] *S. Iohn* heere doth seeme to contradict *S. Marke*, reporting that *Mary Magdalen* came to the sepulchre when the Sunne was rising. For the reconciling of these places, <sup>n</sup> *Ambrose* is of opinion that diuers women came at diuers times. <sup>o</sup> *Hierome* and <sup>p</sup> other hold that the women came foure times, according to the different reports of the foure Euangelists, namely, that first they came in the euening, as *Matth. chap. 28.* secondly, when it was darke, as *Iohn* here: thirdly, in the morning early, as *Luke chap. 24.* fourthly, when the Sunne was rising, as *Mark. chap. 16.*

But the most and best expositors haue determined that these deuout women came but once, and that in the morning early, when it was darke, they began to set out of their lodging, but they <sup>q</sup> continued in their journey, and abode about the tombe till it was <sup>r</sup> twilight, and saw the stone taken away from the sepulchre.

As the former clause shewed *Magdalens* good haste, so this her good heart, being (as *Origen* speaks) *mulier non mulier*, a woman endued with manly courage and cariage: shee might haue feared that her selfe and her companie could not remoue the tombe-stone, or if they could, that the souldiers, who guarded the place, would not haue suffered it; or if they would haue been content, it was vncomfortable for a lillie woman in the night to view the dead corps of so louing a friend. Yet *Magdalen* a woman, a timorous woman, accompanied onely with some few of her owne sex, as *S. Marke* reports; as our Euangelist, iourning alone, came to the graue with spices and sweet ointments, when it was darke. O the riches of Gods infinite mercie! that so foule a sinner should proue so faire a Saint; that *Magdalen*, sometime an harlot, should preceede in this good office *Mary* the mother of *Christ* alwaies a virgin; that a woman in this point of valour.

<sup>k</sup> *1 Sam. 15. 13.*  
<sup>l</sup> *Gen. 21. 14.*  
<sup>m</sup> *Iohn 8. 2.*

<sup>n</sup> *In Luc. 24.*  
<sup>o</sup> *In Matth. 28.*  
<sup>p</sup> *Consule Maldonat in Matth. 28.*

<sup>q</sup> *Rabanus apud Thomam & Caluin. apud Marlorat. in Mat. 28. idem Iansen. concord. cap. 145.*  
<sup>r</sup> *Augustin. de consen. euangelist. lib. 3. ca. 24.*

valour and vertue should be more forward then *Peter* the most louing Disciple to Christ, and *John* the best beloued of Christ. O the deepnesse of the riches, both of the wisdom and knowledge of God ! how vnsearchable are his iudgements, and his waies past finding out !

f Cap. 27. 59. And [aw the stone taken away from the graue.] It is recorded by <sup>c</sup> *Matthew*, that *Ioseph of Arimathea* tooke the body of *Iesui*, and wrapped it in a cleane linnen cloth, and put it in a new tombe which hee had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed. All which vndoubtedly *Magdalen* well obserued as shee was sitting against the graue, it might therefore perplex her much in this holy businesse, how shee should <sup>c</sup> roll away the tombe-stone, and so purchase a sight of her best beloued Master. But almightie God, who giueth his Angels <sup>u</sup> charge ouer his children, that they hurt not their feet against a stone, sent a messenger from <sup>x</sup> heauen to roll backe that huge stone for her. Euen as a louing father, when hee carrieth his litle childe to a towne, will suffer him to walke in the plaine and faire way, but when hee comes vnto slippery paths, he takes him by the hand, and in dirtie passages beares him in his armes, and when hee comes to a stile lifts him ouer easily; so God our heavenly Father vseth vs his deare children; if wee shall endeavour to goe so farre as wee may, so fast as wee can in the plaine way to the celestiall Hierusalem, he will assist vs in dangers, and helpe vs ouer stiles, he will remoue blockes and hinderances in our passage, the great stone parting Christ and vs, euen while wee least thinke of it, shall bee rolled away.

Againe, in that *Mary* saw the stone taken away, note that Christ rose the first day of the Sabbaths early: to shew that he was very God, he rose againe: to shew that he was very man, he rose againe the third day. That a liue man should raise a dead man, as <sup>y</sup> *Peter* did *Tabitha*, was wonderfull: that a dead man should raise another dead man, as the bones of <sup>z</sup> *Elisba* did the Moabire, was more wonderfull:

y *Act.* 9. 40.

z *2 Kin.* 13. 21

wonderfull ; but that a dead man should raise himselfe, as Christ on this day, was most wonderfull. Assuredly none could doe this but hee who said, <sup>a</sup> *I am the resurrection and the life* : <sup>b</sup> *Power I haue to lay downe my life, and power to take it againe.*

But his resurrection was deferred vntill the third day, to demonstrate that hee was very man ; <sup>c</sup> for if he should haue presently risen, his death would haue been thought no true death, and so by consequence his resurrection no true resurrection. As then it was often told by himselfe, and foretold by other, he rose the third day, and that as it is in the text, *early* : for as he was crucified *ad uespera*, *scilicet iam die*, when the Sunne was going to bed, to signifie that by his death he would destroy the workes of darknesse, & *tenebras culpa* & *paena*, both the inward darknesse of sinne and outward darknesse of hell, as <sup>d</sup> *Aguine* wittily ; so he rose when the Sunne began to shine, that hauing conquered the kingdome of darknesse, hee might bring vs vnto light and life euerlasting. <sup>e</sup> *Sicut enim primi dies propter futurum hominis lapsum a luce in noctem, ita isti propter hominis reparationem a tenebris ad lucem computantur.*

Then she ranne, and came to Simon Peter, and to the other Disciple whom Iesus loued, and said, *They haue taken away the Lord out of the graue.*] As the people said, <sup>f</sup> *Is Saul among the Prophets* ? Euen so may wee wonder at this, and say, *Is Magdalen among the Preachers* ? a tutor of those great Doctours, who were to teach all the world ; <sup>g</sup> *Apostolorum Apostola* ? the Apostles Apostle ? Yes surely, *Magdalen* made the first Sermon that euer was of Christs resurrection, and this her fact had some reference to *Eues* fault ; <sup>h</sup> a woman was the first messenger of this our ioy, because a woman was the first minister of that our sorrow.

*Wee cannot tell where they haue laid him.*] As *Magdalen* is a paterne of much vertue, sparing neither pain nor cost in visiting our Sauours sepulchre ; so likewise a president of some weaknesse, in that shee could not finde Christ at

M

this

a *Iohn* 11. 25.b *Iohn* 10. 18.c *Aguin.* 3. par. quest. 53. art. 2  
& *Euseb.* *Emis.* hom. 2. de symbolo.d *P'si* supra.e *Augustin.* de Trinit. lib. 4. cap. 6.f *Eph.* 5. *Erati* aliquando tenebra, nunc autem lux in Domino.  
g *1. Sam.* 10. 11\* *Caiet.* in loc.h *Greg.* *Nysse.* orat. 2 de resurrectione Christi.

i *Eſay* 55.6.k *Apo.* 10.6.l *Luke* 2.46.  
m *Matt.* 18.20  
n *Euthymius* in  
loc.o *Theophylact.*  
in loc.p *Lib.* 14. com.  
in Ioan.q *Marlorat.* in  
loc.

this time, though he sought him earnestly and early, because he did erre in two circumstances, as the glorious Angels intimate, *Luke* 24.6. first in her *quando surrexit*; then in her *ubi, non est hic*. Let vs therefore seeke the Lord when hee may be found, and where hee may be found. There is a time wherein he may be found, but if we neglect it, there shall be <sup>k</sup> no more time. The wicked old world had a time to seeke the Lord while *Noe* preached: Sodome had a time while *Lot* visited: Hierusalem had a time while Christ conuerſed in her: *Dines* had his time while *Lazarus* lay at his gate: *Iudas* had his time while Christ reprobued him. If the filthie Sodomites, if the rich Glutton, if treacherous *Iudas*, if proud *Pharao* were now alieue; what would they doe, what would they not doe, to seeke the Lord while hee may be found, and to call vpon him when he is neere? Nothing would be so much esteemed as a trice of time, which heretofore by daies, weekes, moneths, yeeres, was lauiſhly miſſpent. Again, wee muſt seeke Christ in the right *ubi*, Christ is not to be found in the furrowes of earth, in hell, or graue: we muſt not seeke a dead Christ, but a liuing Christ, in his works, in his word, in his Sacraments, in his house, there we shall be ſure to finde him in the miſt of them that <sup>l</sup> preach, in the miſt of them that <sup>m</sup> pray.

*They ranne both together.* <sup>n</sup> In like zeale to Christ, and loue one to other, and yer each outſtripped other, *Iohn* in going to, *Peter* in going into the ſepulchre. *Iohn* doth <sup>o</sup> reſemble the contemplatiue, *Peter* the practiue. The contemplatiue perſon is more nimble in his wit, the practiue more quicke at his worke: *Iohn* did run faſter, but *Peter* did goe ſurer: or, as *P. Rupertus*, *Iohn* did figure the Iewes, *Peter* the Gentiles. The Iewes came to Christ ſooner, yer the Gentiles ouertaking them were the ſounder: *I haue not found* (ſaith he that knew beſt) *ſo much ſaith in Iſrael*, *Matth* 8.10.

*When hee had ſtooped downe, hee ſaw the linnen clothes.*  
<sup>q</sup> None but humble men and meeke can ſee theſe myſteries

ries. He that will not stoope at Christs graue, shall neuer be made partaker of his death and resurrection. *He went not in.* <sup>r</sup> *Aut his contentus, aut tremore detentus.* But Peter following him went into the sepulchre, and saw the linnen clothes lying, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. As the followers & friends of Christ, so the cruell enemies and foes of Christ became preachers of his glorious resurrection, as <sup>r</sup> *Calvin* truly, *vel tacendo, vel mentiendo.* Some by silence did seeme to confesse it, other by reporting an incredible tale did more strongly confirme it. The grand lie first inuented by the rulers, & after broched by the souldiers, impudently to disgrace the truth of our Sauours resurrection (as <sup>r</sup> *S. Matthew* reports) is, that the Disciples came by night and stole him away while wee slept. *"O mali! o pessimi! aut vigilabatis & custodire debuisistis, aut dormiebatis, & quid factum sit nescitis: O senselesse vntruth!* either you were asleepe or awake; if asleepe, how did ye know that his Disciples had taken him away by night? if awake, why did ye not guard the tombe? Ye could not be vnable, for <sup>r</sup> the warch was strong; yewill not, I am sure, be thought vnwilling, for then either you were cowards, or traitors, or both; in not vsing your hands, arrant cowards; in not imploying your tongues in raising the towne to surpris the bodie, ranke traitors.

Againe, if theeeues had stollen him away by night, & they would not haue left the fine linnen clothes in the graue, neither could they gaine so much leifure as to loofe the feet, vnbinde the head, and disrobe the bodie, leauing the napkin that was about his head in a place by it selfe.

The Gospell and Epistle concord in euery point: for if Christ be risen and not here, then *Mary Magdalen* must not set her affections on things earthly, but seeke the things above, where Christ sitteth on the right hand of God.

<sup>r</sup> *Euthymius* in loc.

<sup>r</sup> *Instit. lib. 3. cap. 25. §. 3.*

<sup>r</sup> *Mat. 28. 13.*

<sup>u</sup> *August. hom. 36. tom. 10. fol. 351.*

<sup>x</sup> *Mat. 27. 65. 66.*

<sup>y</sup> *Greg. Nyssen. orat. 2. de resurrectione Christi, & Caietan in loc.*



## The Epistle. 1. I O H N 5. 4.

*All that is borne of God ouercommeth the world, &c.*

W Herein obserue { 1. A proposition: *All that is borne of God ouercommeth the world,*

2. An exposition, how the regenerate man is a conqueror of his enemies, and that is by faith apprehending Christ, who doth overcome: *this is the victorie, that ouercommeth the world, euen our faith,* and this faith is sealed vnto vs by the testimoniall

of three witnesses in { Heauen, the { Father,  
Sonne,  
Holy Ghost.  
Earth, { The Spirit,  
Water,  
Blood.

*If then wee receiue the witnesse of men, which often lie, let vs embrace the witnesse of God, which is greater, euen truth it selfe, for hee that doth not beleeuue, makes God a liar, but he that beleeueth, hath eternall life.*

*All that is borne.* } Saint Iohn doth not vse the masculine gender, *he that is borne*, nor the feminine, *shee that is borne*, but the neuter, *all that is borne*; <sup>a</sup> because there is in our spirituall generation no distinction of sex: Gal. 3. 28. *There is neither male nor female, but wee are all one in Christ Iesus*; and this (as <sup>a</sup> Rupertus obserued) is of greater emphasis, all that is borne of God, of whatsoeuer sex, countrey, condition, ouercommeth the world.

Not all that is borne, but *all that is borne of God*: wee are borne the sonnes of wrath, and seruants to the world, but new borne to bee conquerors of earth and heires of heauen; I say borne <sup>b</sup> not of blood, nor of the will of the flesh, nor of the will of man, but of God: <sup>c</sup> our conception is by the

<sup>a</sup> Aquinas  
Lectura in loc.

<sup>a</sup> Com in verba  
Ioan. 6. 37. om-  
ne quod dat mi-  
hi pater.

<sup>b</sup> John 1. 13.  
<sup>c</sup> Sarcerius in  
loc.

the seede of his word through the powerfull operation of his holy spirit: our <sup>d</sup> birth is our baptisme, the Church is our nurse, the breasts all of vs sucke; the two Testaments, our meat the pure milke thereof, our growth increase of grace, riches, heauenly treasures, end, eueralting life.

There is a prouerbe in Italie, that it were good for men to bee borne wise, or twice; now wee can <sup>e</sup> not be borne spiritually wise, and therefore wee must be borne twice; first borne that wee may come into the world, then againe borne that wee may ouercome the world.

*Ouercommeth* ] In the present, for albeit in other battels euerie souldier must stand to the fortune of the warres, *aut fors, aut mors*: <sup>f</sup> yet in our spirituall fight, a Christian may conquer euen while he doth march. *I* & write vnto you young men, because yee haue ouercome the wicked; we triumph when we fight, *pugna tantum, & certa victoria*: not because the battell is ended; (for we must <sup>h</sup> wrestle still against flesh and blood, against principalities and powers, as we promised in our Baptisme, wee must manfully fight vnder Christs banner against sinne, the world, and the deuill, and so continue Christs faithfull souldiers vnto our liues end:) but all that is borne of God ouercommeth the world, because our grand-captaine Christ hath already won the field, and obtained victorie for vs, *ego vici mundum*, in the world yee shall haue affliction, but be of good comfort, I haue ouercome the world.

Yet, <sup>k</sup> let not him that girdeth his harnesse, boast himselfe, as he that putteth it off. For when <sup>l</sup> *Agamemnon* said, *victor timere quid potest?* answer was made by *Cassandra*, *quod non timet*; wee may not be secure, but serue God in <sup>m</sup> feare, though we fight in faith; as our Capitaine, <sup>n</sup> watch and pray, lest your <sup>o</sup> aduersarie deuoure you, continue, <sup>p</sup> fighting a good fight, hauing faith and a good conscience.

d *Gregor. Nyss.*  
orat. 1. de resur-  
rect. Christi.

e *Fiunt non nas-*  
cantur *Christi-*  
ni *Hieron. epist.*  
ad *Latam.*

f *Marloras in*  
*Ioan. 16. 33.*

g *1. Epist. Ioh.*  
2. 13.

h *Ephes. 6. 12.*

i *Ioh. 16. 33.*

k *1. King. 20.*

l.

l *Senec. in Ag-*  
*mem. Act. 4.*

m *Philip. 2. 12.*

n *Matth. 26. 41.*

o *1. Pet. 5. 8.*

p *1. Tim. 1. 18.*

q In loc.

r Walsingham  
in Ric. 2.

f Cap. 2. 15.

t Lhm 17. 14.

u Epist. 52.

x Augustin. in  
Psal. 38.y Clem. Alex.  
Strom. 2. ipse  
Ludem habes,  
a'ij habentur a  
Laide.z Luk 10. 40.  
a Bacholzeus  
in Chron. p. 824.b 1. Epist. Ioh.  
2. 15.

c Iohn 12. 31.

d Lortinus in  
loc.

e Job 7. 1.

f Gen. 3. 15.

The world is overcome two waies, as <sup>1</sup> Aquin pretily but not pithily, *abyciendo, subyciendo*, by forsaking it in a contemplatiue course, by subduing it in an actiue; but herein *Aquine* speakes like a Frier, <sup>2</sup> Ergo a lier: I therefore correct his glosse, saying, that wee need not *obycere*, but onely *subycere*, not viterly leaue, but onely not *loue the world*, as Saint *Iohn* in this <sup>3</sup> epistle, being in the world, but yet not <sup>4</sup> of the world; riches and honour be good seruants, but bad masters, as <sup>5</sup> *Augustine* sweetly: they must be *subdita non pradita, sequentia non ducentia*: hee that greedily followeth and hunteth after the world, is overcome of the world, <sup>6</sup> *dum vult esse predo sit preda*, but he that suffers onely the world to follow him, vsing it as <sup>7</sup> *Aristippus* did *Lais*, ouercomes the world in being greater then the world.

A meere contemplatiue Monke, in shunning some occasions of euill, flieth in a manner all occasions of doing good, against the rules of nature and Scripture; for the one sheweth a man is not borne for himselfe; the other, that a Christian ought to be seruant vnto all, as *S. Paul* expresly, Galath. 5. 13. *By loue serue one another*, hee that is borne of God ouercomes the world in being a new man, not in being no man: as a man, hee must be like <sup>8</sup> *Martha*, cumbred with much businesse; as a new man like *Mary*, chusing the better part. <sup>9</sup> *Abraham Ortelius* vsed in stead of an embleme the worlds globe with this inscription, *Contemno, et orno, mente, manu.*

*The world*] That is, the <sup>10</sup> things of the world, and the <sup>11</sup> prince of the world with all <sup>12</sup> their complices; he that is borne of God is deliuered from the hands of all his enemies, that he may *serue God in holinesse and righteousnesse all the daies of his life without feare.*

The martiall termes, *ouercome* and *victorie*, shew that our life is a continual <sup>13</sup> warfare vpon earth, all <sup>14</sup> are borne fight, all that are borne of God overcome; the <sup>15</sup> serpent doth sometime bruse our heele, and so fall vs, and happily foile vs, but Christ our Generall hath broken his head, by whose

whose power and victorie wee shall tread downe Satan vnder our feet: a Christian therefore must put on the resolution of King *Alfred*, of whom our *Chronicle*:

*Si modo victor eras, ad crastina bella pauebas.*

*Si modo victus eras, ad crastina bella parabas.*

And this is the victorie ] <sup>b</sup> Faith is the meanes of the victorie: for albeit *opera bona vincunt executiue*, *sola tamen fides imperatiue*, saith <sup>i</sup> *Caietan*, in ouercomming the world good works as vnderling soldiers execute something, but faith vnder Christ commaunds all as a Capitaine: yea faith is head and hand too, striking the conquering stroke with the sword of the Spirit.

In our spirituall warfare wee fight against foure enemies especially, the world, the flesh, the diuell, and death.

All the worlds armie consists of <sup>k</sup> two wings:

Aduersitie on the left hand.

Prosperitie on <sup>j</sup> right.

Hee that beleueeth in Christ ouercommeth both, as Christ, who liuing in the world renounced prosperitie, and endured aduersitie; <sup>l</sup> *Omnia bona terrena contempsit, ut contemnenda monstraret, & omnia terrena mala sustinuit, que sustinenda precipiebat, ut neque in illis quereretur felicitas, neque in istis timeretur infelicitas.* A Christian then that followeth our Sauours example remembers in want his <sup>m</sup> treasure in heauen, in dearth his conscience is a <sup>n</sup> continuall feast; in banishment he lookes for <sup>o</sup> another citieto come, <sup>p</sup> whose builder and maker is God; in all these things a Christian is a victor, yea more then a conqueror, Rom. 8. 37.

As for enticing prosperitie, that vsually doth assault vs more dangerously then affliction. As <sup>q</sup> *Augustines* notes, *Homo victus in paradiso, victor in stercore.* Iob was a conqueror on a dunghill, whereas *Adam* was overcome by Satan in paradise, and the Church saith, *ecce in pace amaraudo mea amarissima*, for so the vulgar Latin, in my hap-pines my grieve was most bitter, as <sup>r</sup> *Bernard* expounds it;

M 4

Amara

<sup>g</sup> *Huntingdon, bish. lib. 5. in vita Alfredi.*

<sup>h</sup> *Sacerini in loc.*

<sup>i</sup> *In loc.*

<sup>k</sup> *Aquin in loc.*

<sup>l</sup> *Augustini de catechizandis rudibus, cap. 22.*

<sup>m</sup> *Math. 6. 20.*

<sup>n</sup> *Pro. 15. 15.*

<sup>o</sup> *Heb. 13. 14.*

<sup>p</sup> *Heb. 11. 10.*

<sup>q</sup> *In Psal. 34.*

<sup>r</sup> *Esey. 38. 17. [Ser. 33. in Cantic. & ser. ad pastores in Synod.*

*Amar prius in neco martyrum, amarior post in conflictu hereticorum, amarissima nunc in moribus domesticorum*: At the first, she had griefe in the death of her martyrs; afterward greater griefe in her conflict with heretikes; in proceſſe of time, being in peace, she was grieued moſt of all in the loosenes of her children, and ſo the world gained of the Church more by prosperitie then aduerſitie; yet he that is borne of God ouercommeth alſo this wing:  
*By faith Moſes, when he was come to age, refused to be called the ſonne of Pharaobs daughter, and choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.*

c Heb. 11. 24.

u Greger.

x Prudentius  
 peritheſoph.  
 hym. 10.

y 1. Pet. 2. 11.

z Cap. 3. 9.

a Ephes. 6. 12.

b Luther. in  
 Galat. 1. 4.

c Math. 9. 12.

The fleſh is not a torren foe, but an homebred enemy, fighting not as a tall ſouldier, but as a craftie traytor rebelling againſt the ſpirit, *Dalila* in *Sampſons* boſome, *Iudas* in *Chriſts* companie: like the "moth in a garment, it is bred in vs and daily cheriſhed of vs, and yet it frets and deſtroyeth vs.

x *Quis nescit autem quanta corruptela sit  
 contaminata carnis ac solubilis?*

*Sordet, tumescit, liquitur, foetet, dolet,  
 inflatur ira, soluitur libidine, &c.*

Yet he that is borne of God <sup>r</sup> abſtaineth from fleſhly luſt and ſinnerh not, as our apoſtle proues in this <sup>r</sup>epiſtle. See the Goſpell, *Dom. 15. poſt Trinit.*

The diuell is our archenemie, being indeed the chiefe commander of all forces againſt vs, euen the <sup>r</sup> prince of darknes, a watchfull and a wrathfull enemy; yet he that hath the ſhield of faith is able to quench all his ſerie darts, Ephes. 6. 16. His greateſt canon ſhot againſt vs is, that wee are grieuous ſinners, in which he giueth every one that is borne of God <sup>b</sup> armour and weapons againſt himſelf, that with his owne ſword, we may cut his owne throte. For Chriſt gaue himſelfe for our ſins, Gal. 1. 4. If I were righteous and had no ſin, then I ſhould not <sup>c</sup> neede Chriſt. Why then, O peeuiſh holy Satan, wilt thou make me turne puritane? and ſo ſeek righteouſnes in my ſelfe; when

when in very deed, I have nothing in me but sinnes, & as thou saist in this truly, grievous sinnes; alas they be no trifling but terrible sinnes against the first and second table: but I flie to Christ the lambe of God, who takes away the sinnes of the world,<sup>d</sup> *Who loved me and gave himselfe for me,* e dying for my sinnes, and rising again for my iustification; and so my sinne, which is a <sup>f</sup> condemned sin, is in Christ, who is a <sup>g</sup> condemning sinne; a ranfome and sacrifice for sinne. Now this condemning sin is stronger then that which is condemned. For it is wisdom, righteousness, sanctification and redemption.

The last enemy, but not the least, that shall bee destroyed is <sup>h</sup> death, of all terribles vnto the naturall man most terrible; yet by faith it is made <sup>i</sup> aduantage to vs, howsoever hurtfull and hatefull vnto other.

<sup>k</sup> *Mors qua perpetuo cunctos absorbet hiatu, parcere dum nescit, sapius ipsa faciet.*

He that beleueth, is assured that Christ is the <sup>l</sup> resurrection and the life, that hee hath led <sup>m</sup> captiuitie captiue, that hee hath <sup>n</sup> swallowed vp death in victorie by his death, and opened vnto vs the gates of eternall life. See before the song of Simeon. Euery true Christian then is a greater conqueror then William the Conqueror, euen greater then Alexander the great, or Pompey the great, or the great Turk. For whereas they conquered in many yeeres a few parts of the world, he that is borne of God overcommeth in one houre with one act onely, the whole world, and all the things in the world.

Aristotle dying said, <sup>o</sup> *Anxius vixi, dubius morior, nescio quo vado.* But <sup>p</sup> Paul in his life desired to bee dissolued and to be with Christ: And <sup>q</sup> Streuen at his death, *O Lord Iesu receiue my spirit.* So comforted in his life, so blessed in his death is euerie one that is borne of God. I conclude this part in a distichon:

*Terra fremat, regna alia crepent, ruat orius & orcus,  
Si modo firma fides, nulla ruina nocet.*

For there are three which beare record in heauen, the Father,

d Galat. 2. 20.

e Rom. 4. 25.

f Luther in Galat. 2. 19.

g 2. Cor. 5. 21.

h 1. Cor. 15. 26.

i Philip. 1. 21.

k Epitaphium  
Candida apud  
Baron. annal.

Tom. 9. fol. 5.

l Iohn. 11. 25.

m Ephes. 4. 8.

n 1. Cor. 15. 54.

o Plinius ex-  
posit. apud domi-  
nis. quasi modo  
geniti.

p Philip. 1. 23.

q Act. 7. 59.

See Perkins

treat. of dying

well, in fine,

relating many

sweet and com-

fortable speeches

of Gods children

at their death.



r Math. 17. 5.  
f Math. 3. 17.

t Acts. 2. 3. 4.  
u Ioh. 15. 26. 27

x Ioh. 14. 6.  
y Ioh. 10. 25.  
z Ioh. 9. 35. 37.  
a Acts. 9. 5 &  
22. 8.

b Radulphus  
Ardens hum. in  
epist. dom. 1. post  
pasch.  
c August. tract.  
37. in Ioh.

d August. con-  
tra Maximin. 1.  
lib. 3. cap. 22. &  
Lorinus in loc.  
e Posilla ma-  
iores cum glossis  
& figuris. Ar-  
dens. Em. Sa. in  
loc.  
f English gloss.

g Beza in loc.

h Deut. 19. 15.  
Math. 18. 16.

ther, the Word, and the holy Ghost] Whether in old time this clause were receiued into the sacred canon or no, see *Sextus Senen, bibliothec. lib. 7. haref. 9. resp. ad ob. 7. Erasmus, annotat.* especially the Commentaries of *Lorinus* vpon the place. The Father bare witnes of Christ in his<sup>r</sup> transfiguration and<sup>c</sup> baptisme, saying from heauen, *This is my beloued Sonne in whom I am well pleased, heare him.* God the holie Ghost bare record in discending first vpon himself, Math. 3. 16. then vpon his Apostles at Whitsonde, making them witnes this truth also. The Word bare record of himselfe: *I<sup>x</sup> am the way, the truth and the life. y The workes that I doe in my fathers name, they beare witnes of me. z Doeſt thou beleene the Sonne of God? he it is that talketh with thee. a I am Iesus; I am Iesus of Nazaret, whom thou persecutest.*

And these three are one] *b Non tantum in testimonio sed in essentia*: This then is a notable pilot to direct the<sup>c</sup> ship of the Church how to saile betweene the rockes of *Arrius*, who denied the Vnitie, and *Sabellius*, who denied the Trinitie.

As three beare record in heauen or from heauen, so likewise three beare record in earth, the Spirit, and water, and blood, and these three are one, that is, agreeing in one.

<sup>4</sup> Some by these three witnesses vnderstand God the Father, Sonne and holy Ghost. God the Father by Spirit, Iohn 4. 24. by blood, God the Sonne who redeemed vs with his owne blood, Acts. 20. 28. by water, the blessed Spirit, Ioh. 7. 38. Other construe this of Christs humane Spirit, which he gaue vp on the crosse, and of the water and blood which issued out of his precious side, Ioh. 19. 34. Or as<sup>f</sup> other, the spirit, that is, our minde inspired by the holy Ghost, applied vnto our eternall comfort the water and blood which came forth of our Sauours holie side, & Water being a signe and seale of our sanctification; blood of our iustification. If then wee receiue the witnes of men, and are contented that euery question among vs should be determined by the<sup>h</sup> mouth of two or three

*The first Sunday after Easter.*

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three, let vs, hauing so great <sup>i</sup> cloud of witness, euen six  
concording all in one, beleeu stedfastly that all which is  
borne of God ouercommeth the world, and that the vi-  
ctorie conquering the world is our faith apprehending  
the merits of Christ Iesu, who did ouercome the world  
for vs. *O Lord increase this faith in vs euermore.*

<sup>1</sup> Heb. 12. 1.

*The Gospell. I O H N 20. 19.*

*The same day at night, which was the first day of the  
Sabbaths, &c.*

Heerein  
obserue  
the Dis-  
ciples

Cōfort; am-  
plified by  
circumstan-  
ces of

Time; *the same day at night, whē  
the doores were shut.*

Place; *where the Disciples were  
assembled together for feare of  
the Iewes.*

Person; *Iesus came, not only scē-  
ding good newes, as before,  
verf. 18. but himselfe bringing*

it, com-  
forting  
thē in

Words, saying  
twice, *Peace be  
to you.*

Action, *standing  
in the midst, and  
showing his  
hands and side.*

Commission:  
and in it the

Qualifier, *Iesu.*

Qualified, *all the Disciples  
present, I send you, he brea-  
thed on them, &c.*

Qualification, *Who soeuer finnes  
ye remit, they are remitted, &c.*

*The same day at night*] As a compassionate mother can-  
not endure that her little child should cry long, but in-  
stantly she takes him in her armes to dandle, that he may  
be

k Esay 66.13.

l Theophylact.

in loc.

m Euthymius

in loc.

n Vide Pontan.

o Vegam, dom.

1. post pasch.

o Maldonat.

in loc.

p Salmeron a-  
pud Veg. dom. in  
albiu.

q1. Chron. 20.6

r Judges 1.6.

s Thom. part. 3.

quest. 54. art. 4.

t August. epist.

49. quest. 1.

u Rom. 10. de

pasch.

be still; euen so Christ comforting his disciples <sup>k</sup> as one whom his mother comforteth, appeared vnto them vpon the same day that he did rise, not <sup>l</sup> deferring his comfort, at night the doores being shut for feare, <sup>m</sup> when they did most need his comfort, and stood in the midst of them, <sup>n</sup> as the Sunne in the midst of the firmament, and the heart in the midst of the members, affording his comfort indifferently to them all, vsing words of comfort, *peace be to you*; a salutation howsoever ordinarie, <sup>o</sup> yet at that time most fit and best welcome, considering their troubled estate; shewing them also the wounds of his hands and side, more then euident demonstrations of comfort: for as <sup>p</sup> *Marinus* accused of the Senat for treason against the Common-weale, rent his clothes, and in their presence shewed the wounds hee receiued in the warres for his countries good, saying, *Quid opus est verbis, ubi vulnera clamant?* So Christ here shewing his pierced hands and side; these be the tongues, and these be mouths open and wide to proclaime how much I loue you, these, these, tell all the world that I died for your sins, and rose againe for your iustification.

It is recorded in holy Bible, that a Giant in <sup>q</sup> *Gath* had six fingers on each hand; on the contrarie, that <sup>r</sup> *Adonibezek* lost his thumbs: all such as are too curious in school-quirks haue six fingers on a hand, one finger in the dish more then is needfull; and yet such as altogether neglect schoole-learning, want their thumbs, and cannot so well handle the sacred word of God. It is apparant that Christ did rise with his wounds, otherwise hee would not haue shewed his hands and side, for the confirmation of his resurrection, and yet a bodie glorified is without any blemish in all parts; here then wee must either distinguish or destroy.

The skarres of Christ in his hands and feet after he was risen againe, were not signes of defect, but <sup>s</sup> ensignes of victorie, <sup>t</sup> *non necessitatis sed voluntatis*, in the words of <sup>u</sup> *Emisenus*, *vulnerum signa virtutum insignia*, not wounds of

of horreur, but of honour; the conqueror glorieth in his scars, *enumerat miles vulnera. Consule Iansen, concord. cap. 147. Suarez in 3. part. Thom. 2. tom. 47. disputat. 2. sect. Cajetan. Modin. & alios in Thom. 3. part. quest. 54. art. 4.*

\* Mystically, Christ doth speake comfortable words, and sheweth his pretious wounds vnto such as haue shur their doores vnto the street, and renounced the pompes of the world, y<sup>e</sup> especially to such as are gathered together in vnitie to serue God, according to his promise, \* *Where two or three are gathered together in my name, there am I in the midst of them.* All these, and all other remarkable notes vpon this part, I purpose God willing more fully to discusse in mine exposition of the Gospell appointed for S. Thomas day.

*As my Father sent me, enen so send I you.*] This *as* and *so* may be referred vnto the person sending, as also to the parties sent. Vnto the person sending, as my Father had authoritie to send me, lo<sup>a</sup> *all power being given vnto me in heauen and earth.* I send you; <sup>b</sup> for he saith now, I will desire my Father to send you, but *I send you.*

Againe, this *as* may be referred to the parties<sup>c</sup> sent; for as my Father sent me to <sup>d</sup> preach good tidings vnto the poore, to bind vp the broken hearted, and to call<sup>e</sup> sinners vnto repentance; so send I you to reconcile men vnto God, and God vnto men, according to that of Paul, 2. Cor. 5. 19. *We are ambassadors for Christ, as though God did beseech you through vs, we pray you in Christs stead, that ye be reconciled to God.*

No<sup>f</sup> man must take vpon him this honor except he be called of God: he that runneth of his owne accord without sending, is a false Prophet, Ierem. 23. 21. for albeit Christ now do not immediatly call, and send Apostles as heretofore, yet he doth mediatly send by deputies vnder him, as he did Titus and Timothy, Softbenes and Siluanus, and other in the<sup>g</sup> Primitiue Church; and <sup>h</sup> those we ought to iudge lawfully called and sent, which be chosen to this worke by such as haue publike authoritie given vnto them in the congrega-

x Gregorius.

y Calvin. apud Marlor. in loc.

z Matt. 18. 20.

a Matt. 28. 18.  
b Theophylact. in loc.

c Rupertus lib. 14. com. in Ioan.  
& Leontius apud Maldonat. in loc.

d Esay 61. 1.  
e Matih 9. 13.

f Heb. 5. 4.

g Act. 14. 23.  
h Anglican. confess. art. 23.

congregation, to call and send Ministers into the Lords vineyard. As the Bishops of Ephesus ordained by men, are said expressly to be placed in that high calling by the blessed Spirit, Act. 20. 28. *Take heed to your selves and to all the flocke, whereof the holy Ghost hath made you overseers.*

The qualified are the Disciples, euery one so well as any one; for that which Christ said vnto Peter, *I will giue to thee the keyes of the kingdome of heauen, and whatseuer thou shalt binde on earth shall be bound in heauen, &c.* he saith hereto all, *I send you*; *Whosoever synnes yee remit, they are remitted vnto them*: all had the same calling, and the same charge. Happily *S. Peter* in this commission had a priority, not a superioritie, or if a primacie, not a supremacie ouer the rest: he had (as <sup>k</sup> our Diuines acknowledge) a precedence in place, named for the most part <sup>l</sup> first, as the foreman of the quest; and a preeminence in grace, reputed for his excellent knowledge and zeale the chiefe of the whole Colledge, the Scripture witnessing that he was the first <sup>m</sup> Confessor, the first <sup>n</sup> Preacher, the first <sup>o</sup> Baptizer, the first worker of <sup>p</sup> miracles; in a word, as he was the foreman, so the most forward of all the twelue in execution of his Apostleship: I say the most forward of all the twelue; for *S. Paul* in his <sup>q</sup> owne conceit was not inferiour, and in others opinion farre superiour to *Peter*: *Augustine* saith, *Deus docuit Petrum per posteriorem Paulum*; <sup>r</sup> *Eusebius Emisenus*, *Et si ille primus, iste precipuus*; and <sup>s</sup> *Chrysostome*, *Honore par erat illi, nihil enim hic dicam amplius*; <sup>t</sup> his meaning is, that *Paul* was *Peters* better, & doctior & sapientior, as *Bellarmino* writes in *lib. 1. de Ro. Pont.* cap. 28. §. *respondeo, Paulum*. And therefore *Paul* withstood *Peter* to his face; and that in a matter of <sup>u</sup> faith, and when, if euer, he was <sup>v</sup> Pope of Rome.

*S. Peter* accounted himselfe; and so was esteemed of all the Colledge, a <sup>w</sup> fellow Pastor, not as <sup>x</sup> *Bellarmino*, a Monarch, making the whole world his diocesse, calling all men, even the rest of Christs own Apostles his sheepe; our blessed Sauour in this commission made them all

Peeres,

- i *Matth.* 16. 19.
- k *Caluin*, institut. lib. 4. cap. 6. §. 5.
- D. *Fulke* in *Matth.* 16. 14.
- Perkins* reformed Cath. tit. suprem.
- l *Matth.* 10. 2.
- Marke* 3. 16.
- Luke 9. 28.
- m *Mat.* 16. 16
- n *Act.* 2.
- o *Act.* 10. vii
- Baron. an. tom.* 1. fol. 284.
- p *Act.* 3.
- q *2. Cor.* 11. 5.
- r *Epist.* 28.
- s *Hon. de nat. Pet. & Paul.*
- t *In epist. ad Galath.* 2.
- u *B. Iewel* defens. apolog. part. 2. cap. 3. diuif. 3.
- x *Galath.* 2. 11.
- y *D. Fulke* in *Galath.* 2. 11.
- z *D. Bilsen* against the Iesuites, pag. 69.
- a *1. Pet.* 5. 1.
- ou *apostolus* 7. §.
- b *De Ro. Pont.* lib. 2. cap. 10. 11.

Peeres, and when some would haue beene Princes he rebuked them, Matt. 20. 26. Luk. 22. 26. I will end this obseruation with that excellent sentence of Pope <sup>c</sup> Leo the great, *Et electio parēs, & labor similes, & finis facit aequales.*

The persons qualified abode long in Christs College, and receiued the holy Ghost also before they did execute this high commission; and so we must be furnished, and endued with many commendable parts of learning and sanctification, as <sup>d</sup> Paul *διδακτοι*, fit in regard of our knowledge to be Pastors, and in respect of our vnblameable life to be paterns. See Gospel, Dom. 8 after Trinitie.

*Whoſoeuer ſinnes ye remit.*] Vpon this ground there is in the Church of England a generall absolution after a <sup>e</sup> generall confession of sinnes, and a <sup>f</sup> particular absolution vpon a particular confession, yet neither absolute, but conditionall, if the penitent truly repent and vnfeignedly beleue the Gospel.

Againe, we further say, that Almighty God hath given power and commandement to his Ministers to declare and pronounce to his people being penitent, the absolution and remission of their sins; & in so much that this act of absolving only belongs vnto the Minister ordinarily, *tantum ex officio*; but when none of that order is or can be present, another man may doe it with good effect, according to that old saying, <sup>h</sup> *In casu necessitatis quilibet Christianus est Sacerdos*: and I see no reason in popish learning, why women may not absolute so well as baptise. See Gospel, Dom. 19, after Trinitie.

Thus, as you see, the Disciples had comfort and commission: first, comfort for themselves, and then a commission to strengthen and comfort other, and for <sup>i</sup> this cause Christ said twice, *peace be to you*, receiving principally peace for themselves, and then secondarily charge to preach peace to them a farre off, and to them that are neere, Esay 57. 19.

c Ser. 2. in nat. Apostol. Pet. & Paul.

d 1. Tim. 3. 2.

e Collect after the Confess. at morning praier, and at the Communion.  
f In the visitation of the sick.

g D. Field lib. 3 of the Church, cap. 25.

h Magdeburg. epist. dedicat. prefix. cent. 7. idem Luther. loc. com. tit. Absolutio.

i Ferus ser. 9. Dom. 1. post pasch.



The Epistle, 1. P τ. 2. 19.

*This is thanke worthie, if a man for conscience toward God endure grieve, &c.*

**S**aint Peter having instructed vs in the former part of this chapter what we should doe, teacheth vs in this latter how we must suffer,

and that by { *Precept, This is thanke worthie, if a man for conscience toward God endure grieve, &c.*  
*Paterne, Christ suffered for vs, leaving vs an ensample.*

k *Lorinus in loc.*  
 l *Casctan,*  
 m *Gloss. Interlin. & Ordinar.*  
*Vatablus, Aquin, &c.*  
 n *Caluin, apud Marlorat.*  
 o *Em. Sain loc.*  
 p *Salmeron, Catharin. Pererin, apud Lorin.*

q *Alian. de variâ historiâ, lib. 14. cap. 4.*

*This is thanke worthie* ἡμεῖς γὰρ χάρις, <sup>k</sup> it is Gods grace, to wit, an <sup>l</sup> effect and signe of his grace, <sup>m</sup> gracious and acceptable to God, or as we reade according to *S. Peters* own glosse, it is thanke worthie, <sup>n</sup> deseruing commendation and praise. *If a man for conscience toward God endure grieve*, <sup>o</sup> that is, for God who knoweth all; <sup>p</sup> or for that a man in his owne conscience knowes is well pleasing to God; or for the faith of God (as *Aquine* vpon the place) for as faith is vsed for conscience, *Rom. 14. 23. Whatsoeuer is not of faith, is sinne*; so conscience heere may be taken for faith.

And therefore the Schismatikes and Papists enduring grieve for their own faults, and not for Christs faith, haue by their suffering neither grace nor glorie; but as *Aristides* <sup>q</sup> who died of the bite of a Weasel, exceedingly lamented because it was not a Lion: so the Schismarlike may grieve that he doth not smart for the Lion of Iuda, but for a Weasel lately crept out of the Alps, which at the first crouded in among vs at a little hole, but since being pampered at the tables of many citizens and some countrie Ladies, is growne so full and puffed, that many will rather forsake Gods plough and look back to the world, then acknowledge he came in at so little an entrance.

And

And for the Papists, it is well obserued, <sup>r</sup> that as no man dies by an ague, nor without an ague; so none are executed for the Roman religion, nor without it: all their Iesuits and other Romanists Iesuited (as our <sup>r</sup> Homer their hammer excellently) *Non religionis causa mera sed mixta, mixta cum malâ mente & fide in principem*: it is not faith meerly that makes the endure grieffe, but faction; it is not religion but rebellion, beginning at Tyber and ending at Tyburn. If the it be true, <sup>r</sup> not the crosse but <sup>y</sup> cause makes a martyr, *non mortes sed mores*, it is not thank-worthy for a Papist, *buffeted for his owne fault*, to take it patiently.

Yea but the Schismatikes in losing their liuinges, and the Papists in losing their liues, euermore pretend conscience toward God. Answer is made, that <sup>u</sup> *conscience not grounded vpon sure knowledge, is either an ignorant fantasie, or an arrogant vanitie*; for as in a mans bodie, the raw stomacke makes a rheumaticke head, and a rheumaticke head a raw stomacke; so science makes our conscience good, and conscience our science good: *con* is alwaies in composition, and among Christians it should be with *scientiâ*: that which art hath ioined and God coupled let no man seuer.

The <sup>x</sup> Philosopher speakes of a twofold ignorance, *particularis ac vniuersalis*, as the Lawyers, <sup>y</sup> *ignorantia iuris & facti*, or as the <sup>z</sup> schoolemen, *ignorantia vincibilis & inuincibilis*; According to these distinctions euery nescience is not a sinne, but onely that ignorance which is in such points as wee may and must vnderstand, <sup>a</sup> *ignorantia vel neglecta vel affectata*; so that an <sup>b</sup> erroneous conscience (our aduersaries being iudges) is not a sufficient warrant to suffer martyrdom, though a man should vaunt with *Edmund Campian*, <sup>c</sup> *Occidi possum, superari non possum*; and in <sup>d</sup> another place, *Nisi dini de celo deturbentur, & superbus Lucifer celum recuperet, cadere nunquam potero*.

They who killed the blessed Apostles in their erroneous conscience; <sup>e</sup> thought they did God good seruice: *Saul* breathing out <sup>f</sup> threatnings and slaughter against the

<sup>r</sup> Preface to  
Pseudo martyr

[B. Andrews  
Tortura Toris,  
pag. 133.

<sup>t</sup> Augustin.  
epist. 61.

<sup>u</sup> Basilicon do-  
ron li. 1. pag. 18.

<sup>x</sup> Aristot. ethic.  
lib. 3. cap. 2.

<sup>y</sup> Lex con Al-  
t: nllaig. verb.

<sup>z</sup> Lombard. 3.  
sent. dist. 22.

<sup>a</sup> Thomas de  
Argentin in

2. sent. dist. 22.

<sup>b</sup> Thomas 1. 2.  
quest. 19. art. 6.

<sup>c</sup> Prefat. Aca-  
demic.

<sup>d</sup> Rat. 10 in  
fine.

<sup>e</sup> Iohn 16. 2.  
<sup>f</sup> Act. 6. 1.

g Lib. de canno  
Christi.

h Diofcorus in  
con. Chalcedon.

i Epiphanius  
hæres. 80.

k Nicephorus  
lib. 13. cap. 28.

l B. Jewel de-  
fence apolog.  
part. 6. cap. 21.  
diuif. 1.

m 2 Tim. 3. 12.

n Acts 14. 22.

o Sacerius in

loc. & Melanct.

poftil. in die

paraftomes de

passione Domin.

p August. ser.

8 de tempore.

the Disciples of the Lord, said he did it out of zeale, Phil. 3. 6. the most blasphemous heretike which is *interfe-  
llor veritatis* ( as *Teretilian* speaks ) if hee be buffered  
for his error, presently makes himselfe a Catholike mar-  
tyr; *h ego defendo dogmata sanctorum patrum, ego eorum  
habeo testimonia, ego cum patribus cycior.* In old time ma-  
ny were so vaine-glorious in affecting the reputation of  
martyrdome, that there was a sect called *Martyriani*:  
some suffer out of fashion, for there is a conscience not  
according to knowledge; other endure grieve out of fa-  
ction, for there is a knowledge not according to consci-  
ence: the first suffer as ambitious of honor; the second  
to satisfie their malignant humour, but neither of these  
(*Pope Peter* being Iudge, and the schoole-men Iurie) can  
merit thanks of God or praise of men.

When *Simones* saw that *Arsacius* an vnlearned and  
an vnworthie doting old man, was placed in *Chrysostoms*  
roome, he cryed out, *pro pudor! quis, cui?* <sup>1</sup> so may we cen-  
sure iustly the Popes sitting in *Peters* chaire, *pro pudor!*  
*quis, cui?* *Peter* would haue men subiect to their Lords  
with feare, not only to the good and courteous, but also to the  
froward, for this is thanke worthy, if a man for conscience to-  
ward God endure grieve and suffer wrong vnderferued. But  
the Pope doth vnlose men at his pleasure from their al-  
leageance to good and gracious Princes, and therefore  
wee will appeale from *Peter* to *Peter*, from sir *Peter* to  
Saint *Peter*, from princely *Peter* to preaching *Peter*, af-  
firming here, *What praise is it, if when yee be buffered for  
your faults, yee take it patiently? but and if when ye do well, yee  
suffer wrong and take it patiently, then there is thanke with  
God, for herewnto verely were yee called.* For all that will  
liue godly in Christ Iesu shall suffer persecution, entring  
into Gods kingdom through many tribulations.

*Christ* [suffered for vs leauing vs an ensample] <sup>2</sup> *Christ* is  
propounded in the Gospell as a sacrifice for sinne, and as  
an ensample for vertue. *S. Peter* hath pithily comprehen-  
ded both in this one verse, *Christ* suffered for vs, <sup>3</sup> that his  
passion

passion might deliuer vs from the bondage of sin, leaving vs an ensample to follow his steps, that his actions might direct vs vnto vertue.

For the first, our iustificatton stands in 2 two things especially to wit, in the remissions of our sins by the merits of Christ his death, and in imputation of righteousness whereby God accounteth that righteousness which is in Christ, as the righteousness of that sinner which beleueeth in him. Now the righteousness of Christ consists in his obedience passive & active, both together, for Christ in suffering obeyed, and in obeying suffered, and the very shedding of his blood, to which our saluation is ascribed more specially, must not onely be considered as it is passive, that is a suffering, but also as it is active, that is an obedience, in which he shewed his exceeding loue both to God and vs in fulfilling the law for vs.

For vs] That is, all vs indefinitely, for God commanded Moses to put in his perfume so much frankincense as galbanum, & as much galbanum as frankincense, to signifie that Christ in his oblation on the crosse (a sacrifice of a sweet smelling sauer to God) shed as much blood for the laboring mā who followeth the plough, as for 1 Prince, who sitteth in his throne; that his precious blood should haue greater force in somethē in other, is not the fault of him, who did impart it, but of him, who doth not well employ it. If a man should commit such an hainous offence, that hee could no way but by the Princes gracious pardon, escape death, he would not suffer his eyes to sleepe, nor his eye lids to take any rest, vntill by some meanes or other he had obtained the same, gotten it written and sealed, and laid vp in a boxe fast and sure, reading it often with great ioy. Now this is the case of euery man, original sinne makes vs the sons of wrath, actual much more, rebels and traytors against our heauenly King, by which all of vs haue deserued ten thousand deaths. Our only refuge is, that Christ suffered for vs, in his name we must sue for pardon at Gods hand, and neuer rest vntill we haue

q Perkins reformed Cath. tit. Iustificat. & expos. of Creed. art. passion.

r Exod. 30. 34.

f Ephes. 5. 2.

t Luk. 22. 44.  
u Ioh. 19. 34.

x Anselmus

y Gueuar. a pro-  
log. to myss. of  
moun. Caluarie.

z Psal. 22. 17.

a Lib. 1. cap. 17.

b August. medi-  
tat. cap. 1.

c Cyril. apud  
Maldonat in  
Ioan. 14. 6.

the assurance thereof sealed vp in our hearts and consciences. How dull are our wits, how drie are our eyes, how hard are our hearts in hearing and reading these mysteries? Our blessed Sauour in the garden for our sake did sweat drops of blood trickling downe to the ground, and on the<sup>e</sup> crosse shed streams of blood, and yet we cannot shed one teare for his sake, when we remember his torments, and receiue the Sacramēts, which are speaking seales of his passion: he was longer in dying and doing it, then we can endure to <sup>x</sup> contemplate on it. Alas! how shall we die for him, and suffer for conscience toward God? <sup>y</sup> He that hath not heart enough to think on it, will neuer haue heart enough to die for it. I beseech thee deare brother, if not for my sake, yet for thine own sake, yea for his sake *who died for vs.* examine one word vttered by <sup>z</sup> *Danid* in the person of Christ, *fođerunt manus meas*, &c. they digged my hands and my feet, noting the wide wounds in both, as being not onely pierced, but also digged as it were with a mattocke: for the nailes were so big that (as <sup>a</sup> *Socrates* reporteth) *Constantine* made of them a bridle and an helmet for his owne vse. Whatsoever hee did endure was not for himselfe, but for *vs*, he bare our sins in his body on the tree, that wee being deliuered from sin, should liue vnto righteousness, by whose stripes we are healed. *O<sup>b</sup> Domine Iesu, da cordi meo te desiderare, desiderando querere, querendo inuenire, inueniendo amare, amando mala mea redempta non iterare. Da Domine Deus meus cordi meo poenitentiam, spiritus contritionem, oculis lacrimarum fontem, ori custodiam, manibus eleemosyne largitatem, ut totus figaris in me, qui totus crucifixus pro me, Amen.*

*Learning vs an example.* For he was not only a sacrifice for sinne, but a direction also for vertue, that we should follow his steps: he saith in the Gospell appointed to be read this morning, *I am the good shepheard*. Now a good shepheard is not a Pastor only but a paterne also, as Christ of himselfe, *the truth and the way*: <sup>c</sup> the truth in regard of his good learning, the way in regard of his good life. There

are

are foure sorts of shepheards, as *Hemingius* in his <sup>d</sup> postill, the first neither teach well nor liue well; and these pull downe the Church of God with both hands, of which sort *S. Peter* and *S. Iude* foretold vs there should be many in the latter age; for albeit *Iudas Iscariot* bee dead, his practise liueth; he that neither feeds his flock by life nor lesſon, although he cannot betray Christ in his own person, yet he betraies the members of Christ vnto the diuel.

The second sort are such as instruct well in the pulpit, but misdemeane themselves in conuersation, and these set vp the Temple with one hand, and pull it downe as much againe with the other, like scribbling schoole-boyes, that which they write faire with the forefinger, they blur with the hindfinger.

The third sort are such as teach ill, but for any scandalous and open crime they seeme to liue well, as hypocrites and heretikes, <sup>f</sup> *comming vnto vs in sheeps clothing, whereas inwardly they be rauening wolues.*

*Ac veluti pueris absinthia tetra medentes  
Cum dare conantur, prius oras pocula circum  
Contingunt dulci mellis flavoq; liquore.*

Like Phylitians couering the bitterness of the pill and potion with gold and sugar; for while men gaze at their outward holiness, they bee easily made to swallow the dregs and drugs of their heresie.

The fourth sort are such as both teach wel & liue well, building Gods citie with both hands; and such a Shepheard & Bishop of our soules was Christ, & doctor & doctor, one that doth lead and feed his sheep, *leaving vs an example to follow his steps* (in all which either he did or suffered) so fast as we can, so farre as we may. For as his actions are our instructions; so Saint *Peter* saith heere, that his passions are our paternes, insinuating that wee must

suffer { Innocently, for albeit he was reputed among the wicked, and crucified as a malefactor, yet did he no sin, neither was there guile found in his mouth. Patiently, who when hee was reviled, reviled not a-

d Dom. 2. post  
Pasch.

e Perkins expo-  
sit. of the Creed.

f Math. 7. 15.

g Lueretius ap-  
plied by S. Hiero-  
me epist. ad  
Ctesiphonem. rom.  
2. pag. 253.



h Habetur inter  
Ansel. opuscula  
i Bibliothec. lib.  
3. pag. 183.

gaine, when he suffered, he threatened not, but committed the vengeance to him that iudgeth righteously.

Anselmus hath written a tract, entituled, <sup>h</sup> *Mensura tio crucis*: and Iustus Lipsius hath three bookes *de cruce*, *i* *Sixtus Senensis* and other Popish Auteurs haue many conceits about the material crosse, full of wit and art. But I beseech thee Lord Iesu to dwell in my heart by faith, and to fill me with all fulnes of grace; that I may know thy loue which passeth knowledge, and comprehend what is the breadth and length, and depth and height of it shewed on thy crosse for the redemption of the whole world.

*Pendimus à te,*

*credimus in te,*

*tendimus ad te*

*non nisi per te*

*optime Christe.*

### The Gospell. I O H N. 10. 11.

*Christ said, I am the good shepheard, &c.*

k Pontan. in loc.

**N**O man being but a man, ought in this life to commend and iustifie himselfe: for if hee consider the time past, hee shall haue good cause to lament his finnes of omission and commission: if he consider the time present, he may well blush at his manifold infirmities: if he consider the time to come, he must feare lest hee fall. But Christ who did no sinne, in whose mouth was no guile, (as you heard in the epistle for this day) Christ, I say, being so well God as man, <sup>i</sup> like to man in infirmities, but vnlike man in iniquitie, might praise himselfe as he doth, *I am the good shepheard.*

l Aug. epist. 141

Euery word hath his emphasis; *I am, I am a shepheard, the shepheard, the good, yea that good shepheard, ὁ ποιὺν ὁ ποιῶν I am, that is, euer was, and euer will be the shepheard*

of

of your soules; <sup>m</sup> *I am is thy name*, from whom other shepheards and sheepe are, <sup>n</sup> *the first and the last*, <sup>o</sup> in whom they liue, and moue and haue their being: <sup>p</sup> *the good*, simply good, singularly good, for none is good but God, Mark. 10. 18. Other are good in comparison of worse, & receiuing also this good from mee, from whom onely commeth euery good and perfect gift, *I am that good shepheard*, foretold by the Prophets, <sup>r</sup> *that should feed his flock*, and gather the lambes with his armes, and carrie them in his bosome, <sup>s</sup> *seeking that which was lost, and bringing againe that which was drinen away*; binding up that which was broken, and strengthening that which was weake.

Other may commend themselues for good shepheards also, when their personal gifts are disgraced to the dishonor of God and his Gospell; as mecke <sup>t</sup> *Paul* magnified himself against the false teachers; and modest <sup>u</sup> *Iewel* iustified his learning against the railing Papists; and of late, when the *Millenarians* in a <sup>x</sup> petition had traduced our Clergie for a dumbe and insufficient ministerie; to stop that foule mouth, almost so void of learning as it is of lope, & the two famous Vniuersities of this Iland, *Cambridge* and *Oxford*, auowed to the whole world, that there are at this day moe learned men in *England*, then are to bee found among all the ministers of the religion in *France*, *Flanders*, *Germanie*, *Poland*, *Denmarke*, *Scotland*, and all *Europe* beside.

It was time to say with the <sup>y</sup> *Psalmist*, vnto their confusion and Gods glory, *great is the compaignie of Preachers*. It was time (when our shamelesse aduersaries had giuen out in writing, that there were but foure profitable Preachers in the greatest part of *Kent*) to iustifie that the Church is furnished with many good shepheards, I say not superlatiuelly good, for onely Christ is the good shepheard; nor positiuely good, for <sup>z</sup> *who is sufficient for these things?* but comparatiuely good, in respect of that viperous brood (which eats out the wombe of their mother, and bites off the head of their fathers) euery learned con-

m Exod. 3. 14.  
n Apocal. 1. 8.  
o Acts 17. 28.  
p August. epist. 54. & Rupert. in loc.  
q 2 Cor. 3. 5.

r Esay 40. 11.  
s Ezech. 34. 16.

t 2 Cor. 11. See epist dom. sixages.  
u Answer to Hardings preface in defence of his challenge.  
x Exhibited to the Kings Maestie, an. 1603.  
y Answer to the Puritans petition pag. 31

z Psal. 68. 11.

a 2 Cor. 2. 16.

b Philip. 2. 15.

formable Pastor may well say with Christ, *I am a good shepherd.* Alas! all their spite is now vented in corners, and all their light is vnder a bed or bushell, but our Clergie<sup>b</sup> shines as lights in the world in the midst of a wicked and crooked nation.

|  |                      |                               |                                 |
|--|----------------------|-------------------------------|---------------------------------|
| The whole Gospel contains a description of a       | Good shepheard, who  | {                             | Gives his life for the sheepe,  |
|  |                      |                               | vers. 11.                       |
|  | Hireling, who loueth | {                             | Knowes his sheepe, vers. 14.    |
|  |                      |                               | Recalleth all stragling sheepe, |
|  | Wolfe, who           | {                             | vers. 16.                       |
| Himselfe too much, v. 12.                          |                      |                               |                                 |
| Christ's sheepe, hauing marks,                     | {                    | His flocke too little, v. 13. |                                 |
|  |                      | Scattereth                    |                                 |
| the sheep.   | {                    | Catcheth                      |                                 |
|  |                      | Killeth                       |                                 |
| Inward, I know mine, and am knowne of mine, v. 14. | {                    | Eare marke,                   |                                 |
|  |                      | hearing the good Shepheard.   |                                 |
| Outward, an  | {                    | Wool mark,                    |                                 |
|  |                      | following the good Shepheard. |                                 |

c Psal. 23. 1.

The Lord (saith<sup>c</sup> David) is my shepherd, therefore can I lacke nothing.

d *Ardens in*  
*enamy Dom. 2.*  
*post Pasch.*

e Psal 40. 2.

f Luke 1. 74.

g 1 Sam. 17. 35.

d *Oues enim* { *Educit de lacu miserie.*  
*Conducit per viam iustitie.*  
*Perducit ad pascua vite.*

First, our blessed shepherd, deliuered his sheepe<sup>e</sup> out of the horrible pit, out of the hands of<sup>f</sup> all their enemies. As<sup>g</sup> David took his fathers sheepe out of the lions mouth, euen so Christ giuing his life for his fathers sheepe, redeemed them out of hell mouth, and the iawes of Satan, who goeth about like a roring lyon, and as a rauinous wolfe

to

to scatter, and catch, and kill the sheepe.

Secondly, Christ hauing brought his sheepe out of the ditch, *hee leads them forth besides the waters of comfort, conuertyng their soules, and guiding them in the paths of righteousness for his names sake,* Psal. 23. He doth call them all by the preaching of his Gospell into his fold, and lastly bring them vnto his eternall kingdome, saying vnto the sheepe at the last day, *Come yee blessed, inherit yee the kingdome prepared for you from the foundations of the world.*

<sup>b</sup> A subordinate pastor and vnderling shepheard cannot redeeme so much as one sheepe with his owne blood, though he could giue ten thousand liues. It is his dutie to preach Christ crucified, and to shew that *the good shepheard hath giuen his life for the sheepe.* Hee must spend his strength and expend his time for the benefit of his flock, that they may beleue Christ died for their sinnes, and rose againe for their iustification. A Prelate (saith Bishop Jewel) must die preaching. I would to God (quoth <sup>i</sup> Calvin) Christ Iesus at his comming to iudgement might finde me in the pulpit.

When as the great bishop and good shepheard committed his lambes and sheepe to *S. Peter*, he did aske him thrice, <sup>k</sup> *Simon Bar-Iona louest thou me?* as if hee should say, <sup>l</sup> *Nisi testimonium tibi perhibente conscientia quod me ames & valde ames, hoc est plus quam tua, plus quam tuos, plus quam te, nequaquam suscipias curam hanc:* Except thy conscience doe beare thee witnesse thou louest me well, yea better then either thy goods; or thy friends; or thy self; thou art not fit to take this great charge of my sheepe vpon thee.

The good shepheard knowes his sheepe, and endeouours to reduce such as are straying vnto Christs fold, both are duties of residence and preidence: wherefore such as absent themselues vnneccessarily from their cure, must take heed, <sup>m</sup> *ne dispensationem in dissipationem vertant.* I speake not against all non residence, nor against any

<sup>h</sup> Calvin. &  
Culman in loc.

<sup>i</sup> D<sup>r</sup> Humph. in  
vita Jewel. pag.  
253. & B. 24 in  
vita Calvin.

<sup>k</sup> John 21.  
<sup>l</sup> Bernard. ser.  
76. in Cantic. &  
Augustin. serm.  
49. de verbis  
Dom. in euang.  
secundum Ioan.  
quid est amas  
me? nisi non tua  
quæris in eccle-  
sia sed mea.

<sup>m</sup> Arbores in  
loc.

any which is allowed by law, for a Pastor may well absent himself from a particular Cure for the generall good of the whole Church: and therefore when Archbishop Warham was censured by some of his acquaintance for conferring the personage of Aldington in Kent on Erasmus of Rotterdams, who could not so much as read English: answered, It is better that one parish should want a Preacher, then the whole State such a worthy Writer.

A shepheard, as the <sup>n</sup> popish postillers } Scrip.  
obserue, must haue three things, a } Staffe.  
} Whistle.

Where note by the way, that Romish prelates and priests are first for the scrip, then for the staffe, last of all for the whistle. For the truth is, they are all for the scrip & staffe, and nothing for the whistle. So long as they may fare well and rule the roost, it makes no matter in what pasture the sheep feed, or in what ditch they starue: *Ac si uicturi essent sine cura, cum peruenirent ad cura*: As if they might line without care, when once they haue gotten a Cure. <sup>p</sup> These shepheards feed themselves and not the flocke, being more like pasties then pastors.

*P* Cum non pascunt sed pascantur,  
non à pasco derivantur,  
sed à pascor pasceris.

As our <sup>r</sup> English Poet trimly:

*A* fowle ill on their weasons, for the Carles garre sike a  
dinne,

*T*hat more we member of their iapes than mend us of our  
sinne.

*An* hired [seruant] All expositors agree, that hirelings are such as respect in preaching their temporal hire more then the spirituall charge; *magis crassiani quàm Christiani*, louing the fleece more then the flocke. Some (saith <sup>p</sup> Paul) preach Christ euen through enuie, strife, contention, vnder a pretence, not sincerely: yet so long as Christ is preached, I therein ioy, yea and will ioy. *S.* <sup>n</sup> Augustine therefore doth

u *Consule Bibliothec. concion.*  
Tom 3. fol. 66.

o Bernard.

p *Exech.* 34.2.

q *Petere poemata de corrupto stat. eccles. per Illyricum. et Albionis England. lib. 5. c. 24.*

f *Budens.*

e *Phil.* 1. 15.

Ge.

u *Serm.* 49. de verbu Dom. in euang. secundu Ioan.

doth glosse this text excellently: *Diligendus est pastor, tollerandus est mercenarius, cauendus est laicus.* We must honour the good shepheard, shunne the theefe, tolerate the hireling: for albeit <sup>a</sup> he seeke not that which is Iesu Christs but his owne, yet hee doth good so long as hee doth stay with his sheepe and preach; <sup>y</sup> *nam corpe, spiritum caue.* Consider <sup>e</sup> what he saith, and not what he doth, heare him as long as he sits in *Moses* chaire, but when he sits in the <sup>a</sup> seat of the scornfull, <sup>b</sup> haue no fellowship with the vnfruitfull workes of darknes. An hireling is good in ingressu & progressu, saith <sup>c</sup> Bernard, onely bad in regressu, saith Christ, for when he seeth the wolfe comming he leaueeth the sheepe.

The wolfe catcheth and scattereth the sheepe] By wolfeis meant <sup>d</sup> all danger annoying the sheepe, as Tyrants, Atheists, Heretikes, especially the <sup>e</sup> diuell; who doth not onely catch and scatter, as it is in the text, but also kill and destroy, vers. 10. He cannot kill, except he catch; and he cannot catch, except he scatter. S. <sup>f</sup> Thomas was scattered out of the Disciples companie, when he did not beleue Christs resurrection. S. <sup>g</sup> Peter was scattered also from the good shepheard and his flocke; when he denied his Master. The Separists at this time being scattered from Christs fold, are caught and insnared by the wolfe daily. The shepheard therefore must looke to stragling sheepe, especially to such as loue not the congregation, but are gadding alwaies after new pastors and other pastures: <sup>h</sup> *If there be any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, if any compassion and mercie, support one another, endenouring to keepe the vniue of the spirit in the bond of peace.*

Lastly Christs sheepe are described in this Gospell, and that by their secret markes; on Gods behalfe <sup>i</sup> predestination, *I know my sheepe*, for their names are written in heauen, Luk. 10. 20. *I know whom I haue chosen*, Ioh. 13. vers. 18. on their part, <sup>a</sup> *liuely faith, I am knowne of mine*, for they beleue that I am the good shepheard, and the great

x Philip. 2. 21.

y August. tract. 46. in Ioan.

z Math. 23. 3.

a Psal. 1. 1.

b Ephes. 4. 11.

c Ser. ad pastores in synodo.

d Maldonat in loc.

e August. tract. 46. in Ioan. & Euthymius in loc.

f Ioh. 20. 24. 25

g Mat. 26. 31. 69.

h Philip. 2. 1.

i Ephes. 4. 3.

k Zepper, in loc.

l Culman in loc.



m Heb. 13. 20.  
n 1. Pet. 2. 25.

O Sermoned pa-  
stors in synode  
congregatos.

great shepheard of their <sup>n</sup> soules. Outward markes of Christs sheepe are diligence in hearing his words and obedience in following his waies, in being hearers of his word and doers of the same, Iames 1. 22. receiuing the Gospell ( although preached by subordinate ministers and vnder-shepheards) nor as the word of men, but as it is indeed the word of God, 1. Thess. 2. 13.

I will end this tract in the words of <sup>o</sup> Bernard; If thou beest a good shepheard reioyce, for great is thy reward in heauen; if an hireling, tremble, for thy danger is great on earth; if a theefe or a wolfe, that scattereth Christs sheepe, repent heartily, lest thy damnation bee great in hell.

The

The Epistle. 1. PET. 2. 11.

*Dearely beloued, I beseech you as strangers and pilgrims, abstaine from fleshy lusts, &c.*

**I**N the former part of this epistle, S. Peter instructed vs in articles of faith; in this <sup>2</sup> latter hee descends vnto rules of good life, teaching vs how to liue soberly, and righteously, and godly.

Soberly toward our selues, abstaine from fleshy lusts, and that becaule

You are strangers and pilgrims.  
They fight against the soule.

Your selues, that yee may stop the mouthes of foolish and ignorant people.  
God, that other seeing your good works, may praise God.  
Enemies, that God by your good example may visit, that is, couert the.

Gentiles, haue your conuersation honest among the Gentiles, in respect of

General toward all

Righteously toward our neighbours in

Christians, loue brotherly fellowship.

Supreme, the King as chiefe.

Subordinate, Author, it is the rulers under him: & this obedience to superior powers is to be performed in regard of it

Particular, the Magistrate,

End, that euill men may be punished, and good encouraged.

Godly

p Sacerdus.  
Marlorat. Loria.  
in loc.  
q Titus 2. 12.

r Aquin. Calu.  
Cicilian. & reliquifere omnis.

f *Apud Lorin.*  
in loc.

t *Aquin. in loc.*

u *Philip. 3. 20.*

x *Galaith. 4. 26.*

y *Mica. 2. 10.*

Hebr. 13. 14.

z *Sophocles.*

a *Gloss. Ordin.*

in loc.

b *Psal. 17. 14.*

c *Psal. 39. 14.*

d *Com de exilio.*

e *In Aniocho.*

f *Radulphus*

*Ardens in epist.*

*Dom. 3. post*

*Pasch.*

g *Gen. 19. 17.*

h *Luk 9. 51. 53.*

i *Philip. 3. 13.*

Godly toward God, as the seruants of God, feare God. Dearely beloved] *Oecumenius* obserues that ἀγαπῶντες is he which is beloued for some one thing, but ἀγαπῶντες v- sed heere, signifieth one that is beloued in all, at least in many respects; and so these profelytes dispersed heere & there through *Pontus, Gallatia, Cappadocia, &c.* were beloued of *Peter* as men, more beloued as his brethren in *Christ*, yet most beloued as his children, whom hee had begotten in the faith.

As strangers and pilgrims] A Christian is a<sup>a</sup> burgeesse of heauen, a citizen and sonne of <sup>a</sup> Hierusalem aboue; so long then as he trauelleth on earth, he is both a stranger and a stragler; a stranger as belonging to another coun- trey; a stragler as hauing heere no<sup>y</sup> permanent city. The worldly man is a pilgrim too, tossed from post to pillar, subiect to change and chance, <sup>a</sup> πορὸς πορὸν ἐπελ: yet he repures himself <sup>a</sup> no stranger, in that his <sup>b</sup> portion is in this life, making earth his heauen, and his purse his paradise: but the child of God saith as <sup>c</sup> *Dauid*, I am a stranger and a sojourner as all my fathers were. <sup>d</sup> *Plutarch* and <sup>e</sup> *Plato* did say so much by the light of reason, and therefore let vs, which haue faiths eye, see so much in religion.

Strangers haue<sup>f</sup> foure remarkable qualities:

1. They goe forward euery day toward home.
2. They chuse the best way.
3. They bee very sparing in their expenses, often for- bearing things necessary.
4. They will not be detained in their iourney with any vaine delights or allure- ments.

So we must not looke<sup>g</sup> back to Sodome, but stil haue our<sup>h</sup> face toward Hierusalem, <sup>i</sup> forgetting that which is behind, and endeououring our selues vnto that which is before, daily growing vpward and going forward in the waies of the Lord toward our heauenly home.

Secondly,

Secondly, wee must chuse the right and best way, not the wry waies of Antichristianisme, nor the by-waies of humane Philosophie, but Christ who is <sup>1</sup> the way that leadeth vnto Hierusalem, and <sup>1</sup> the doore, by which at our iourneyes end, wee must enter into our heauenly Fathers house.

Thirdly, wee must <sup>m</sup> abstaine from euery thing which <sup>n</sup> preieth downe and hindereth vs in our race; strangers must not be <sup>o</sup> *curiosi in alienâ republicâ*, nor we too much cumbred with affaires of the world; especially wee must take heed, that wee be not detained with vaine pleasures and delights, as our Apostle, we must *abstaine from fleshly lusts*; as P adulterie, fornication, vncleannesse, wantonnesse, idolatrie, witchcraft, hatred, debate, emulation, wrath, contentions, seditions, heresies, enuie, murder, drunkennesse, and such like: in a word, from euery corrupt affection of our nature, <sup>1</sup> for the wisdom of the flesh is enimitie against God. These lusts are called fleshly, because they proceed from the flesh, and nourish the flesh, and make men fleshly: but the contrarie vertues, as loue, joy, peace, long suffering, gentlenesse, temperancie, meeknesse, faith, are called spirituall, because they proceed from the Spirit, Galath. 5. 22. and delight the Spirit, Eph. 4. 30. 5. 10. making men also spirituall and seeking the things aboue, Colos. 3. 1.

*Which fight against the soule*] Furie fights against the soule like a mad Turk; Fornication like trecherous *Isab*, it doth kisse to kill; Drunkennesse is the master-gunner that sets all on fire; Gluttonie will stand for a Corporall, Auarice for a pioner, Idlenes for a gentleman of the companie, Pride must be Captaine: let vs therefore put on Gods armour, weapons of <sup>1</sup> righteousness on the right hand, and on the left, that we may <sup>1</sup> fight a good fight against all fleshly lusts, which <sup>1</sup> warre in our members against the soule. They which are well provided for warre and are alwaies in a readinesse to fight, shall be sure (saied that expert Captaine <sup>2</sup> *Zenoph*) to haue many friends and

k Iohn 14. 6.  
l Iohn 10. 9.

m 1 Cor. 9. 25.  
n Hebr. 12. 1.  
o *Arcum in los.*

p Gal. 5. 19.

q Rom. 8. 7.

r 2 Sam. 20. 9.

s Ephes. 6. 11.  
t Rom. 6. 11.  
u 2 Cor. 6. 7.  
x 1 Tim. 1. 13.  
y Iames 4. 1.  
z *Buibequius de re militari aduersus Thracas instituentia.*

a Luke 12. 35.  
b 1 Pet. 1. 13.

c 1 Cor. 10. 32.

d Colof. 4. 5.

e Ezecch. 36. 20.  
Rom. 2. 24.  
f Matth. 5. 16.  
g 1 Cor. 4. 9.

h Caelius Cal-  
cagnin. in dict.  
moral.

i Enchirid. c. 57.

k 1 Sam. 24. 18.  
l Epist. lib. 10.  
epist. 97.  
m For England  
may take vp the  
speech, P sal. 95.  
10. Fortie yeeres  
long was I grie-  
ued with this  
generation, &c.

and few foes. If then our<sup>a</sup> loines of the<sup>b</sup> minde be girded about, if we put on righteousnesse as an habergeon, Eſay 59 17. if wee take vnto vs the ſhield of faith and ſword of the Spirit, wee ſhall be able to caſt downe holds, 2. Cor. 10. 4. and to withſtand all the aſſaults of our enemies: Ephes. 6. 11.

*See that you haue honeſt conuerſation among the Gentiles* ] As we muſt liue ſoberly toward our ſelues, ſo righteouſly toward other,<sup>c</sup> giuing none offence, neither to the Iewes nor to the Grecians, nor to the Church of God. Eſpecialy we muſt carrie our ſelues well and wiſely toward thoſe that are<sup>d</sup> without. *Haue honeſt conuerſation among the Gentiles.* Hereby God ſhall haue praiſe, we comfort, they profit. As Gods name is<sup>e</sup> blaſphemed through euill, ſo glorified through holy conuerſation. A Chriſtian is a<sup>f</sup> ſpectacle to the world, and therefore hee muſt provide things honeſt in the ſight of all men. See Epistle 3. Sunday after Epiphanie.

Secondly, good conuerſation among the Gentiles is honorable and comfortable for our ſelues, in that we may ſtop the mouthes of fooliſh and ignorant men. And this of all other is the moſt chriſtian and noble reuenge; <sup>h</sup> *Regium eſt audire male cum feceris bene; ſi rectè facis quid eos vere- ris, qui non rectè reprehendunt?* ſaith<sup>i</sup> Epictetus. And *Picus Mirandula*: *Felix es, qui bene viuens à malis ob id maximè, quia bene viuis, male interim audias*: Happie are they who when they do well heare ill; much more bleſſed are they who liue ſo well, as that their backbiting aduerſaries ſee- ing their good works, are conſtrained to praiſe God, and to ſpeake well of them. As *Saul* vnderſtanding *Dauids* honeſt cariage toward him, inſtantly brake forth into this ingenuouſ confeſſion, <sup>k</sup> *Thou art more righteous then I.* So *Plinius Secundus* examining the deuotion and holie liues of Chriſtians vnder *Traian*, had his mouth ſtopped from backbiting, and yet open to<sup>l</sup> commend them exceedingly. Did not the Schiſmatick when he had about<sup>m</sup> fortie yeeres ript vp the wombe, and ſearched as it were the

the secret entrails of our deare mother the Church of England, at last say with <sup>a</sup> Nero: *Nesciam me tam pulchram matrem habere.*

It is a good apothegme of <sup>a</sup> Diogenes. If thou wilt bee reuenged of thine enemy, become an honest man; walke vprightly, saith <sup>p</sup> Salomon; and then walke confidently.

<sup>a</sup> *Integer uita scelerisque purus*

*Non eget Mauri iaculis, nec arcu, &c.*

Lastly, good conuersation is profitable for such as are without, for hereby they shall praise God in the day of visitation. Some construe this of Gods visitation in iudgement, but most of his visitation in mercy; for honest conuersation in Christians is a great motiue to conuert Gentiles, and to winne the most cruel enemies of religion vnto the faith. Our English Histories afford a memorable precedent hereof in *S. Albane*, who receiving a poore persecuted Christian into his house, and seeing his holy deuotion, and sweet cariage, was so much affected with his good example, that he became both an earnest professor of the faith; and in conclusion a glorious martyr for the faith.

It is reported of *Lucianus* an eloquent man and ancient martyr, that he perswaded many Gentiles vnto the truth of religion, onely with the modest and graue composition of his countenance, in so much as some write the persecuting Emperor *Maximian*, or as other, *Maximine*, durst not looke him in the face, lest hee should turne Christian. *Paul* and *Silas* conuerted their iailor; and many martyrs in old time their executioners, onely with their amiable and admirable meeknesse, patience, constancie.

If *Cicero* called Historie the mistresse and glasse of our life, by the knowledge whereof a scholler may seeme to haue trauelled in all countries, to haue liued in all ages; and to haue beene conuersant in all affaires: if good examples of men dead are helpfull <sup>a</sup> *ad consolationem predicatorum & peccatorum*; how much more shall the liuely paternes

<sup>n</sup> Xiphilin, in  
vis à Neronis.

<sup>o</sup> Plutarc. com.  
de exilio.

<sup>p</sup> Prom. 109.

<sup>q</sup> Horat. car-  
min. lib. 1, od. 22.

<sup>r</sup> Lamber. apud  
Marlor in loc.

<sup>f</sup> Bedali, 1. hist.  
Anglican. cap. 7  
Magdeburg.  
cent. 4. col. 1414  
Baron. annal.  
tom. 2. ad  
an. 303.

<sup>t</sup> Consule Hie-  
ron. in vis à Lu-  
cian. & notat.  
Baron. in Rom.  
martyrol. Ian. 7.  
u. Surim 7. Ian.  
x Baron. 761  
suprà.

<sup>y</sup> Act. 16.

<sup>z</sup> Volateran.  
epist. dedicat.  
ante commenta-  
ria Malmesbur.  
epist. prefix. lib.  
de gessis Angl.  
a Prolog. le-  
gend. aucta.



paterns of living Saints occasion the Gentiles to praise God in the day of visitation?

*Submit your selves therefore*] Concerning obedience to the Magistrate supreme and subordinate, together with the reasons enforcing the same, see Epist. 4. Sunday after Epiphanie: touching Christian libertie, which Anabaptists and other carnall Gospellers abuse to disobedience, see Epistle 4. Sunday in Lent.

*Love brotherly fellowship*] A precept so necessarie, that Paul repeats it in his writings <sup>b</sup> thrice, S. Peter in two epistles <sup>c</sup> foure times; *Asbenagoras*, *Iustin Martyr*, *Tertullian*, in their severall apologies highly commend brotherly fellowship in the primitue Christians; and S. Iohn in his <sup>d</sup> Revelation makes mention of a whole Church called *Philadelphia*, the which, as <sup>e</sup> *Augustine* thinks, is a fit name for all Christendom; <sup>f</sup> seeing all Christians haue but one father in heauen, which is God, and but one mother on earth, and that is the Church: all are brethren, and wee that liue together are twins.

I cannot say with Paul, as touching brotherly love, ye need not that I write vnto you, 1. Thess. 4. 9. for most men in our daies are either brethren and not good fellowes, or else good fellowes and not brethren. The composition is rare, there be few *Philadelphians* in the world. Schismatics are all for the brotherhood, and nothing for fellowship; on the contrarie, wicked Atheists are all for fellowship, and nothing for the brotherhood. A good Christian must embrace both (as our Apostle here) *love brotherly fellowship*.

b Rom. 12. 10.

1. Thess. 4. 9.

Heb. 13. 1.

c 1. Epist. 1. 22.

cap. 3. 8.

2. Epist. cap. 1. 7.

d Cap. 3. 7.

e Apud Lorin.

in 1. Pet. 1. 22.

f *Primasius* in

Heb. 13. 1.

The Gospell. Iohn 16. 16.

*Iesus said to his Disciples, After a while yee shall not see me, and againe after a while ye shall see me, &c.*

**T**His Gospell is part of that excellent sermon, which our blessed Sauour made to his Disciples after Supper the night before he suffered: so that the very circumstances of person and time should incite you to marke it with all diligence, and regard it with all reuerence; for who did euer speake so well as Christ? and whom did he loue better then his own Disciples? and the last words of good men are the best; for as the last glimpse of the candle is most bright, and the last glare of the Sunne going down most cleere; so the last speech of a deare friend parting with his friends, & departing out of this world, is vsually most affectionate and patheticall. An admonition vttered by such a teacher at such a time to such an auditorie, requires in speaker and hearer good attention, great deuotion.

8 Iohn. 7. 46.

In the whole two points are more speciallie regardable:

The carefulnes of Christ in instructing of the

The dulnes of Disciples in vnderstanding, as it doth appeare by

Matter, forewarning them of troubles.

Maner, forewarning them often, and plainly, propounding a familiar example, v. 21. *A woman when she trauelleth, &c.*

Their own questiōs among themselves, vers. 17. 18. *What is this, &c.*

Christ his answer, vers. 19. 20. &c.

As the wise mariner in a calme makes all his tacklings

strong against a storme; and the carefull fen-man mends his bankes in summer, lest his grounds be drowned in winter; and as a learned Physitian looks not only to the disease, which afflicts his patient for the present; but administred often physicke to preuent a maladie which is as yet to come: so Christ the Captaine in the Churches ship, and great Physitian of our soules<sup>b</sup> (his houre being come that he should leaue the world) called his Disciples together, as <sup>i</sup> *Iacob* did his sonnes, and told them plainly what good and euill should come to them in the last daies after his departure.

It is a question among Philosophers, whether it be better *præscire an. nescire mala*, to foreknow mischief or not. <sup>k</sup> *Erasmus* disputing against Astrologians, held all Prognostications and predictions vnprofitable; for if they foretold ioifull newes; they decrease our future pleasure; if euill tidings, increase our present paine; the feare of danger being often worse then the danger it self. But whatsoeuer *Erasmus* and <sup>l</sup> *Fanorinus* haue more wittily then wisely written of this argument, it is a conclusion acknowledged in the world, and confessed in the schoole, that it is better to know before we feele, then to feele mischief before we know it. For if wee be well admonished of any misfortune to come, wee may either preuent it cautionatly, or else endure it patiently.

2. Christ instructs his Apostles often in this one point, sometime plainly, vers. 2. *They shall excommunicate you, yet the time shall come, that whosoever killeth you, will thinke that hee doth God service.* Sometimes obscurely, vers. 16. *After a while ye shall not see me:* sometimes vling a bare affirmation, as vers. 4. *These things haue I told you.* Sometimes an earnest asseueration, as in the 20. verse, *Verily, verily, I say vnto you, ye shall weepe and lament.* <sup>m</sup> Insinuating hereby, that it is commendable for the Doctor, and profitable for the scholler, that the same lecture be repeated againe and againe, according to that of <sup>n</sup> *Paul*, *To write the same things is not grieuous to me, and it is saue to you.*

Vnrege.

<sup>h</sup> *Iohn* 13. 1.

<sup>i</sup> *Gen.* 49. 1.

<sup>k</sup> *Leonitius* in  
admonis. de vsu  
astrologia.

<sup>l</sup> *Aulus Gellius*  
lib. 14. cap. 1. in  
fine.

<sup>m</sup> *Heming. po-*  
stil. in loc.

<sup>n</sup> *Philip.* 3. 1.

Vnregenerate hearts are tearmed in holy Bible *o stonie hearts*; if they were brasen they might be melted, if iron, they might be made pliable: but hearts of stone must be broken with continuall hammering, adamantine hearts are mollified onely by the blood of Christ, and that through often dropping on them,

*Gutta cauat lapidem, non vi sed saepe cadendo;*

*Sic homo fit iustus, non vi sed saepe monendo.*

When our doctrine shall drop as *r*aine, and our speech distill as dew; when we shall daily beate hard hearts vpon the anuill of conscience with the powerfull hammer of Gods pure word, at the last they will bend, yea break, & then *a broken and contrite heart the Lord will not despise.*

*o Zach. 11. 19*  
36. 26.

*p Dent. 32. 2.*

*q Psal. 51. 17.*

Thirdly, Christ instructed his Apostles plainly, *verl. 21. A woman when she traueleth, hath sorrow* ] Feare and hope striue in her as the two twins in *Rebeccaes* wombe. Her sorrow is when her houre is come, *r* yet shee doth hope wel, because she knoweth that her grieve is common vnto women in her case. Secondly, she is well assured that her paine cannot ordinarily belong, *sorrow may continue for a night, but ioy commeth in the morning.* Thirdly, shee doth hope the end of her paine will be the beginning of her ioy: for *as soone as she is deliuered of the childe, shee remembreth no more the anguish, for ioy that a man is borne into the world.*

*r Ferus ser. 1. in Dom. Iubilae.*

So likewise it shall be with you my Disciples, *in the world yee shall haue affliction*, for these troubles are common, *all that will liue godly shall suffer persecution.* Secondly, your sorrow is but short; *a little while and ye shall not see me, againe, a little while, and yee shall see me.* Thirdly, your mourning shall be turned into mirth, *and no man shall take this ioy from you.*

*f 2. Tim. 3. 12.*

By this familiar instructing he teacheth al Teachers to consider more the dulnesse of their auditorie, then the quicknes of their owne wit, and to regard the peoples benefit more then their owne credit, loosing as it were themselves to winne other vnto God. It is an excellent

t In Psal. 138.

u *Phi* sup. & de  
doctrin. Chri-  
stian. lib. 3. c. 3.  
& lib. 4. ca. 10.  
x *Ite* proficietur  
in prefat. *Ap-  
log. Augustau.  
Confess.  
y Camerarius in  
vita Philip. pag  
61. 62.*

z *Manlius in  
loc. com.*

a *Augustin. de  
cat. rudibus,  
cap. 15.*

b 2. Cor. 3. 2.

c Lib. 2. cont.  
adversarium le-  
gis, cap. 2.

d *Augustin. de  
doctrin. Chri-  
stian lib. 4. c. 10.*

e *Apud Thom.  
cat. in loc.*

speech of *Augustine*: *Mallem ut reprehendans Gramma-  
tici, quam ut non intelligant populi.* The same father in his  
workes often translates the wordes of *David*; *Non est  
occultatum os meum a te*, my bones are not hid from thee,  
*non est occultatum ossum meum*, as desiring to speake bar-  
barously rather then obscurely. \* *Philip Melancthon* vsed  
euermore the most receiued formes & phrales of speech,  
y hating equiuocation and ambiguitie. Bishop *Lutwymer*  
was so plaine in his preaching, that he drew many com-  
parisons euen from the saffron bagge and hogstie. The  
most learned Diuines in all ages had their introductions  
to religion, and easie Catechismes, as *Clemens Alexan-  
drinus* his *Pædagogus*; *Lactantius*, his *Institutiones*; *Cyri-  
l*, his *Catechismes*; *Augustine* his *Enchiridion* and booke  
*De catechizandis rudibus*.

I write not this against accurate sermons in learned  
auditories; every Preacher in this case may professe ingu-  
nuouslie with that famous Orator *Demosthenes*, that hee  
would speake if it were possible *non modo scripta sed etiam  
sculpta*; <sup>a</sup> but he must consider seriously whether he reach  
many or few, such as are learned or ignorant, ciuill or  
rude. For if hee feede infants, hee must giue milke, saith  
<sup>b</sup> *Paul*, that is, *nutritoria non peremptoria*, saith <sup>c</sup> *Augu-  
stine*; or as *Bernard*, *apta non alta*. There is <sup>d</sup> *quedam dili-  
gens negligentia, qua sic ornatum detrahit, ut sordes non con-  
trahat*. A Preacher ought to be diligently negligent, ha-  
uing his phrase neither ouer curiously set, nor yer altoge-  
ther rudely composed, but so rightly diuiding the word,  
that he may deliuer alway profitable matter after a pro-  
fitable manner; and without all question, it is the greatest  
point of deepe learning to distinguish aptly that which  
is confused, and illustrate plainly that which is obscure.

After a while yee shall not see mee, and againe, after a while  
yee shall see me. ] I find foure expositions of this one clause:  
first, <sup>e</sup> *Alcinius* interprets it thus: The time wherein yee  
shall not see me shall be but short, namely, part of three  
daies, while I shall rest in my graue; the time likewise  
wherein

wherein yee shall see me will be but little, to wit, fortie daies after my resurrection.

Secondly,<sup>f</sup> *Theophylact, Euthymius, Caietan*, and other vnderstand it thus: After a while ye shall not see me; for I shall be dead and buried; and againe, after a while yee shall see me; for I will rise againe, and goe before you into Galile.

f *Com. in loc.*

Thirdly,<sup>g</sup> *Rupertus* expounds it thus: After a while ye shall neuer see me in this mortall bodie, but yet after a while ye shall see me in a glorified and impassible body.

g *Mat. 26. 32.*

h *Lib. 12. com. in Ioan.*

Fourthly,<sup>i</sup> *S. Augustine* and *Beda* thus: After a while yee shall not see me, for I ascend vp to my father to sit at his right hand, and yet after a while yee shall see me, for I will come againe quickly to iudge both the quicke and the dead; and then your hearts shal reioyce, and your ioy shall no man take from you. This last interpretation I hold to be the best, and most agreeable to Christs intent in this Gospel appointed for this Sunday, being between his resurrection & ascension, and so consequently in the iudgement of the Church not to be construed of his death and resurrection, but rather of his ascension and second comming to iudgment. See the Gospell for Whitsunday: *Maldonat. in loc. & Iansen. concord. cap. 135.*

i *Tract. 101. in Ioan.*

Hence we may learne to be patient and comforted in our affliction. Howsoever Christ absent himselfe for a while, yet after a while wee shall see him, hee will either come or send comfort: example hereof in the blessed protomartyr *Stephen*, a while Christ did as it were withdraw himselfe, but within a while againe *Stephen* saw the heauens open, and the sonne of man standing at the right hand of God. <sup>k</sup> *Robert Glouer* being condemned by the bloodie Bilhop of Lichfield to die for the profession of the truth, a while felt in himselfe no willingnes, but rather an heauinesse and dulnesse of spirit, full of much discomfort, and void of spirituall consolation to beare the crosse of martyrdom: but within a while the Lord replenished him abundantly with such ioyes, as that comming neere to

k *Acts 7. 56.*

l *Master Fox in the martyrdome of Robert Glouer and Cornelius Bonney.*



the stake, he cried out, *he is come, he is come*, and that with such alacritie as one seeming rather to be risen from some deadly danger to libertie of life, then as one passing out of the world by paines of death.

The dulnes of Christs own Disciples in not vnderstanding these mysteries, affordeth<sup>m</sup> instruction and<sup>n</sup> comfort. We may learne<sup>o</sup> that the naturall man perceiveth not the things of God, vntill the blessed Spirit become his tutor; and therefore we must pray with<sup>p</sup> Dauid, *Lead me forth in thy truth, and learne me, for thou art the God of my saluation*. Hence wee may receiue consolation also. <sup>q</sup> Weaklings in faith are not reiected of Christ, but strengthened, <sup>r</sup> he doth not breake the bruised reed, nor quench the smoking flax.

m Heming. possil. in loc.  
n Melancthon. com in Ioan. 16.  
o 1 Cor. 2. 14.  
p Psal. 25. 4.

q Rom. 14. 1.  
r Mat. 12. 20.

### The Epistle. IAMES I. 17.

*Euery good gift, and euery perfect gift is from aboue, and commeth downe from the father of lights, &c.*

Here be<sup>f</sup> two kindes } *Vnum quod homo facit*, an euill which is sinne.  
of euill mentioned in } *Alterum quod homo patitur*,  
holie Scriptures : } an euill which is a punishment for sinne.

God is author of all punishment for sin; according to that of the<sup>t</sup> Prophet, *Is there any euill in a citie, & the Lord hath not done it?* <sup>u</sup> that is, any iudgement for euill; any plague, famine, warre, and the Lord hath not sent it? but he is not author of euill which is sinne. God (saith our Apostle) *cannot be tempted with euill, neither tempt other vnto euill*. The father of lights hath prepared indeed outward darknes of<sup>x</sup> hell, as the reward of sinne; but he did not create the inward darknes of the minde, which is sin. The reason hereof is deliuered in the text: *He that is the fountaine of all good, is not author of any euill, but euery good*.

s Augustin. contra Adamantin.  
cap 26. Tertulian cont. Marcion. lib. 2. cap. 14. malum culpa & poena.  
t Amos 3. 6.  
u Haymo, Calvin, Ribet. in Amos 3.

x Mat. 25. 41.

good and perfect gift is from above; and the father of lights in his goodnesse is constant and permanent. For albeit the Sunne in his course be variable, sometimes appearing bright and cleere, sometime darke and cloudie; yet the father of lights is evermore the same, shining alwaies in bountie without change or shadow of change. Gifts, the perfectnes of gifts, the perfectnes of all gifts comes downe from the father of lights, with whom there is no variablenesse, neither shadow of change.

y English glosse.

All the gifts of fortune falsely so called, as riches and possessions; all the gracefull endowments of the bodie, as agilitie, strength, comelinesse, &c. all the goods of the minde, as vertue, wit, learning, all these and all other beside these descend from God above, who gives *metra nōn*, to all all things, Acts 17.25. no siluer in *Beniamins* sacke till *Ioseph* put it in; no good in man, except the Lord bestow it.

z Gen. 44.

First, for the gifts of fortune rich and poore, *Iob* resolves the doubt; *The Lord giveth, and the Lord taketh, blessed be the name of the Lord.* Bread in the *Pater noster* is called ours; Give vs this day our daily bread; but (as *Agassine* sweetly) *ne putetur à nobis, dicimus à nobis.* Lest we should imagine that it is our owne from our selues of our selues, our Master enioyned vs to begge it of our father in heauen daily, saying and praying, give vs this day our daily bread. It is a gift, ergo, not our owne; it is good, ergo, from above.

a Iob. 1.21.

b Epist. 143.

Happily the wordling (blinded by the prince of darkness, and not illuminated by the father of lights) ascribeth his increase of corne, wine and oyle either to the goodnes of his skill, or to the greatnesse of his industrie, saying with proud *Nabuchodonosor*, *Is not this great Babel, which I have built?* Haue not I got all these goods my selfe by mine owne wit and prouidence? But what saith our Apostle? Erre not my deare brethren, every good gift, every best gift is from above. The scripture speaks plainly, that *Pau* may plant, and that *Apollos* may water, but it is God that

c Daniel. 4.27.

d 1 Cor. 3.6.

c *Psal.* 127.

that giueth increase; \* except the Lord keep the citie, the watchman waketh but in vaine; except the Lord build the house, their labour is but lost that build it: It is vaine to rise vp early and to take rest late, and to eat the bread of carefulnes, except the Lord blesse our endeouours.

f *Psal.* 65. 14.g *Psal.* 144. 13.

That our valleyes therefore may stand so thicke with corne, that they<sup>e</sup> shall laugh and sing, that our<sup>s</sup> garners may be full and plenteous with all manner of store, that our sheep may bring forth thousands and ten thousands in our streets, that our oxen may be strong to labour, and no decay in our cattell; it behoueth vs to begge all these blessings of the father of light, for it is he that doth blesse thy going out, and thy comming in, it is he that maketh thee plenteous in goods, plenteous in the fruit of thy ground, it is he that opens his treasures, euen the heauen to giue raine vnto the land in due season, only he that doth blesse all the works of thine hands. Deut. 28.

h *Math.* 6. 27.i *Math.* 5. 36.k *Psal.* 139. 15.

Secondly, for the gifts of the bodie; it was God that gaue strength to *Sampson*, beautieto *Abfolon*, talnes vnto *Saul*. Of our selues wee cannot adde one<sup>b</sup> cubit of stature to our selues. He that would seeme old cannot make<sup>i</sup> one haire of his head white, nor he that would be yong one hoarie haire blacke. It is God that did wonderfully frame vs in our mothers wombe, <sup>k</sup> beholding our substance being yet vnperfect, & in his book are al our members written; it is God that did more wonderfully bring vs into the world, in so much that women haue iust cause to praise him for their deliuerance: it is God alone that doth most wonderfully preserue vs in our nonage, middleage, dote-age, while wee vse foure legs, two legs, three legs; as<sup>l</sup> *Adam* was, so euery sonne of *Adam* is in this respect the<sup>m</sup> sonne of God. That our hands therefore may be taught to<sup>n</sup> warre and our fingers to fight, that our<sup>o</sup> feet may be like Harts feet, and our armes able to breake a bow of Steele, that our sonnes may grow vp as the<sup>p</sup> yong plants, and that our daughters may be as the polished corners of the temple, that we may plough with

l *Luke* 3. 38.m *Deut.* 32. 6.n *Psal.* 144. 1.o *Psal.* 18. 33.

34

p *Psal.* 144. 12.

our

our own heiffer, and reioyce with the wife of our youth, that our wife may bee like the fruitfull vine, and our children like oliue branches round about our table, wee must entreat these blessings of the father of light, from whom only commeth euery good and perfect gift.

The nobleskill in Physicke standing vpon two legs, experience and reason, is an excellent meanes assuredly for the preferuation of our health; and yet for all this it is the great Doctor, which hath heauen for his chaire, that keepeth vs aliuie. If the keepers of our house doe not tremble, and the grinders doe not cease, if the siluer cord be not lengthened, and the golden ewer broken, if our eies the windowes of our body be not darke, it is the good gift of the father of light: for so<sup>x</sup> soone as he is angry, all our daies are gone, we bring our yeeres to an end, euen as a tale that is told. Read Psalmes 90. 91.

Thirdly, for the gifts of the mind appertaining to the will or vnderstanding, or both, all of them are from God; the father of lights enlighteneth our vnderstanding, he gaue wisdom to <sup>y</sup> Salomon, for which he was so renowned in al the world; and it was he who tooke away knowledge from *Georgius Trapezuntius*, who being one of the greatest clerks in all his time forgat all his learning, as <sup>z</sup> *Volaterane* writes, and his name too, as <sup>a</sup> other report. And therefore the Poets in the beginning of their treatises vsually did inuocate the Gods for their assistance; and the first character our forefathers taught their children was *Christs crosse*, and the first lesson in their Primer, was, *In the name of the Father, &c.* and the first copie in their schoole, was, *In my beginning God be my speed.* And <sup>b</sup> *Sarisburyensis* in *Policratico* counselleth all Students humbly to knocke at heauen gate, that the key of knowledge may open vnto them a doore of vterance; for God onely is wise, wisdom it selfe, in whose hand is the booke of knowledge, from whence commeth euery good and perfect gift.

<sup>c</sup> *There are diuersities of gifts, but the same spirit; diuersities*

q *Iudges*. 14. 18.  
r *Pro*. 5. 18.  
f *Psal*. 128. 3.

t *Galen*,

u *Ecc*. 12. 3. 6.

x *Psal*m. 90. 9.

y *1. King*. 3.

z *Commentar*.  
lib. 21. pa. 642.  
a *Funcinus* &  
*Burcholzer*. in  
*Chron*.

b *Lib*. 7. cap. 13.

c *1. Cor*. 12.

d *Sixtus Senen.*  
bib. lib. 3. pag.  
187.

e *In colloquio*  
de Erasmo.

f *Hugo.*

g *1. Kings. 4. 33*

h *Pro. 25. 11.*  
i *1. Cor. 13. 1.*  
k *Chap. 1. 5.*

l *2. Cor. 3. 5.*

m *Epist. fami-*  
liar. lib. 1. epist. 9

ties of administrations, but the same Lord; diuersities of operations, but God is the same who worketh all in all. Diuersities of gifts among the Apostles; Paul was good at planting, Apollos at watering: diuersities of gifts among the Fathers, <sup>d</sup> some construed the scriptures allegorically, as Origen; other more literally, as Hierome; other morally, as Gregorie the great; other pathetically, as Chrysostome; other dogmatically, as Augustine.

Diuersities of gifts among the new writers, as Martin  
\* Luther wrote on the walles of his chamber with chalke:

*Res & verba Philippus, res sine verbis Lutherus,*

*Verba sine re Erasmus, nec res nec verba Carolus adius.*

Diuersities of gifts among ordinarie Preachers, <sup>f</sup> alij sensu ampli sed non ore; alij sensu inopes. sed ore torrentes; alij neque sensu ampli, neq. ore; alij sensu ampli, & ore. Some haue bad vtterance, but a good conceit; other, excellent vtterance, but a meane wit; some neither, and some both. One surpasseth in expounding the words, another is excellent in deliuering the matter, a third happie for cases of conscience, a fourth exquillite in determining schoole doubts. In a word, some be iudicious to enforme the vnderstanding, other powerfull to reforme the will and affection. All these diuers gifts are from aboue, comming downe from one and the same father of lights.

If any man then haue a desire to discourse with Salomon of al trees euen from the Cedar that is in Lebanon, vnto the hyssope that springeth out of the wall; if any desire to martiall his words and adorne his phrase, that they may be like <sup>h</sup> apples of gold with pictures of siluer; if any desire to speake with the <sup>i</sup> tongue of men and angels; if any lacke wisdom, let him, saith <sup>k</sup> our Apostle, begge it of God, who giueth to all men liberally, from whom commeth euery good and perfect gift.

As for gifts appertaining to the will, <sup>l</sup> S. <sup>1</sup> Paul affirmeth plainly that all our sufficiencie is of God; he doth indeed out of his abundant loue repute his owne benefits our gifts (as <sup>m</sup> Tully writes of Lentulus) *Facit abundantia quadam*

*dam amoris, ut etiam grata sint ea, qua pretermitti sine nefario scelere non possunt: but as<sup>n</sup> Augustine elegantly, Quisquis tibi enumerat vera merita sua, quid tibi enumerat nisi munera tua? and in<sup>o</sup> another place, bona mea, donata tua.*

As for faith, an especial gift belonging (as some think) both to the will and vnderstanding, it is the faire<sup>p</sup> gift of God, without which all other are no gifts. *Ipsū velle credere Deus operatur in homine: God worketh in man the first desire to beleuee, faith<sup>a</sup> Augustine. If any man aske why this man doth beleuee, and another doth not beleuee, cur illi ita suadeatur, ut persuadeatur, illi autem non ita? I can giue him none other answer but that of<sup>r</sup> Paul, O the deepnesse of the riches both of the wisdom and knowledge of God! how vnsearchable are his iudgements, and his waies past finding out? Cui responso ista displicet, querat doctiores, sed caueat ne inueniat presumptores.*

For if thou wert so glorious as an Angell, or thy meat so good as Manna that fell from heauen, or thy garments so pretious as Aarons Ephod, or thy breath so sweet as the perfume of the Tabernacle, yet all these could not set one of thy feet into Christs kingdome, onely God worketh all in all, in whom we liue, and moue, and haue our being naturally, ciuilly, spiritually, eternally. So that eue-ry Christian in respect of all these may say with<sup>r</sup> Paul, By the grace of God I am whatsoever I am. And with that good Father<sup>n</sup> Augustine: *Omne bonum nostrum vel ipse vel ab ipso: All our good is either God or from God, God in the life of glorie, from God in the life of nature, creating vs when we were not, and preseruing vs euer since we were, and in the life of grace bestowing vpon vs daily priu-ate grace to defend vs from euill, and positieue grace en-abling vs to doe good.*

If God then be with vs; who can be against vs? Who can be? man will be, the world will be, the flesh will be, the deuill will be. But if God be with vs in our creation, with vs in our preseruation, with vs in our regeneration, with

n Confess. lib 9.  
cap. 13.  
● Confess. li. 10.  
cap 4.

p Iohn 6. 29.

q De spiritu &  
littera cap. 34.  
tom. 3. fol. 194.

r Rom. 11. 33.

s Augustine, vbi  
supra.

t 1. Cor. 15. 10.

u Lib. 1. de do-  
ctrina Christian.  
cap. 31.

x Rom. 8. 31.



with vs in our glorification ; then man albeit neuer so bloodie, shall not take away our naturall life ; the world, albeit neuer so malicious , shall not take away our ciuill life, the flesh, albeit neuer so fraile , shall not take away our spirituall life ; the diuell, albeit he rage like a roaring Lion, shall not take away our eternall life.

This doctrine teacheth euery man to renounce his own little merits, and to magnifie Gods great mercie, to renounce whatsoeuer is in himselfe, of himselfe, <sup>y</sup> For what hath he, that he hath not receiued ? and if he haue receiued all his gifts from God , why doth he boast as if he receiued them not ? he hath not so much as a rag to his back, or a morfell for his belly, or a good haire on his head, or a good thought in his minde , but it is a gift and a grace.

<sup>2</sup> *Boni si quid habeo à Deo sumpsi , non à me presumpsi.* And *Hugo Cardinalis* in this very well : *Omnia mea mala purè mala sunt & mea, omnia mea bona purè bona sunt & non mea:* Whatsoeuer is euil in me is from me, but that which is good came downe from the father of lights.

And therefore <sup>a</sup> let not the wise man glorie in his wisdom, nor the strong man in his strength, nor the rich man in his riches : all of vs are stewards, and these goods are none of our own, but committed vnto vs only for a time, that we may well employ them for our masters aduantage. For at his generall audit hee will reckon with vs for all our receipts and expenses ; he will come and say, <sup>b</sup> How is it that I heare this of thee ? giue an account of thy stewardship, thou maist be no longer steward.

The second inference is, that we must laud and magnifie the mercies of God, from whom commeth euerie good and perfect gift. <sup>c</sup> Al the Psalmes of *Dauid* are contained in these two words, *Haleluia* and *Hosanna*, blessed be God, and God bleſſe, as being al made to pray to God for mercies, or to praise him for deliuerance from miseries.

Ingratitude is a monster in nature , a *solecism* in manners, a *paradox* in religion : a <sup>d</sup> monster in nature, for the heauens

<sup>1</sup> 1. Cor. 4. 7.

<sup>2</sup> August. ep. 52

<sup>a</sup> Ierem. 9. 23.

<sup>b</sup> Luke. 16. 2.

<sup>c</sup> Gueuara.

<sup>d</sup> Consule Ambrosioras. de obitu Salsgri.

• heauens declare the glory of God, &c. the chirping birds sing such Psalmes as they can vnto the Creator euerie morning when they rise, and euerie euening before they rest. If thou bestow a little seed vpon the ground, it will within a few moneths againe returne to you sometime thirty fold, sometime sixtie fold, sometimes an hundred fold, as our Sauour speaketh in the Gospel. Nature teacheth vs to be so thankfull, that vsually we call him that is gratefull, a *kinde man*, but an ingratefull wretch, an *unnaturall man*.

e Psalm. 119.1.

Secondly, it is an absurd *solecisme* in manners and ciuilitie consisting of two vices; falshood in not acknowledging, iniustice in not requiting a benefite. It is written of *Alexander* the great, and *Iulius Cesar* two renowned Emperours, the one for his liberalitie, the other for his patience; that *Alexander* would neuer giue, nor *Cesar* forgive an ingratefull man.

Lastly, vnthankfulnes is a *paradox* in religion and Diuinitie, for God bestoweth vpon vs all things, and requirerh onely this one thing, to be thankfull; hee made all things for man, and man for himself. It is worth but little that is not worth *grand mercie*, yet this is all God requirerh of vs for all; *ascendat ergo gratia vt descendat gratia*, let vs send vp our gifts to God, that he may send downe his gifts to vs: O let vs sing and say with the Psalmist, f O giue thanks vnto the Lord, for hee is gracious and his mercy endureth for euer. g Euerie day will I giue thanks and praise thy name for euer and euer. h Reioyce in the Lord o ye righteous, for it becommeth well the iust to be thankfull.

f Psalm. 136.

g Psalm. 145.2.

h Psalm. 33.1.

i *Dauid* considering the great and infinite bountifulnes of the Lord toward him crieth out, *Quid retribuam Domino?* What reward shall I giue to the Lord for all the benefits he hath done vnto me? If *Dauid* a King, a Prophet, a Saint, inward with God, vnderstood not what to present vnto the Lord for the good blessings he had received; then what shall wee doe, which vnderstand not what

i Psalm. 116.11.

what to say, nor haue not what to giue. For if euery good gift be from aboue, our abilitie is so small, that if God do not giue wherewith to giue, of our selues wee haue not what to giue.

k Rom. 11. 36.

l Psalm. 148.

Let euery Christian soule therefore to the glorie of God confesse with *Paul*, that of him, and through him, and for him are all things. Of him, from whom commeth euery good and perfect gift: through him, enioying these gifts by his goodnesse, in whom is no variablenesse or change: for him, that we should be the first fruits of his creatures. Other creatures praise God in their kinde, and after their manner, <sup>1</sup> the Sunne, the Moone, Fire and Haile, Snow and Vapours fulfilling his word: but Man, for whom all these things were made, should bee most thankfull, the first fruits of his creatures, as our Apostle speakes. I will therefore shut vp this text, as *Paul* did his excellent discourse, Rom. 11. seeing all things are of him, through him, and for him, as we are bound, so let vs giue to him all praise, and honour, and glorie, now and for euer. Amen.

### The Gospell. I O H N 16. 5.

*Iesus said vnto his disciples, now I goe my way to him that sent me, and none of you asketh me whither I goe, &c.*

**I**N this Gospell our blessed Sauour doth first chide, then comfort his Disciples.

He chides especially for their { Silence, none of you asketh mee whither I goe.  
Sorrow, because I haue said such things vnto you, your hearts are full of sorrow.

He comforts in shewing that his departing is expedient: { 1. By protestation, I tell you the truth.  
2. By demonstration, If I goe not away, the Comforter will not come vnto you, but if I depart, I will send him, and hee when he is come

shall

Correct the world in Sinne.  
 shall } 3. things, evident- } Righteousnes.  
 ly rebuking it of } Iudgement.  
 Direct you in all things, hee will  
 lead you into all truth.

*I goe my way*] Christ went away two waies, in his death, and in his ascension: in the one considered as man totally, in the other finally; hee went away by death on the crosse totally, for his <sup>m</sup> body went away to mother earth, and his <sup>n</sup> soule went away to his father, and yet within three daies he came again, but in his ascension he left the world finally; so the <sup>o</sup> text expressely, *whom the heauen must containe vntill the time that all things be restored, which God hath spoken by the mouth of his holy Prophets since the world began.* ¶ As the griffin is like the lambe in his leg, the lion in his backe, the eagle in his beake; so Christ in his passion was a lambe, in his resurrection as a lyon, in his ascension an eagle, for he went away to his father, and of this finall departing this text is to be construed, and therefore chosen fitly for a Sunday between the feast of his glorious resurrection and ascension.

*None of you asketh me whither I goe*] ¶ *S. Peter* did aske, *Lord whither goest thou?* ¶ *S. Thomas* did aske, *Lord wee know not whither thou goest*: how then is it true, *none of you asketh me whither I goe*? ¶ *S. Augustine* doth answer thus: In mine ascension I will goe to my father in such sort, that none of you need aske whither I goe; ¶ for yee shall behold with your eyes and stand gazing on mee when I shall betaken vp into heauen.

¶ *Rupertus* also ileth the doubt otherwise: Ye did aske whither I went, and were forward to goe with me till I told you that I should die, but now none of you asketh whither I go, being as it should seeme more ready to flie then to follow.

But ¶ *Eusebimus* in my iudgment most aptly: Yee did aske me before, but I did not answer you fully, why the do ye not continue questioning and further asking vntill ye be

m Mat. 27. 59.

60.

n Luke 23. 46.

o Acts 3. 21.

p Diet. con. 1.  
 dom. 2. post  
 pasch.

q Iohn 13. 36.

r Iohn 14. 5.

s Tract. 94. in  
 Ioan.

t Acts 1. 9. 11.

u Com. lib. 12.  
 in Ioan.

x Com. in loc.  
 idem Caietan.  
 Cyrillus, Mal-  
 donat.

y *Parab. in loc.*z *Zepper. con. 1.  
d. m. cautate.  
a Culman con. 2.  
in loc.*b *Luke 16. 22.*c *Apocal. 7. 17.*d *Ardens in loc.*e *Acts 7. 59.*f *Reportur ubi  
supra.*g *Muscul. Zep-  
perius, Iansen.  
in loc.*h *Philip. 2. 21.*i *Iohn 11. 50.*k *Philip. 2. 677.  
15ymbok. 26. con.*

be resolued? assuredly the reason hereof is, because *your hearts are full of sorrow*, considering onely that I goe, not whither I goe. *¶ Nemo vestrum expendit vere quò & cur abeam.*

The Papists in hunting too much after the carnall and grosse presence of Christ in the sacrament erre with the Disciples here. *¶* So doth every worldling in being too much afflicted for the death of his friend, wife, child, grieving because they be gone, not vnderstanding whither they be gone; let vs learne then that every child of God after his departure, goeth vnto his father, even to sweete rest, as in the holome of a father, where all teares are wiped from his eyes, and cares from his heart. As Christ, the Sonne of God by nature, so the Christian, a sonne of God by grace, *¶* may well say when hee dieth, *I goe my way to him that sent me*, neither ought any doubt whither I goe. *¶* S. Stephen at his martyrdome, as Christ on his crosse, cryed, *Lord receive my spirit.*

*I tell you the truth*] He being the truth, in whose mouth was no guile, spake the truth alway, but he doth vse this earnest asseueration, to shew the weight of the matter, and inforce the greater credence thereunto. By this example we may learne to forbear swearing in our ordinarie communication howsoever we speake the truth, and a truth of importance. Many men are so prodigal of their soules health and credit, that they wil pawne both at euery word for euery trifle; but when our report is neglected, it is enough to say with Christ, *I tell you the truth*; I assure you, verely verely, or the like protestations.

*It is expedient for you*] It is very remarkable that hee saith not *expedit mihi*, but *expedit vobis*, every one will make much of one, *¶* seeking their owne, saying with *Caphtai*, *It is expedient for vs*, but Christ, *it is expedient for you*, preferring our welfare before his owne good. It was not expedient for him, *¶* who was the Sonne of God to take on him the shape of a seruant, and yet *¶* for vs men and our saluation he came downe from heauen; and was incarnate

incarnate by the holy Ghost. It was not expedient for him to be called coniurer and Samaritan, to be scoffed, scorned, scourged, and yet he<sup>m</sup> suffered all this for vs, *leaving vs an ensample, that we should follow his steps.* It was not expedient for him that he should die: Father, *"O my Father if it be possible let this cup passe from me;* but yet he was wounded for our transgressions, he was broken for our iniquities, and with his stripes are we healed; he then that will follow Christ *must not seeke his owne, but every man one anothers good.*

*That I go away*] Not that I take my spirit from you, for I will be with you spiritually till the worlds end, but it is expedient I should cease to be bodily present. *"Augustine* wisheth he might haue seen three things especially; *Paul in the pulpit, Rome in her flower, and Christ in the flesh.* And who would not with *Augustine* desire to behold his glorious face, and heare his gracious word; and see his vnmatchable wonders, and yet it is expedient that he is gone; for ascending vp on high hee led captiuitie captiue, and gaue gifts to men; he prepared a place for vs in heaven, and there resides as our agent and aduocate mediating daily betwene God and vs.

So long as children hang on the teate, they cannot away with strong meate, that therefore they may digest hard diet, it is expedient they should be weaned. Our Sauours bodily presence was vnto his Disciples as milke; for it was but a weake faith they then had in him, and a very carnall loue they bare toward him, in comparison of that which followed afterward; they still imagined that hee was an earthly monarch, and that hee would highly preferre them in his glorie, sitting some on his right hand, and other at his left; euen the last houre when hee was departing all of them said iointly, *"Wilt thou at this time restore the kingdome to Israel?* It was time therefore to weanie them, and by going away to shew that his kingdome was not of this world, that they might no more depend vpon his bodily presence, but aouuch with

m 1. Pet. 2. 21.

n Math. 26. 39

o Esay. 53. 5.

p 1. Cor. 10. 24.

q Math. 28. 20.  
r Tho. Frigius  
epist. praef. an-  
tiquit. Rem. Ro-  
sini.

f Ephes. 4. 8.

g Iohn. 14. 3.

h 1. Tim. 2. 5.

x August. traict.  
94. in Ioan.

y Mat. 20. 20.

Mark. 10. 37.

z Acts. 1. 6.

a Iob. 18. 36.



b 2. Cor. 5. 16.

c Heming. post. l.  
dom. 3. post  
pasch.

d Ioh. 20. 19.

e Ioh. 14. 26.

f. August. tract.  
94. in Ioan. &  
Bernard, ser. 6.  
in ascension.  
g Comment. in  
loc.

h Ioh. 6. 44.

i Ioh. 17. 6. 8.

k Melanct. post. l.  
in loc.

Saint <sup>b</sup> Paul, Henceforth know we no man after the flesh, yea though we had knowne Christ after the flesh, yet now henceforth know we him no more. <sup>c</sup> Gods holy Gospell and the holy Ghost are <sup>g</sup> glasse wherein we must behold Christ. It is better by faith to conuerse with him in heauen, then by sight to see him on earth, as hee told his vnbeleeuing Apottle, <sup>d</sup> Thomas, Because thou hast seene me, thou beleeuest, blessed are they that haue not seene, and yet beleene.

For if I goe not away the Comforter will not come ] <sup>e</sup> The Comforter is the holy Ghost, he doth insinuate therefore that <sup>g</sup> gifts of the blessed spirit could not now be powred vpon them in so plentiful a manner and measure for their comfort, as after his ascension on Whitsonside they should be. Christ remaining here below was not so well fitted to giue, for ascending vp on hie, hee gaue gifts vnto men : and the Disciples were not so capable to receiue, <sup>f</sup> for the more they delighted in the flesh, the lesse fit to be comforted by the Spirit ; *Con. ule Iansen. concord. cap. 75. bibliothec. concionum tom. 3. fol. 106. Maldonat. in Ioan. 16. 7.*

But leauing all other expositions, I follow that of <sup>h</sup> Enthyminus ; If I goe not away the Comforter will not come, for that it is so decreed in heauens hie Parliament, that first God the Father should <sup>b</sup> draw vs to his Sonne : secondly, that God the Sonne should <sup>i</sup> instruct vs : and lastly, that God the holy Ghost should assist and establish vs in all truth ; and so the whole worke of our redemption is ascribed to the Father as electing, to the Sonne as consummating, to the holy Ghost as applying it : God the Father had done his part, God the Sonne was at this instant accomplishing his worke, it remained onely that the Comforter should come to perfect both. How God the holy Ghost is the Comforter leading into all truth, and sent of Christ, see the Gospell on Sunday after Ascension.

He will rebuke the world ] <sup>k</sup> To wit, by your preaching and ministerie ; so Noe led by the Spirit, rebuked the old world ; Moses by the same Spirit rebuked Pharo, Iohn Baptist rebuked Herod, Elizem and Elia the Kings of Is. rael,

rael, and so Christ his Apostles, and their successors in all ages. And therefore when wee <sup>1</sup> rebuke with all long suffering and doctrine, you must <sup>m</sup> suffer the words of exhortation, acknowledging that the preaching of the Gospell is the <sup>n</sup> power of God, and the worke of his owne Spirit <sup>o</sup> speaking in vs for your good; <sup>p</sup> he therefore that despiseth our ministerie, despiseth not man but God. It is the Spirit rebukes the world, that is, worldlings, all men vnregenerate, who continue still in their sinnes and ignorance, called heere *the world*, because there is a world of such men, as the vulgar Latine Ecclesiastes 1.15. *in finitum numerum*, a number without number. Oras <sup>q</sup> other, all men in the world, for the <sup>r</sup> whole world lieth in wickednesse, and is by nature guiltie before God of sinne. The Spirit therefore conuinceth all men of sinne, Gods elect for their conuersion, the reprobate for their confusion, according to that of <sup>s</sup> Paul, *If all prophetic, and there come in one that beleueneth not, and is vnlearned, hee is rebuked of all men, and iudged of all men, and so are the secrets of his heart made manifest, and hee will fall downe on his face, and worship God, and say plainly that God is in you indeed.*

*Because they beleue not in me.*] <sup>t</sup> The Spirit rebukes all other sinnes against the first and second Table, but hee names this alone, because, saith <sup>u</sup> Augustine, so long as this remaineth all the rest are retained with it, and when this goeth away therest are released. Infidelitie is the bitter root of all wickednesse, and a liuely faith is the true mother of all goodnesse, he therefore that doth truly beleue cannot bee without care to liue well, that he may shew forth his faith by his workes, and make his calling and election sure. <sup>x</sup> *The Lord knoweth who are his*, and that we may know likewise who are his, it followeth excellently, *Let euery one that calleth on the name of Christ depart from iniquitie.*

*Of righteousness, because I goe to my father.*] This may be construed either of Christs righteousness imputed to vs, or of his personall inherent righteousness in himselfe.

l 2.Tim.4.2.  
m Heb.13. 22.

n Rom.1.16.

o Matt.10.20  
p 1.Theff. 4. 8.

q Marlorat, in loc.

r 1.Ep.10.5.19

f 1.Cor. 14.24. 25.

t Heming, postil. in loc.

u Tract. 95, in Ioan.

x. 2.Tim. 2.19.

y *Augustin vbi  
sup. Cyril. Lu-  
ther. Melan-  
thon, in loc.*

z *Habac. 2. 4.*

a *Galat. 2. 16.*

b *Rm. 3. 20.*

c *Rom. 5. 1.*

d *Theophylact.  
Euthymius,  
Maldonat. in  
loc. & Ianssen.  
concord. cap.  
135.*

e *Ioh. 8. 46.*

f *Heb. 12. 14.*

g *Act. 2. 22.  
36. 37.*

This is <sup>y</sup> our righteouseiſe, that Chriſt died for our ſins and roſe againe for our iuſtification, that hee went away to the Father, and there pleades our cauſe before God as an interceſſor and aduocate, which is the reconciliacion for our ſinnes, 1. *Epist. Ioh. 2. 1.* Faithleſſe worldlings cannot beleue this, graciſings popelings will not beleue this, and therefore the Spirit doth conuince them by manifold euidences, as, <sup>z</sup> *The iuſt ſhall liue by faith,* and <sup>a</sup> *know that a man is not iuſtified by the workes of the law, but by the faith of Ieſus Chriſt.* <sup>b</sup> *By the workes of the law ſhall no fleſh be iuſtified, but being iuſtified by <sup>c</sup> faith, we haue peace toward God through our Lord Ieſus Chriſt.*

<sup>d</sup> Other expound this of Chriſts inherent and perſonal righteouſnes; when he liued in the world, he fulfilled all righteouſnes, he did all things well, in his mouth was no guile, no fault in his manners, or error in his doctrine; <sup>e</sup> Which of you, ſaid he, can rebuke me of ſinne? yet the world traduced him for a Samaritan, a blaſphemer, a forcerer, an enimie to Ceſar, and what not? but in going to his father, he ſhewed himſelfe to be righteous, for <sup>f</sup> *without holineſſe it is impoſſible to ſee God.* And therefore, ſaith he, ſo ſoone as I ſhall aſcend and giue gifts vnto men, the Spirit ſhall compell the world to confeſſe that I was righteous indeed, and that I ſuffered not as an harmefull malefactor, but as an innocent lambe. This ſaying of Chriſt was fulfilled on Whitſunday: for no ſooner had the holy Ghoſt deſcended on the bleſſed Apoſtles, and giuen vtterance, but Peter inſtantly began to preach, and the maine point of his ſermon was this, <sup>g</sup> *Hearken, O ye men of Iſrael, Ieſus of Nazaret, a man approoued of God among you with great workes, and wonders, and ſignes, which God did by him in the miſt of you, as your ſelues alſo know; him I ſay haue yetaken by the hands of the wicked, being deliuered by the determinate counſell and foreknowledge of God, and haue crucified and ſlaine, &c. Therefore let all the houſe of Iſrael know for a ſuretie, that God hath made him both Lord and Chriſt. Now when they heard it, they were pricked*

pricked in their hearts, and said unto Peter and the other Apostles, Men and brethren what shall we doe? So powerfully did the Spirit declare Christs righteousness and conuince them of sinne, who would not acknowledge it before.

Of iudgement, because the prince of this world is iudged already<sup>a</sup> The Spirit maugre the world shall proue me to be that promised seed of the woman, which should tread downe the serpens head, that is, Satan the prince of this world, with all his workes and workmen. And therefore let the deuill rage and rore so much as hee list, hee shall not bee able to deuoure any that truly beleeuue, for <sup>i</sup> this is the victorie that ouercommeth the world, and the prince of the world, euen our faith.

He will leade you into all truth.] As the Spirit doth correct the world, so direct the Church, not so much by secret and immediate inspiration,<sup>k</sup> as by powerfull operation in the publike ministerie, being effectually present in Gods word and sacraments vntill the worlds end.

The Papists haue <sup>l</sup> no ground here for their vnwritten traditions, nor Anabaptists for their infused reuelations; hee taught the Disciples, and the Disciples wrote as they were<sup>m</sup> taught. And the word written is the rule of faith, a guide to leade vs into all truth: he did not preach another Gospell, nor a new Christ, as it is in the text, hee shall not speake of himselfe, but whatsoever hee shall heare, that shall he speake, and he will shew you things to come, he shall glorifie me, for he shall receiue of mine, and shall shew vnto you: all things that the father hath, are mine, therefore said I vnto you, that he shall take of mine and shew vnto you. Christ spake from his <sup>n</sup> Father, the Spirit from Christ, the blessed Apostles from the Spirit. Whatsoeuer then is contrarie to sacred writ, is not an illumination of the holy Ghost, but an illusion of the prince of darknesse,<sup>o</sup> blinding the mindes of vnbeleeuers, that the light of the glorious Gospell, which is the image of God, should not shine vnto them. And therefore let vs<sup>p</sup> search the scripture, <sup>q</sup> to the law, to the testimonie, to the Gospels and Epistles, as they be recorded in the holy

<sup>h</sup> Augustin, vbi sup. Luther. Melanct. Culman. in loc.

<sup>i</sup> 1. Ep. Ioh. 5.4.

<sup>k</sup> Heming. & Zepper in loc.

<sup>l</sup> Consule Calvin. Bucer. Brent. apud Marlor. in loc. <sup>m</sup> 2. Pet. 1.12.

<sup>n</sup> Ioh. 7.16.17.

<sup>o</sup> 2. Cor. 4.4.

<sup>p</sup> Ioh. 5.39. <sup>q</sup> Esay 8.20.

r August tract.  
97. in Ioan.

Bible, for by these and in these the Comforter leades vs into all truth, <sup>r</sup> in this life giuing vs all fit, in the next all full knowledge, when as we shall see God face to face.

The Epistle. IAMES 1. ver. 22.

See that yee be doers of the word, and not hearers onely, deceiuing your owne selues, &c.

[D. Eadsfer. du-  
tie of a King.

t Deut. 10. 16.

u Act. 7. 51.

A Scripture which cannot better fit this time of the yeere, then this age of the world; wherein <sup>t</sup> too many make perfunctorie hearing of sermons all both dutie and fruit of their religion, as if they did owe nothing but their eares vnto the Lord; whereas he who speaketh by the eare to the hart, speaketh to the eare but for the hart; and that we may both heare with reuerence, and beleue to obedience, requireth a kind of <sup>r</sup> circumcision both of heart and eare, yea hee denounceth them to be of *uncircumcised eares* and <sup>u</sup> *uncircumcised hearts*, who by not obeying the word *resist the holy Ghost*.

[An exhortation, See that ye be doers of the word, and not hearers onely.

The whole text of it owne accord falles into 2. parts:

A double reason inforcing the same;

1. A periculo, for such as declare not the word by their workes, are vaine in their deuotion, and deceiue themselves.

2. A premio, who so looketh in the perfect law of libertie, and continueth therein, (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happy in his deed.

See that yee be doers.] All the bels of Aaron and Christ ring this peale; <sup>x</sup> Hearken, O Israel, vnto the lawes which I teach you to doe: <sup>y</sup> for the hearers of the law are not righteous before God, but the doers of the law shall bee iustified.

x Deut. 4. 1.

y Rom. 2. 13.

iustified. <sup>a</sup> Blessed are they that heare the word of God and keepe it. Hee that hath my commandements, and keepeth them, is he that loueth me, Ioh. 14. 21. <sup>a</sup> *Qui habet in memoria, & seruat in vita; qui habet in sermonibus, & seruat in moribus; qui habet audiendo, & seruat faciendo: aut qui habet faciendo, & seruat perseuerando, ipse est, qui diligit me.* <sup>b</sup> *Lex enim Dei tenetur non audiendo, sed obediendo; non leſſime, sed dilectione.* So <sup>c</sup> *S. Hierome, Scripturarum cupimus verba in opera vertere, & non dicere sancta, sed facere:* so the rest of the <sup>d</sup> Fathers haue well obserued, that Christian religion consists in practise more then in theorie, being an occupation rather then a meere profession. *De virtute loqui minimum, virtutibus uti, hic labor, hoc opus est,* quoth *Perſius*; *hoc Sampſonis opus est,* said *Tertullian*.

<sup>e</sup> Our Apostle doth not meane that wee must satisfie Gods law, declaring his word by our workes in euery point fully; (for, as <sup>f</sup> *Aquine* determineth, *Implentur precepta in patria perfectè, sed in via imperfectè*) but that wee should vndoubtedly beleue Gods holy Gospell, and so much as we can, endeavour to shew forth our faith in our honest conuersation among men; & hee doth the will of God, who doth the best he can to doe it, <sup>g</sup> *illud pro facto reputat Deus, quod homo quidem verè voluit, sed non valuit adimplere.*

<sup>h</sup> Not hearers only. <sup>i</sup> We may not hence neglect hearing to lessen our damnation, for ignorance which ariseth out of contempt doth accuse more then excuse. <sup>k</sup> *David* hath branded the wicked with this indeble blot, *nonuit intelligere, ut bene ageret,* and <sup>l</sup> *S. Paul* saith, *If any man be ignorant, let him be ignorant.* <sup>m</sup> If he will not be taught, he must remaine ignorant to his owne perill. Or as it is in the vulgar Latine, *ignorans ignorabitur,* <sup>n</sup> hee that will not know God, shall not be knowne of God; for Christ in the last day will say to such as haue refused his counsell, and cast his words behinde them, *I neuer knew you,* Matt. 7. 3. We must therefore bee first hearers, and then doers of the word. A man may know the will of God, and yet not doe

<sup>a</sup> Luk. 11. 28.

<sup>a</sup> August. tract. 75. in Ioh.

<sup>b</sup> Idem ep. 107.

<sup>c</sup> Proem. in lib. 3. com. in Ezech.

<sup>d</sup> Clem. Alex. Strom. li. 1. & 6. Nazianzen. in Menedia.

<sup>e</sup> Caluin. in loc.

<sup>f</sup> 22 quæst. 44. art. 6.

<sup>g</sup> Eucher. in Matt. 7. 21.

<sup>h</sup> Bernar. ep. 77

<sup>i</sup> Ardens in loc.

<sup>k</sup> Psal. 36. 3.

<sup>l</sup> I. Cor. 14. 38.

<sup>m</sup> Theophylact. Caluin Patab. in loc. Paul. interpretat.

<sup>n</sup> Primasius. Aquin. Anselm.



doe it, but hee cannot doe it except hee know it.

For if any man heare the word of God, and declareth not the same by his workes, he is like vnto a man beholding his bodily face in a glasse. ] God hath giuen euery one two glassees in which hee may behold himselfe, the glasse of the creatures, and the glasse of the Scriptures. Hee may see what hee is for his life naturall in the glasse of the world, what hee should bee for his life spirituall in the glasse of Gods holy Saints and of his owne conscience : but the ° Scriptures are the most cleere glasse wherein hee may behold both, and conforme himselfe according to Gods image.

Now then as hee that dresseth himselfe by the glasse, doth not only behold the blemishes of his countenance and vnhandlomes of his trimme, but instantly correct all things amisse, that his fashion & face may be comely : P so we must not reade the Scriptures and heare sermons only to know the sinnes of our soules and deformities of our life, but wee must amend all <sup>¶</sup> *euē by ruling our selues according to the word* ; otherwise, faith our Apostle, *we deceiue our selues, and our deuotion is in vaine.* For pure religion arising from the root of a liuely faith, euermore brancheth forth into workes of charitie, *visiting the fatherlesse and widowes in their need, and into workes of innocencie, keeping our selues vnspotted of the world.* If any man among you seeme to be deuout, and refraineth not his tongue, but deceineth his owne heart, his religion is vaine ; <sup>¶</sup> because it doth not attaine the end, as phylicke is vaine that procures not health to the body ; <sup>¶</sup> for in Iesus Christ neither circumcision auaieth any thing, neither vncircumcision, but faith which worketh by loue, shewing it selfe in our pure thoughts and vndefiled workes, <sup>¶</sup> *in cordis intentione religio munda, in operis executione immaculata.*

But who so looketh in the perfect law of libertie, and continueth therein (if he be not a forgetfull hearer, but a doer of the worke) the same shall be happie in his deed. ] How the law gendereth vnto bondage, and the Gospel vnto freedom,

see

o Leo serm. 11.  
de quadragesima.

p Aquin. & Erasmus para-  
phras. in loc.  
q Psal. 119. 9.

r Lyra in loc.

[ Galat. 5. 6.

t Glossa.

see Epist. 4. Sunday iut Lent. The Papists haue no ground heere for their iustification by merit ; for as <sup>u</sup> themselues acknowledge, not the Law but the Gospell is the perfect doctrine of libertie, the chiefe worke whereof is to beleue. \* Secondly, *S. Iames* saith not, *ex opere suo*, but in *opere suo beatus*, hee shall be blessed in his worke, not for his worke. He shall be iustified by faith in Christ, manifesting it selfe in speaking well and liuing well, *undefiled before God, vnspotted of the world*, refraining his tongue that it hurt none, and endeououring himselfe to do good vnto all, especially to such as most want helpe, *the fatherlesse and widowes in their aduersitie*.

An hypocrite makes a maske of religion, or rather a very vizard, with mouth, eies and nose fairely painted for his purpose, *seeming* (saith our Apostle) *to be devout*; but he that looketh in the perfect law of libertie and continueth therein, *is made perfect indeed vnto all good workes*, not to some kinde of good workes only, but to all and every good worke, saith <sup>2</sup> *Theophylact*, and that not after a vulgar manner (as *Oecumenius* vpon the place) but perfect and absolute, so farre as <sup>a</sup> humane frailtie will permit.

The Gospell. I O H N 16.23.

*Verily, verily, I say vnto you, whatsoeuer ye aske the Father in my name, he will giue it you, &c.*

**T**His weeke is termed vsually *Rogation weeke*, <sup>a b</sup> *rogando Deum*, as being extraordinarily consecrated aboue all other weekes in the yeere vnto praiers and supplications. A religious ordination of sincere antiquitie, not a superstitious inuention of vpstart poperie ; for it is more then probable, that rogations were in the Church before the daies of *S. Augustine*, as it is obserued out of his 173. Sermon *de tempore*, preached on Ascension eue, as also out of the titles of other his Sermons, *De Dominica*

*u Aquin. Cate-  
tau. Rhemists.  
Em. Sa. in loc.  
Regard. in epis.  
Dom. 5. p. ft.  
pasch. Fernus ser.  
4. Dom. vocem  
incunditatis.  
x Sacerdotes in  
loc.*

*y 2. Tim. 3. 17.*

*z Com. in 2.  
Tim. 3. idem  
Primasius.  
a M. i. i. i. i. i. i.*

*b Fernus serm. 1.  
dom. vocem in-  
cunditatis.*

*c Baron. annos.  
in Rem. marty-  
rolog. April. 25.*

nica

d Magdeburg.  
cent. 5. col. 693.  
742. & cent. 6.  
col. 343.  
e Baron. rbi  
sup. & Maj  
11. & annal.  
tom. 6. fol. 309.  
310.  
De hoc argumē-  
to scripserunt  
Alcimus & Si-  
donius Apolli-  
naris vis Mag-  
deburg. & Ba-  
ron. ibidem.  
f Fernus ferm. 2.  
dom. vocem in-  
cundisatis.

g Melancthon.  
posit. in loc.  
h August. tract.  
102. in Ioan.

i Chap. 4. 3.

nica in rogationibus, and feria secunda, & tertia in rogationibus, tom. 10. fol. 691. 694. 695.

And though happily some suspect this authoritie, yet it is acknowledged as well by <sup>d</sup> Protestant Writers as <sup>e</sup> Popish, that this ancient order was either inuented, or else restored by *Mamercus*, or *Mamertus* Bishop of *Vienne*, long before the time of Pope *Gregorie* the great, anno 452. The reasons of this holy custome I finde principally to be <sup>f</sup> two: first, because Princes about this time of the yeere vndertake their warrs, a point at this instant too well knowne in France. Secondly, because the fruits of the earth being in their blossome are in greatest hazard; in both which respects all Christians haue good occasion at this season especially to pray. The Church then hath well fitted the time with a text, a Gospell of rogation against the weeke of Rogation, inciting all people to pray, and instructing them how to pray.

There bee three words in this Scripture which encourage vs to pray:

1. Because *God is our Father*.
2. Because *hee loneth vs*, ver. 27.
3. Because *hee hath promised to heare our prayers, aske and ye shall receiue*, ver. 24. and in the first words, *I say, whatsoeuer yee aske the Father in my name, he will giue it you*.

So that almightie God being tied vnto vs as it were by a threefold bond, of his fatherhood, loue, promise, can not but heare our prayers and grant our requests. *I say*, yea I s weare, *Verily, verily, I say, whatsoeuer*, <sup>h</sup> excepting no fit sure, *ye shall aske*, not another for you, *it shall be giuen you*, it shall cost nothing, only aske and ye shall haue, seeke and yee shall finde, knocke and it shall be opened vnto you.

Yea but God heares not the petitions of all men at all times. It is true, that hee denieth the suits of some daily, because they ask not duly, according to that of <sup>i</sup> *S. Iames*, *Ye aske and receiue not, because ye aske amisse*.

Christ

Christ therefore teacheth vs here, {  
 1. What to aske, *Whatsoeuer*, &c.  
 2. Of whom to aske, of God the Father.  
 3. How to aske, of God as of a father in the name of Christ his Son, intimating two rules obseruable in our orisons:

- {  
 1. That wee be not *timidi*, because God is our Father.  
 2. That wee be not *tumidi*, standing vpon our owne desert, but relying vpon the merits of Christ, *Whatsoeuer yee aske the Father in my name, he will giue it you.*

*Whatsoeuer* ]<sup>k</sup> This generall is to bee restrained vnto such suites as are meete for vs to beg as dutifull children, and for God to bestow as a louing & wise father, otherwise hee doth crosse our desire, when as we craue

<sup>l</sup> *vel* { *mala*, things in their own nature bad, or not good for vs.  
*male*, good things for bad ends.

First, when wee shall aske *mala*, things vnlawfull and hurtfull, as exquisite knowledge in poysoning, forcerie, coniuring, witchcraft, and the like damnable sciences; <sup>m</sup> *Non petitur in nomine Saluatoris, quicquid petitur contra ratione salutis.* If ye, saith<sup>n</sup> Christ, which are euill can giue to your children gifts that are good, how much more shall your father in heauen? What man if his sonne aske him bread, would giue him a stone? or if hee aske a fish, will giue him a serpent? In like manner almightie God as an indulgent father giueth vs our daily bread, and all other things expedient for children aswell concerning this as the next life, but he wil not giue vs a serpent lest it should hurt vs, nor a stone lest vnhappy we should hurt other, lest, I say, we take this stone & sling it at the head of some of his friends; and therefore <sup>o</sup> *Damasceus* aptly described praier to be *petitio decentium*, a request of such things as are fit for God to giue and vs to haue.

For God denieth often not onely bad things in their owne

<sup>k</sup> *Eusthymius in loc.*

<sup>l</sup> *Maldonat. in Matib. 7. 7.*

<sup>m</sup> *August. ubi supra. n* *Matib. 9. 11.*

<sup>o</sup> *Apud Thomam. 224. quest 83. art. 1.*

owne nature, but also good, if not good for vs. Our father knoweth that Bees are drowned in honey, but lue in vinegar, and that his children are best affected, when they be most afflicted, hee therefore will not grant vnto the prodigall childe all his portion, lest hee spend it in riot; nor to the lustie gallant alwaies health, that his inward man may bee cured, while the outward is diseased, that the sinnes of his soule may be lessened, while the sores of his flesh are increased.

As the learned Physition procureth his patient a gentle ague, that he may cure him of a more dangerous disease, *ut cures spasmodum procurat febrem*: so the spirituall Physition of our soule, *sepe facit opus quod non est suum*, *ut ut faciat opus, quod est suum*, he doth often crosse our suites, a worke contrarie to mercie, that so he may shew his greater mercie; and *¶* albeit in the time of the showre we cannot see thorow the clond, yet in the end we shall finde it was for our weale, saying with the *9* Psalmist, it is good for mee that I haue beene in trouble.

Againe, God will not giue, when wee shall aske good things for bad ends, according to that of S. *James*, *Yee lust and haue not, yee aske and receiue not, because yee aske to consume it on your lusts*. As some desire to bee great, that their neighbor may belittle, whereas they should desire goods of the world to doe good in the world, for riches are called *bona*, *non quod faciant bonum*, *sed unde faciat bonum*, and some desire the gifts of the body, not to serue God or preferue the State, but to be tall in tipling and strong in drinking. And some desire the gifts of the mind, as learning and vnderstanding, not for instruction of Gods people, but for destruction of the Church; as the Schismaticks in their factious inuectiues against the present gouernment, contrary to Christ, for hee made of *two one*, but they make of one two. Christ conioyned Iewes and Gentiles and made them one congregation, *fecit utraq. vnum*, of both one; but they perceiuing the Church at vnitie within selfe, diuide the coat of Christ without

*p* Doron basili-  
con, lib. 1.

*q* Psal. 119. 71.

*r* Chap. 4. 2. 3.

*s* August. ser. 5.  
de verbis dom.  
secundum Mat.

*t* Esay. 5. 22.

*u* Ephes. 2. 14.  
*x* August. contra  
litteras Petilian.  
lib. 2. cap. 70.

without seame, as *Augustine* of the Donatists in his 171. Epistle.

So that it is ordinarie with God for these causes and the like to giue a curst cow short hornes, and to dismisse impudent beggers without an almes, because they beg amisse. For all that is of the world, as the lust of the flesh, the lust of the eyes, and pride of life, is not of the Father, it is no gift for a father to giue, saith *S. Iohn*. It is not <sup>2</sup> *quid*, but a nothing, and therefore not within the large compasse of *quacunq; petieritis*.

It is true that the blessed Virgin did <sup>a</sup> aske wine of Christ, and <sup>b</sup> *James* and *Iohn* desired that one of them might sit at his right hand and the other at his left in his kingdom; and in <sup>c</sup> another place they desired fire from heauen, and yet Christ saith in my text, *hitherto haue ye asked me nothing*; because these things were bad things, at least not good things for them.

But if we shall aske good things and for good intents, according to the good will of our father, hee will bestow them vpon vs, how soeuer he deferre our suite for a time: first, that we may desire <sup>d</sup> *magna magnè*, great things with great earnestnes, as our Sauour declares in the parables of the importunate friend, *Luk. 11.* and importunate widow, *Luk. 18.* Secondly, that God hereby might the more commend his benefits and blessings, for that which is easily got is soone forgot, *itaque cum aliquando caridius dat, commendat dona sua non negat*. Thirdly, God heares not all men at all times for all things, lest we should imagine that he grants our requests out of fatall necessitie, not as a louing father out of liberall bountie. <sup>e</sup> *Si semper exaudiret omnes, non iam ex voluntate liberat, sed ex quadam velut necessitate facere videretur*. Fourthly, God doth often deny the same thing that we craue, that he may conferre vpon vs better things, <sup>f</sup> *non tribuit sepe quod volumus, ut quod malimus attribuat*.

Fifthly, God heares our prayers in spirituall things, albeit we doe not instantly feele so much; <sup>g</sup> as a traueiler after

y 1 Epist. 2. 16.

z Arcens in

euangel. dom. 5.

post pasch.

a Iohn 2. 3.

b Mark. 10. 37.

c Luke 9. 45.

d August. ser. 5.

de verbis dom.

secundum Mat.

e Ambros. orat.

de abstin. sicut.

Saeris.

f August. ep. 34.

g See Dr. Hey-

wood preface

before Sanctus.

rie for a trou-

bled Soule.



after meate recouereth his strength to trauell further, although he eate sometime without any taste or appetite; so meditations and prayers, which administer both fewel and flame to deuotion, incense in vs some spirituall strength, howsoever for a time wee feeble little spirituall solace. So that in conclusion if we continue deuout, we shall assuredly find our Sauours promise to be most true, *Whatsoeuer you shall aske the Father in my name, he will giue it you.*

The second maine point of this scripture to be further examined, is, of whom we must aske, to whom we must pray?

*h Hom. concerning prayer, part. 2.*

*h* The Church of Englad requireth especially foure conditions in such a one:

1. That he be able to help.
2. That he be willing to help.
3. That he be such an one as may heare our prayers.
4. That hee vnderstand what wee lacke better then our selues.

*i Melancthon. loc. Theolog. in explicat. 1. precepti.*  
*h Prasat. in lib. de ecclesia triumph.*

*l De beatitud. sancti. c. 17.*  
*S. prima propositio, & S. est tam notandum, m 224. quass. 83. art. 4.*

If these things are to be found in any other, sauing only God, then we may call vpon some other besides God. If not, *idem est fingere multos Deos & sanctos mortuos inuocare*, to worship old Saints is to make new Gods, praying vnto dead men is dishonorable to the liuing God, a speech highly taxed by *k Bellarmine* in the ruffe of his rhetoricke, yet handled gently with the fist of his logick; for himselfe being a Iesuite is ashamed of the blaspheinous phrases vsed in the Romane Missals, as *Maria mater gratia, sancte Petre miserere mei, (alua me, aperi mibi aditum caeli, &c.* These are our words indeed, but our meaning is not so, <sup>1</sup>saith he, that the Virgin, or *Peter*, or any Saint should conferre vpon vs any grace in this life, or glory in the next; the which is acknowledged also by the Rhemists in their annotations vpon the first of Timothy, 2. 5. Herein agreeing with *m Aquin* and other schoolmen, affirming that our prayers are to be made to God alone, *tantum per eum implende*, but vnto the Saints, *tantum per*

per eos impetranda; yet S.<sup>n</sup> Paul saith expressly, there is one God and one mediator between God and man, the man Christ Iesus. And S.<sup>o</sup> Iohn; If any man sinne, we haue an aduocate with the Father Iesus Christ the iust, and he is the propitiation for our sins; and my text here, whatsoener ye shall aske, not in *Maries* or *Peters* name, but in my name, &c.

The Papists haue coyned three distinctions for answering to these three places; vnto that of *Paul*, they say, Christ is the sole mediator of redemption, but not of intercession, *p opus est mediator ad mediatorem Christum*, we need a mediator of intercession vnto Christ the mediator of redemption: ¶ but this distinction will not serue, because *Paul* in that text speakes of prayer and intercession, as it is apparant in the beginning of the chapter; *I exhort you that first of all prayers, supplications, intercessions and giuing of thanks be made for all men.*

To that of S. Iohn; If any man sinne wee haue an aduocate, &c. their answer is, that Christ is our chiefe aduocate, Saints and Angels are secundarie: but *Augustine* citing this scripture, saith, if S. Iohn had offered himselfe to bee an aduocate, as *Parmenian* placed the Bishop betweene God and the people, he should haue bin no good Apostle but Antichrist, for *word aduocate* is borrowed of Lawyers, and signifieth him only that doth plead the iustice of his clients cause. A stranger in the Court may become a petitioner vnto the Iudge, & intreat fauour for the person guiltie, but aduocates are protectors & patrones of their clients, as *Ciuitians* tell vs, and therefore though Angels in heauens & Saints on earth are petitioners in our behalfe to God, yet Christ alone is our aduocate, who can plead his iustice bestowed vpon vs; for Christ is our aduocate, in that he is the reconciliation for our sins: If any man sin, we haue an aduocate with the Father Iesus Christ the righteous, and he is the reconciliation for our sins; as if S. Iohn should argue thus; ¶ He which must be an aduocate, must first of all be a reconciliation for vs, no saints can beare reconciliation for vs, ergo, no saints can be aduocates.

Q

The

n 1.Tim.2.5.

o 1.Epist.2.1.

p Bernard apud  
Rhem. 1.Tim. 2.  
q D. Fulk, Cal-  
uin, & Marlo-  
rat. in loc. Paul.  
ciat.

r Rhemist. in  
1.Epist. Ioan. 2.  
[ Lib. 2. contra  
epistolam Par-  
menian. cap. 8.

t Lexicon iuris  
civil. dist. ad-  
uocatus.

u Perkins pre-  
amble before his  
exposition of the  
Lords prayer:  
& Zanchius in  
1.Epist. Ioan. 2.

x De beatitud.  
sa. fl. rum. c. 20.  
§. ad primum  
ergo.

y 22e quæst. 83  
art. 4.

z Apud Magde-  
burgens. 10.  
col. 275.

z Apud Dr.  
Mort. Apolog.  
lib. 1. cap. 67.  
b Cassander.  
consultat. art. 21  
c In Habac. 1.  
num. 32.

d See D. Fulk. in  
1. Tim. 2. 5.

The last distinction  
is \* *Bellarmine's*, inti-  
mating that a mā may  
become mediator be-  
twene disagreeing  
parties three waies :

1. By declaring which hath  
wrong, and so there is no con-  
trouersie, for Protestants & pa-  
pists agree, that God is the par-  
tie grieved.
2. By paying the creditor for the  
debtor, and so Christ alone is  
our mediatour.
3. By desiring the creditor to  
forgiue the debtor, and in this  
sense, saith hee, Saints and An-  
gels are our mediatours.

I answer, that this distinction is contrarie to the do-  
ctrine of their Schooles, and practise of their Church;  
y *Aquin* doth auow that our prayers are effectually by the  
merits of Saints; and *Bonaventura*, that *Mary* can and  
may by the right of a mother commaund her son Christ:  
and z *Gyselbertus*; *Maria consolatio infirmorum, redemptio*  
*captiuorum, liberatio damnatorum, salus uniuersorum*; and  
a *Ozorius* the Iesuit; *Caput gratie Christum, Maria collum,*  
*quia omnis influxus à capite per collum derivatur*; and b so  
Christ in his king dom of glorie continueth in subiection  
vnto his mother; it is *Mary* that doth bruse the serpents  
head, *ipsa conteret caput*, as their new Bible corrected and  
allowed by the *Tridentine* Council, although (as c *Ribera*  
confesseth ingenuously) the Hebrew text, the Chalde pa-  
raphrase, the translation of the Septuagint, and all good  
Latin copies reade otherwise.

And as for their practise, Christ in their publike pray-  
ers and priuate deuotions is made a mediator by the pa-  
tronage of Apostles, intercession of martyrs, interuention  
of Confessors, by the blood of S. *Becket*, by the helpe of  
S. *Rook*, by the merits of all Saints. And howsoeuer they  
bragge that the conclusion of all their Collects is *per Je-  
sum Christum Dominum nostrum*; yet indeede they make  
Christ but halfe a mediatour and aduocate. Whatsoeuer  
the Iesuit prates in the schooles, this the people practise

in the Church, holding Angels & Saints immediate mediators able to satisfie and to saue, peruerting the whole Psalter of David with *Te Deum*, *Benedictus*, *Quicumque uult*, *Nunc dimittis*, all to the honor, or rather indeed dishonor of the blessed Virgin.

Moreouer, if wee shall admit euery particular Saint in the Popes Calender for a mediatur and aduocate, wee shall not only worship vnknowne gods, as *Paul* told the Athenians, *Acts* 17. 23. but also vnknowne men. For it is doubted, and by Papists of best note, whether there were any *S. George*, *S. Christopher*, *S. Katharin*; Cardinal<sup>e</sup> *Belarmine* doth confesse that the legends of these three Saints are vncertaine and apocryphall, according to the censure of Pope<sup>e</sup> *Gelasius*; and *Cesar Baronius* hath acknowledged as much of *Quiriacus* and *Iulitta*,<sup>h</sup> declaring plainly that their acts are written either by fooles or heretikes, and in his annotations vpon the Roman martyrologie 23. April, he takes vp *Iacobus de Voragine*, for his leaden legend of our *English George*.

I thinke the Papists in great anger and malice to the State haue robbed England of her Saint, *S. Denys* is for France, *S. James* for Spaine, and other Saints are allowed and allotted for other countries, onely poore England is bereaued of her *George*, they leaue none but God to reuenge all our quarrels, as we pray in our Liturgie, *Give peace in our time o Lord, because there is none other that fighteth for vs, but onely thou o God*. For which honour and fauour all English hearts are bound heartily to thanke them.

I write not this to dishonour that noble Order of the Garter,<sup>i</sup> dedicated vnto *S. George* by the most renowned King *Edward* the third. For (vnder correction, and *salus semper honore ordinis*) I take the *George*, which adorne those right honorable Worthies, to be symbolically only, signifying, that a valiant Christian Knight should alway be ready to fight against the Dragon, and other enemies of the Church and State whatsoeuer.

c De beatitud.  
sancti. cap. xli.

f Con. Rem. ec-  
clesi. dist. 15.  
g Annal. rom. 6.  
ad annum 291.  
fol. 650.  
h De Martyro-  
log. Roman.  
cap. 2.

i Polydor Virg.  
Ang. hist. lib.  
19. fol. 378.

k Psal. 25. 1.  
See the Church  
hom. concerning  
prayer, part. 2.

l Psal. 7. 10.

m Expositio in  
Matth. locis,  
hom. 17.

n Rom. 8. 15.

o Galat. 4. 6.

p Rom. 8. 26.

q Augustin. in  
Psal. 85.

But grant that all the Saints in the Popes Calender were sometime men liuing on earth, and now blessed soules in heauen; how shal we know, whether they know the particular wants of euery particular man? our prayer is a lifting vp of the minde and powring out of our soule before God, not a labour of the lips only, but an inward groning of the Spirit; now saints and angels vnderstand not the secrets of our thoughts, only God<sup>l</sup> tryeth the very heart and reines, and therefore we must inuocate God alone.

Againe, suppose they did know the meaning of the soule, yet to worship and inuocate them is derogatorie to the gracious promise of Christ in the text, *verely, verely, I say vnto you, &c.* Christ is the Master of Requests in the Court of heauen, there is no neede (as *Chrysostome* speaks) of any porter or mediatur or minister, but say thou thy selfe, Lord haue mercie vpon me, and God will be present, while thou art yet praying, hee will say, I am come.

Thus I haue shewed whom we must aske, namely God alone, not the Father onely, but the Son and holy Ghost also: for albeit *Father* be taken here personally for the first person in the Trinitie, yet being a word of relation, it implyeth the Son, and the Father and the Son are not without the Spirit; we cannot consider God the Father, but in the Sonne, and the Son makes vs his children by the holy Ghost, called the Spirit of<sup>n</sup> adoption, & the spirit of the<sup>o</sup> Sonne crying in our hearts *Abba father*; and therefore wee must pray to God *the Father in the name of God the Sonne*, by the<sup>p</sup> powerfull assistance of the holy Ghost. And to what person soeuer the prayer is directed in word, wee must alway remember to include the rest in mind, neither confounding the persons nor diuiding the substance, as *Athanasius* in his Creed. If this one principle were well vnderstood, it would be no difficultie to conceiue how Christ may both pray for vs, and in vs, and be prayed to of vs. *Orat pro nobis, orat in nobis, oratur a nobis*

*nobis*: He prayeth for vs, as our aduocate, in vs, by his holie spirit; prayed to of vs as our euerlasting father. Esay 9. 6. *Oramus, ergo*, saith *Augustine*, *ad illum, per illum, in illo*; We pray to him, by him, in him.

The last point to be considered is, how we must aske, wee must pray to God as a father, in the name of Christ his Sonne. The first clause teacheth vs to pray with great confidence, for what can he denie to vs who made of vs his enemies, seruants; of seruants, sonnes; of sons, heires? Galat. 4. 7. and yet with all reuerence, for a sonne honoreth his father: if God then be our father, where is his honour? Malac. 1. 6.

The second clause forbids all presumption and swelling with an opinion of our own vertue, for we must not begge of our father in our owne name, nor in any Saints name, but in the name of Christ: and when our suite is obtained it is grace, not desert, *it shall be giuen you*. For as *Dauid* out of his loueto *Jonathan* was louing also to *Mephibosheth*, although he was deformed and lame: so God is mercifull vnto vs wretched and deformed sinners for Christs sake in whom he is well pleased. And the words *in nomine meo* may comfort vs against two great impediments in praier, vnworthinesse, and distrust. For when our Sauioir saith, *aske in my name*, hee would haue vs set his worthinesse against our vnworthinesse, and his promise against our distrust, in so much that a Christian soule may dispute with God after this manner: O most gracious Lord God thou hast said it, and thy blessed Sonne hath sworne it, *aske and ye shall haue*. At this instant I arrest thy promise, beseeching thee most humbly to pardō all my sinne, the matter of this suite is expedient for mee to craue, and fit for thee to giue. And I desire it for good ends, according to thy good will; and as for the manner of my petition I begge it as a dutifull childe, of thine hands alone who art a most mercifull father, willing and able to grant my request, and to ponder aright the voice of mine humble desire, and that not in mine owne

r *Augustin*, lib.  
2. de serm. Dom.  
in monte. Quid  
enim non des  
filijs petentibus  
cum hoc ipsum  
antea dederis  
ut filij ostendat  
[Georg. Nyss.  
lib. de orat.

t 3. Sam. 4.

u *Heming* ps.  
fil. in loc.



but in his name who came into the world to saue sinners, of which I am chiefe. Thou wilt not the death of a sinner, and hee will the life of a sinner. O father of compassion and God of mercy, whose word is a will, and whose will is a power, who doest promise nothing but that which thou doest purpose, and purpose nothing but that which thou doest perform; suffer me, I pray thee, which am dust and ashes to speake a few words vnto thy mercy. Lord if thou wilt not the death of a sinner, what necessitie is there that I should be damned? and if thou desire that a sinner should be conuerted, what difficultie is there that I should be saued?

No, no, good God the diuel trembleth at thy presence, and if all the finnes of cennie thousand worlds were balanced with the least of thy mercies they could hold no weight, much lesse can the wickednes of one poore soule sway thy powerfull and euermercifull will.

O sweete Sauour, I beleene that verely, which thou saist here, *verely, verely*. I haue asked the Father, and the Spirit witnesseth vnto me that the Sonne hath obtained my suite: because O God it is easie to thy power, and vsuall to thy mercy, and agreeable to thy promise: *Verely, verely, I say vnto you, whosoever shall aske the father in my name he will giue it you.*

One and one, *verely, verely*. I haue asked the Father, and the Spirit witnesseth vnto me that the Sonne hath obtained my suite: because O God it is easie to thy power, and vsuall to thy mercy, and agreeable to thy promise: *Verely, verely, I say vnto you, whosoever shall aske the father in my name he will giue it you.* The

The Epistle, 1. Peter. 4. 7.

The end of all things is at hand, be ye therefore sober  
and watch vnto prayer.

Saint Peter in this  
Some text exhorteth  
vnto many duties, &  
those concerning

Our selues, verſ. 7. *Sobrietic.  
Watchfulnes.  
Prayer.*  
Thought; Above all  
things haue serues  
loue among your  
selues, verſ. 8.  
Deed; Be ye harbo-  
rous one to another  
without grudging,  
verſ. 9.  
Word; As euerie  
man hath receiued  
the gift, euen ſo mi-  
niſter the ſame, &c.  
verſ. 10, 11.

Our neigh-  
bours, in  
God; that God in all things may be  
glorified through Ieſu Chriſt, &c.

All which exhortations hee doth raiſe from this one  
ground, that the end of all things is at hand.

Now there be two kinds of end: *Finis consummans*, according to that of  
the \* Wiſeman, *Heare the end of all, feare*  
God and keep his commandments.  
*Finis consumens*, & as in this place, the end,  
that is, the deſtruction of the world, and  
of all things in the world is at hand, \* wee are they vpon  
whom the ends of the world are come: ſo S. Peter ex-  
pounds himſelfe, verſ. 9. *Chriſt is ready to iudge quicke and*  
dead, the particular death of euery man ſeuerally, the  
generall doome of all men and all things ioyntlie.

Q 4

Thy

x Eccleſiaſticus  
12. 13.  
y Aquin, Cal-  
uin, Sarcerius  
in loc.  
z 1 Cor. 10. 11.

a *Lorinus in loc.*

b *Heb. 10. 37.*

c *Lib. de quaest. octoginta  
tribus quest. 58  
de cap. i. ubi  
bus, cap. 23.*

d *1. Epist. Ioh.  
2. 18.*

e *2. Pet. 3. 4-9.  
10. 11.*

f *Psal. 7. 13.*

g *Luke 21. 34.*

<sup>a</sup> Thy end, and the end is at hand, be ye therefore sober.

*Is at hand* That Christ shall come to iudgment is certaine, when hee shall come most vncertaine: see before Gospell 2. Sunday in Aduent: but his comming cannot be farre off, <sup>b</sup> *Yet a very little while, and he that shall come will come, and will not tarrise.* For as a man who is a little world; so the world which is a great man hath his infancie, childhood, youth, middle age, old age. The time (saith <sup>c</sup> *Augustine*) from Adam to Noe was the worlds infancie, from Noe to Abraham his childhood, from Abraham to David his youth, from David to the captiuitie of Babylon his middle age, from the captiuitie of Babylon vnto Christ his old age, from Christ vnto the end of all things his dotage. For euer since the world hath as it were gone vpon crutches, & therefore now cannot stand long. If *S. Iohns* age was the <sup>d</sup> *last houre*, then our times are surely the last minute. Let not Atheists aske, <sup>e</sup> *Where is the promise of his comming?* for the Lord is not slacke concerning his promise (as they count slacknes) but is patient toward vs, and would haue no man to perish, but would haue all men come to repentance. But the day of the Lord will come as a theefe in the night, in which the heauens shall passe away with a noise, and the elements shall melt with heate, and the earth with the workes that are therein shall be burnt vp; seeing therefore that all these things must be dissolued, what manner persons ought we to be in holy conuersation and godlinesse? Almighty God hath already <sup>f</sup> whet his sword, and bent his bow and made it ready; now (saith *Gregorie*) the longer his draught, the stronger his shoote. His feete are of wooll, but his hands of iron; he is long in comming, but when he doth come he will strike home: brusing his enemies with a rod of iron, and breaking them in pieces as a potters vessell. Oppresse not your hearts with surfetting and drunkennes, as <sup>g</sup> Christ, but be sober and watch vnto prayer, as our Apostle, lest that day come on you at vn-awares.

I will not contend with the Romish and Rhemish Interpreters

terpretors about the translation of *σωφροσύνη*, seeing  
<sup>h</sup> Papists of the best note read as we do, *be ye sober*, & not  
 according to the vulgar Latin, *be ye wise*. The <sup>i</sup> Philoso-  
 pher excellently, *σωφροσύνην discitur quasi σωφρονίζεσθαι*: or  
 as <sup>k</sup> other, *quia σωφρονίζεσθαι*. There is so great agreement  
 between sober men and wife, that I make no difference  
 between them in this text; only note *S. Peters* order, first  
 we must be *sober*, and then *watching in prayer*. A drunken  
 man is vnfit for euery good office, that therefore we may  
 watch, it is necessarie we should be sober; and that wee  
 may pray, wee must watch also. Some will be sober and  
 yet not watch, other will watch but not to pray for them-  
 selues, but to prey vpon other, *ut ingulenti homines surgant*  
*de nocte*. Some will pray, but their spirits are sleepe.  
 This exhortation then is fit and full, *Be ye sober and watch*  
*unto prayer*.

*Watch*] The best remedie for the sweating sicknesse is  
 to haue a good keeper who will not suffer vs to sleepe: so  
 watchfulnes is the best keeper of our drowsie foules. He  
 that is sober and awake hath his wits about him alway  
 both to defend himselfe and offend his aduersarie. <sup>1</sup> *Wee*  
*are the children of light, and children of the day, we are not*  
*of the night, neither of darknesse. Therefore let vs not sleep as*  
*other doe, but let vs watch and be sober, and that*

in regard of our { Tenement.  
 Landlord.  
 Enemies.

He that dwells in a ruinous house dares not sleep in a  
 tempestuous night, lest it fall vpon him, or lest theeués  
 digge thorow his walles and robbe him: our bodies in  
 which our foules dwell are <sup>m</sup> earthly tabernacles, as hou-  
 ses of <sup>n</sup> clay whose foundation is in the dust, euery storme  
 of trouble doth impugne, euery little disease impaire the  
 state of this our citie.

Good cause then haue we to watch and pray, lest our  
 house fall suddenly, and the fall thereof be great. And so  
 much the rather because wee know not when our great  
 Landlord

*h* Caietan, Pa-  
*tablus, Clarinus,*  
*Salmeron, Tu-*  
*rianus, &c.*  
*i* Arist. in Ethic.  
*k* Lorin. 7 bisu-  
 pra.

*l* 1. 7. beff. 5. 5.

*m* 2. Cor. 5. 1.  
*n* Job 4. 19.

Landlord will come to reckon with vs, *quò hora & mora incertior, èò magis vigilandum.* Other farmers know certainly the terme of their lease, but euery man is Gods tenant at will, he may put vs out of house and home when he list. Againe, Cathedrall Churches and Colledges vsually let leases of houfes for three liues: but God neuer demiseth any tenement longer then for one life, the which being expired shall neuer be renewed againe. Hee will not suffer vs to dwell in any of his houfes \* about three score and ten, if happily some few continue fourescore yeere, their terme is exceeding long, and yet of all this time they cannot be secured one halfe houre, for our enemies are many and mightie which assault this earthly Tent and tenement daily.

Seeing then our enemies are so strong, and our houses  
so weake, the comming of our Landlord vnknowne, and  
the terme of our lease vncertaine, let vs bee sober and  
watching in prayer.

p Math.6.9.

q August. epist.  
120, cap. 20.

James I. 17.

<sup>2</sup> *Call upon me in the time of trouble.* Secondly, that hereby wee may acknowledge him to be the giuer of <sup>1</sup> every good and perfect gift. Thirdly, that we may find ease by powring of our foules before the Lord, according to that

of the <sup>t</sup> Psalmist, Commit thy suite to the Lord, and put thy trust in him, and hee shall bring it to passe. So that there is a double *oportet* in prayer, the one *necessitas*, and the other *officij*. Prayer is needfull in respect of our dutie to God, for hee made all other creatures for man, and man for himselfe, that hee might bee glorified in all things through Iesus Christ. And needfull in respect of our owne necessitie, for faith is the key which openeth the coffers of Gods treasure, and prayer is the hand to draw it out. *Aske and ye shall haue, seeke and ye shall finde, knocke and it shall be opened vnto you.* See Gospell appointed for the last Sunday.

<sup>t</sup> Psal. 37. 5.

Wherefore seeing every man may pray, and must pray, let vs be watching in prayer, "not in one, but in many prayers" assiduous and frequent in deuotion, and that not with a drowlie but with a waking spirit, *uigilate in orationibus*. See before; *Cum spiritu tuo, & sursum corda.*

u Aquin in loc.  
x Lorin &  
Glosa.

*But above all things haue fervent loue.* ] For he that hath loue will be sober and watch in prayer, lest in disorder hee might happily wrong his neighbor. He that hath loue will be *harmless*, and that without grudging. He that hath loue will as he hath receiued the gift *enim si minister the same, that God in all things may bee glorified through Iesus Christ.* See Epistle for Quinquagesima Sunday.

Loue shall couer the multitude of sinnes ] He doth not meane that charitie couereth our own sinne, but the trespasses of other, and that not before God, but before men only. For our Apostle doth allude vnto that of <sup>a</sup> Salomon, *Hatred stirreth up strife, but loue couereth all trespasses.* A rule concerning our ciuill life, teaching vs not to be curious or cruell in examining the faults of our brethren, but rather to dissemble many things amisse, <sup>b</sup> *forgining one another, even as God for Christs sake forgave vs.* And therefore the glosses of Papiists vpon this text, Loue shall couer the multitude of sinnes ( *in c futuro iudicio ne pateant aeterna ultioni,* <sup>d</sup> *Charitable workes of mercie cause remission of sinnes in the sight of God,* <sup>e</sup> *operis, id est condonari facit*

y D. Fulk in loc.  
& Kilian in e-  
pist. Dominice  
exaudi.  
z Pro. 10. 13.

a Melanct. in  
loc. Salomonu  
citat.  
b Ephes. 4. 32.  
c Caietan. &  
Lorin.  
d Rhymists.  
e Em. Sa. in  
Prouerb. 10. 13



fGloss apud A.  
quin. in loc.

g D<sup>r</sup>. Fulkin  
Luk. 7. 47. &  
Perkins exposit.  
Lords Prayer,  
as we forgive.  
&c.

h Com in Luc. 7.  
de respon. Iesu  
Simone argu.  
entis.

*facit à deo, & ne sit quod puniat deus*) are both impious and improbable.

Whereas it is objected, *Many sins are forgiven her, for she loved much*, & answer is made that our Saviours argument is not from the cause to the effect, but from the effect to the cause: many sinnes are forgiven *Mary*, therefore she loved much, as the words following intimate, *to whom a little is forgiven, he doth love a little*. Our loue towards other is not the cause of Gods loue toward vs: but contrariwise Gods loue is the cause of our loue. When he doth forgive many sinnes, and giue much grace, then we loue much and couer a multitude of sinnes in other. If he forgive but a few sinnes, and giue but little grace, then we shew but little mercy. For as a man walking vnder a wall in a cold sunny day is heated of the wall which first receiued heat from the Sunne: so hee that sheweth mercie to other, hath first receiued mercy from God. And this our blessed Saviour declareth in the parable of the two debtors (as S.<sup>b</sup> *Ambrose* notes) according to man he trespassed more, who did owe more: but by the mercies of the Lord the case is altered, hee loues more, which ought more, when his debt is forgiven. How euery man ought to minister according to the measure of his gift and abilitie; see Epist. 2. and 3. Sunday after Epiphanie.

The

The Gospell. I O H N 15. 26.

*When the Comforter is come, whom I will send unto you from the Father, &c.*

White: when the Comforter is come, &c.

Descrying the whole sacred Trinitie, *I will send the spirit from the father.*  
Describing y<sup>e</sup> holy Ghost in particular, *the Comforter, the spirit of truth, proceeding from the Father, &c.*

This speech of Christ is like y<sup>e</sup> checker, halfe

Blacke: *These things haue I said unto you, because ye should not be offended.* Foretelling the manifold afflictions of his followers, in that enemies of holy religion shall

Intentionally kill their soule: *they shall excommunicate you.*

Actually destroy the bodie: *yea the time shall come that who-soeuer killeth you will thinke that he doth God service.*

<sup>i</sup> *Petrus Tenorius* Archbishop of Toledo, hauing a long time considered the weightie reasons on each side whether King Salomon was damned or saued, in fine caused him to be painted vpon the walles of his Chapell halfe in hell, and halfe in heauen. This picture is a liuely representation of a Christian, in respect of his manifold troubles he seems halfe in hell: againe, hauing tasted the first fruits of the spirit, he is halfe in heauen. Now the reason why God hath mingled crosses & comfort together, are many: first, to shew the difference between this world and

<sup>i</sup> *Lorin. cap. 2. Prolegom. in ecclesiasten.*

k Apoc. 7. 16. 17

l Luke 16. 24.

and the next, in the life to come we shall either in heauen haue all comfort without any <sup>k</sup> crosse, or else in hell all crosses without any comfort. <sup>l</sup> *Dimes* tormented in that infernall flame, cannot get so much as a drop of cold water to coole his tongue: but in this life mercie and misery, grieft and grace, good and bad are blended one with the other. If wee should haue nothing but comfort, earth would be thought heauen; if nothing but torment, hell would be reputed a fable. God therefore makes vs taste of his spirit, and the worlds spite, couering our bitter pills with sweet sugar, our excommunication with his comfortable communication, that our whole pilgrimage might be nothing else but a *sorrowes ioy*.

m Renusset. in  
symbolis.

n Philip. 3. 3.

Secondly, God doth mingle these to keep vs in the right way: for if wee should haue nothing but comfort, wee would be too proud, <sup>m</sup> *nimum boni nihil mali*: if nothing but the crosse, too poore; but both these together make a good temper. Worldly trouble weineth vs from the vanities of this life, spirituall comfort makes vs desire the ioyes of the next, <sup>n</sup> esteeming all things dung and drosse to gaine Christ.

o In Perus. 2.  
dominic. exaudi.

Thirdly, God doth adde the crosse to comfort for the triall of our faith and patience, that in our greatest misery we might stirre vp the gifts of his spirit in vs, assuring our selues if God be with vs, nothing can preuaile against vs. Affliction and persecution doth bring vnto the world-

ly man a <sup>o</sup> threefold  
incommoditie: { Before it come, *fear*.  
When it is present, *sorrow*.  
When it is past, *hatred against his  
emie*.

p Act. 21.

But the Comforter is a present helpe against all these: First, he taketh away feare before trouble: for as fire doth harden the potters earthen vessell, making it stiffe and strong; so when our hearts are inflamed with that heauenly fire of Gods holy spirit, it makes vs of an vndanted courage, willing and able to suffer tribulation. Example hereof <sup>p</sup> *S. Paul*, who when *Agabus* foretold that the  
Iewes

Iewes should binde him at Ierusalem, and thereupon the brethren earnestly besought him that he would not goe thither: answered, *What doe you weeping and breaking my heart? for I am readie not to be bound onely, but also to die at Ierusalem for the name of the Lord Iesus.*

Secondly, the Comforter doth allay present sorrow, for S. Stephen being full of the holy Ghost, did make (saith Greg. Nyssen) the ring of his enemies round about him as a crowne to his head, and euery stone they cast at him as a Diamond, enduring his martyrdom so cheerefully, that giuing vp his ghost he laid his head vpon the hard stones as vpon a soft pillow to sleepe, and that sleepe was *portus mortis & porta vite.*

q Acts. 7. 55.  
Orat. de Sancto  
Stephano.

Thirdly, the Comforter being the spirit of meeknes and loue, takes from vs in our persecution all reuenge, making vs to loue our enemies, and to bleise them that hurt vs and hate vs.

*Tormenta, carcer, ungula,  
stridentq; flammis lamina,  
atq; ipsa panarum ultima  
mors, Christianis ludus est.*

[Prudent. hym.  
de Vincentio  
martyre.

Here by the way note the reason why the Church allotted this Scripture for this Sunday, betweene the feasts of Christs ascension and Whitsonde: Christ in his ascension promised to send the Comforter, Acts 1. 8. and at Pentecost hee performed his promise, Acts 2. 4. Againe, Christ at his ascension inioyned his Apostles to teach all nations, and on Whitsonday he gaue them the blessed spirit to comfort and assist them in that great and troublesome hufines, that as their preaching should procure tribulation, so the Comforter assure consolation.

Matth. 28. 19.

When the Comforter is come, whom I will send unto you from the Father. These words (as expositors obserue) first point out al the three persons in the sacred Trinitie, then paint out, as it were, the person and offices of the holie Ghost in particular. We may descry the three diuine persons in that Christ saith, *I will send the spirit from the father.*

u Iansen, con-  
cord. cap. 135.  
& Zepper, son.  
1. in loc.

In

x Du Bartas ex  
Lombardo sent.  
lib. 1. dist. 2.

y Bellarmin, cat.  
cap. 2.

z 2. Cor. 1. 3.

a Luke. 2. 25.

b Rom. 8. 26.

c Combin com-  
pend. Theolog.  
lib. 1. cap. 9.

*In sacred sheets of either Testament  
tis hard to finde an higher argument,  
More deepe to sound, more busie to discusse,  
more usefull knowne, unknowne more dangerous.*

For explanation of this ineffable mysterie Diuines vie many familiar exâples, of all which I will only propound one. ¶ If three persons in the world called *Peter, Paul, and John*, should haue one and the same soule, and one and the same body, they should be called three persons, because one is *Peter*, another *Paul*, and the third *John*: and yet they should be one man only, & not three men, nor hauing three bodies, nor three soules, but one bodie and one soule. This is not possible amongst men, because the being of a man is determinate and limited, so that it cannot be in many persons. But the being of God is infinite, and therefore the selfe same being and the selfe same Diuinitie of the Father is found in the Sonne, and in the holy Ghost, and yet they are but one God only, because they haue the same being, the same power, the same wisdom, the same goodnes, &c. But leauing this high point which I desire rather humbly to adore, then curiously to explore, I come to the description of the third person, as the words of my text leade me, *When the Comforter, &c.*

God the Father is a comforter, euen the <sup>2</sup> father of mercies and the God of all comfort: God the Sonne is a Comforter, euen the <sup>a</sup> consolation of Israel: how then is God the holy Ghost the Comforter? Answer is made, that as in holy Bible works of power are ascribed especially to God the Father, and works of wisdom to God the Son, so works of loue to God the holy Ghost. Comfort then being a great worke of loue toward vs, is attributed principally to the blessed Spirit, <sup>b</sup> who doth helpe our infirmities, and maketh request for vs with sighs which cannot be expressed.

*Is come*] Not *nono loco*, for the Comforter is God, and God is euerie where: but *nono modo*, which came to passe on the feast of Pentecost, according to that of our Euangelist,

<sup>d</sup> Euangelist, the holy Ghost was not yet given, because that Iesus was not yet glorified. \* *Ille spiritus sancti datus, vel missus post clarificationem Christi futura erat qualis nunquam antea fuerat. Neq; enim antea nulla erat, sed talis non fuerat.* See Epistle for Whitunday.

d Cap. 7. 39.  
e Augustin de  
Trinit. li. 4. c. 20.

*Whom I will.*] How did Christ send the Spirit, when as the Spirit did send him? Esay 48. 16. *The Lord God and his spirit hath sent me.* <sup>f</sup> *The spirit of the Lord is upon mee, and hath sent mee to preach good tidings vnto the poore, to binde vp the broken hearted, &c.* All which our Sauour applieth to himselfe, Luk 4. 21. *This day is this Scripture fulfilled in your eares.* Answer is made by <sup>g</sup> S. Hierome, that the Spirit sent Christ *iuxta fragilitatem carnis assumpta*, not as he was God, but as he was man. <sup>h</sup> Againe, the redemption of the world being *opus ad extra*, was common to all the three persons in Trinitie, so God the Father did send, God the holy Ghost send, God the Son himselfe send himselfe, the Father in respect of his eternall election, the Sonne in respect of his meritorious passion, the holy Ghost in respect of his effectuall application is author of our saluation. But if wee consider heere sending *tanquam opus ad intra*, God the holy Ghost did not send the Sonne, but the Father and the Sonne send the holy Ghost. The Father alone begets, only the Sonne is begotten, and the blessed Spirit proceeds from both.

f Esay 61. 1.

g Com. in Ista  
cap. 48. & Tho-  
mas part. 1. q. 9.  
43 art 8.  
h Augustin, de  
Trinit. li. 2. c. 5.  
& Lombard.  
sent. li. 1. dist. 35

*Send vnto you.*] Sending doth not alwaies import inequality, but order onely, for one equall may send his fellow by consent, and an inferiour his better by counsell. See S. August. de Trinit. lib. 4. cap. 20. Lombard. sent. lib. 1. dist. 15. Thomas 1. part. quest. 43. art. 1. 2. &c.

*From the Father*] This one clause doth overthrow two wicked assertions, one of Arrius, another of the Greeke Church. Arrius affirmed blasphemously that Christ was not very God of very God equall to his Father as touching his Godhead: heere Christ himselfe tels vs plainly that he is coequall, *I from the Father will send,* <sup>i</sup> making himselfe of the same power and authoritie to send.

i Iansen. ubi  
sup.

R

Againe,



k Rupertus com.  
lib. 12 in Ioan.  
& Ramus de  
religion. lib. 1.  
cap. 19 Idem  
Caluin, Marlorat.  
Maldonat.  
& Rhem. in loc.  
1 Rom. 8. 11.  
m Galat. 4. 6.

n Sier. Semen.  
Bibliothec. lib. 6  
annot. 187. &  
Perkins exposit.  
Creed. art. 1 be-  
lieues in the holy  
Ghost.

o Bellarm. cat.  
exposit. art. Cre-  
do in spiritum  
sanctum.

p Erasmus ex-  
planat. symbol.  
catech. 4.

k Again, this clause doth abundantly confute that error of the Greeke Church, holding that the holy Ghost did only proceed from the Father, and not from the Sonne: *I from the Father will send: Ergo, the blessed Spirit proceedeth from both.* And so the scripture calls him elsewhere; sometime the spirit of the Father, as *if the spirit of him that raised up Iesus from the dead dwell in you, &c.* Sometime the spirit of the Sonne, *God hath sent forth the spirit of his Sonne into your hearts, which crieth Abba Father.* And Rom. 8. 9. *If any man hath not the spirit of Christ, the same is not his.*

Now then as the holy Ghost is called the spirit of the Father, not only because sent of the Father, but also because proceeding from the Father, (as Christ in the text, *When the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth of the Father*) so likewise the spirit of the Sonne, not only because he is sent of the Sonne, <sup>a</sup> but also because hee proceeds from him, and receiveth of his. And therefore the first Constantinopolitan Councell added to the Creed Apostolicall & Nicen this clause, that we should beleue in the holy Ghost, *the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified.* • As a lake is deriued from some river, and the river from some fountaine, and yet all is one and the same water: so the Father as a fountaine produceth the Sonne as a river, the Father and the Son as a fountaine and a river produce the holy Ghost as a lake: and yet the Father and the Sonne and the holy Ghost are not three Gods, but one God onely.

*The Spirit*] Glorious Angels & blessed soules are both spirits and holy, how then doth this title distinguish the third person in the blessed Trinitie? <sup>p</sup> because God is called the holy spirit *Catechumen*, as being the chiefe spirit and most holy maker of all created spirits, & giver of all holinesse, from whom cometh every good and perfect gift. Why this name is attributed to the third person in Trinitie,

Trinitie, rather then to the first or second ; see before the Creed : art. I beleue in the holy Ghost.

*Of truth.]* It is obserued by <sup>q</sup> Maldonat, that truth among the Hebrewes is vsed sometime for stabilitie, so the Comforter may bee called *the spirit of truth* in that he shall abide with vs for euer, *Iohn 14. 16.* But I follow the common current of Interpreters, affirming that the Comforter is the Spirit of truth, & *formaliter & effectiue*, being himselfe truth, and *leading vs into all truth* ; and heere we must obserue a secret *Amisbesis*, other spirits who despise Christ and his Gospell, are spirits of error, but the Comforter is the spirit of truth and cannot lie. This spirit, saith Christ, *shall testifie of me*, and ye being filled with this spirit *shall witnesse also* : no man can say that Iesus is the Lord but by the holy Ghost, and who is a lier (saith our <sup>a</sup> Euangelist) but hee that denieth that Iesus is Christ ? If his spirit dwell in you, *ye need not that any man teach you, but as the same anointing teacheth all things, and is true and not lying.* All such as want this guide are tossed hither and thither with euery blast of contrary doctrine; but the children of God, <sup>a</sup> led by the spirit of truth, are like mount <sup>z</sup> Sion which cannot be remoued.

If any shall aske whether the Spirit shall teach euery truth, answer is made that hee leades vs into all knowledge which is meet and necessary for vs in this present world. He doth not deliuer euery truth vnto euery man, nor all that shall be knowne hereafter vnto any man : for in this life we receive but <sup>a</sup> *the first fruits and the earnest of the spirit*. Now the first fruits are properly but an handfull or twaine of corne to a whole field containing many furlongs & acres of ground, and the earnest in a bargain it may be is but a penny laid downe for the paying of a thousand pound. Here the gifts of the Spirit are by measure, <sup>b</sup> *We know in part, and prophesie in part : but when that which is perfect is come, then that which is imperfect shall be abolished.* In this world *Moses* saw but Gods backe, *Iohn* but his shade, but hereafter all that loue the comming of

q Com. in Ioan.  
14. 17.

r Ioh. 16. 13.  
f Calvin. Zep-  
per. Maldonat.  
in loc.

t 1. Cor. 13. 3.

u 1. Epiß. 2. 22.

x Rom. 8. 14.  
y Psal. 125. 1.

z Rom. 8. 23.  
a 2. Cor. 1. 22.

b 1. Cor. 13. 9.  
10.

the Lord shall see God face to face. We receiue the first fruits here, but in heauen wee shall enioy the full haruest of our hopes.

*Which proceedeth of the Father*] The Papists to main-  
taine that all doctrine necessarie to saluation is not con-  
tained in holy scriptures, affirme that y<sup>e</sup> Godhead of the  
holy Ghost and the proceeding from the Father and the  
Sonne, cannot be found in <sup>e</sup> expresse words of the Bible,  
but only proued by their vnwritten traditions: as if the  
bleiséd Spirit could not be God, vnlesse hee be allowed  
of the Church of Rome. *Nisi homini Deus placuerit Deus  
non erit*, as <sup>d</sup> Tertullian in the like cause. Wee say that  
*Athanasius, Basil, Nazianzen, Ambrose, Cyril, Augustine* in  
their seuerall treaties of this one point alleage manifold  
testimonies of holy writ, which evidently demonstrate  
the holy Ghost to be God. I will only name two: the first  
is Acts 5. vers. 3. *Then said Peter, Ananias, why hast Satan  
filled thine heart, that thou shouldst lie vnto the holy Ghost?*  
And then in the next verse following, *thou hast not lied  
vnto men, but vnto God.* Vpon which words <sup>e</sup> Augustine  
and <sup>f</sup> Ambrose reason thus: In that Peter first named the  
holy Ghost, and inferred instantly thou hast lied vnto  
God, it is plaine that the holy Ghost is called God.

The second text is, 1. Cor. 6. 20. *Glorifie God in your body:*  
what God, but the holy Ghost, whose temple our bodies  
are 2 vers. 19. *Your bodie is the temple of the holy Ghost.* And  
therefore Frier <sup>h</sup> Ferus honestly writes, *ex scripturis aper-  
te constat spiritum sanctum esse Deum.*

Now concerning the proceeding of the holy Ghost  
from the Father and the Sonne, <sup>i</sup> S. Augustine doth auow  
peremptorily that it is the doctrine of the Prophets and  
Apostles, and that hee proues in his owne iudgment so  
sufficiently, lib. 15. de Trinit. cap. 26. that he concludes in  
the 27. chapter of the same booke: *Cum per scripturarum  
sanctarum testimonia docuissim de viroque procedere spiritum  
sanctum, &c.*

And whereas the Papists in this point are all for the  
bare

c Hard. confut.  
of B. Jewels apo-  
log part. 2. cap.  
1. diuif. 2.

d In Apologe-  
tico.

e Contra lit. Pe-  
tilian. lib. 3. c. 48  
& con. ad axim.  
lib. 3. cap. 21.  
f Lib. 3. de spi-  
ritu sancto. cap. 10  
g August. ubi  
sup & epist. 86.  
& 174. Idem  
Primasius &  
Anselmus in  
1 Cor. 6.  
h Ser. 10. in die  
Pentecost.  
i Lib. de fide ad  
Petrum. cap. 11.

bare letter, and expresse words, it is plain that the blessed Spirit proceedeth from the Father, in this text ; and as plaine that he proceedeth from the Sonne, Reuel. 1. 16. and 19. 15. conferred with Esay 11. 4. and 2. Thess. 2. 8.

If any shall aske the difference betweene begetting and proceeding, and why the holy Ghost is nor said to be begotten, as well as to proceed : I answer with <sup>k</sup> Augustine, *Fides adsit, & nulla questio remanebit* : and with <sup>l</sup> Ambrose, *Non philosophis sed piscatoribus creditur, non dialecticis sed publicanis. Auser argumenta ubi fides queritur.* And with our Euangelist, the Spirit must teach vs, and not wee the Spirit, it doth suffice that wee speake as he will haue vs speake, namely, that the Father is made of none, neither created, nor begotten. The Sonne is of the Father alone, not made, nor created, but begotten. The holy Ghost is of the Father and of the Sonne, neither made, nor created, nor begotten, but proceeding.

*They shall excommunicate you.* Where <sup>n</sup> note that the chiefe persecutors of Christ and his followers are not open Atheists, or Turkes, or Iewes, but such as hold great p'aces in the Church, Antichristians and Pseudo-christians, and therefore this prophecie doth aime at the present Church of Rome directly, whose chief throat diuinitie consists especially in excommunication and killing. Nay the Romish butchers in their hellish crueltie go farre beyond this prophecie, for they doe not only thrust the liuing Saints out of the Church, but also the dead at rest out of the Church-yard. When <sup>n</sup> Harding wanted arguments, he came to this terrible threat: *I advise you Master Iewel and your brethren, not to bestow great charges about your tombes and places of buriall, lest the time come, as most certainly it shall come (vnlesse God for our sinnes viterly forsake our Countrey) when your carcases shall bee digged out againe, and serued as the carcases of heretikes haue bene many hundred yeeres.* As the blood of Abel shed by Cain, so the bones of Martin Bucer abused by these Canibals, crieto God from the earth. I pray thee therefore good

R 3

reader

<sup>k</sup> Epist. 146.

<sup>l</sup> De fide ad Gratian, lib. 1. cap. 5.

<sup>m</sup> Zepher, con. 1 dominici, excludi.

<sup>n</sup> Reioinder to Master Iewels replie against the sacrifice of the Masse, pag. 187.

reader examine these words of my text againe and againe, and consider of whom, and by whom, and for whom they were spoken. And know that the clause, *whoſoever killeth you will thinke that hee doth God ſervice,* doth evidently demonstrate that an erroneous conscience is no warrant for thee why thou ſhouldeſt not ioine with the conformable Proteſtant, againſt theſe Bull-mungers and blood-fuckers, of whom our bleſſed Sauour here,

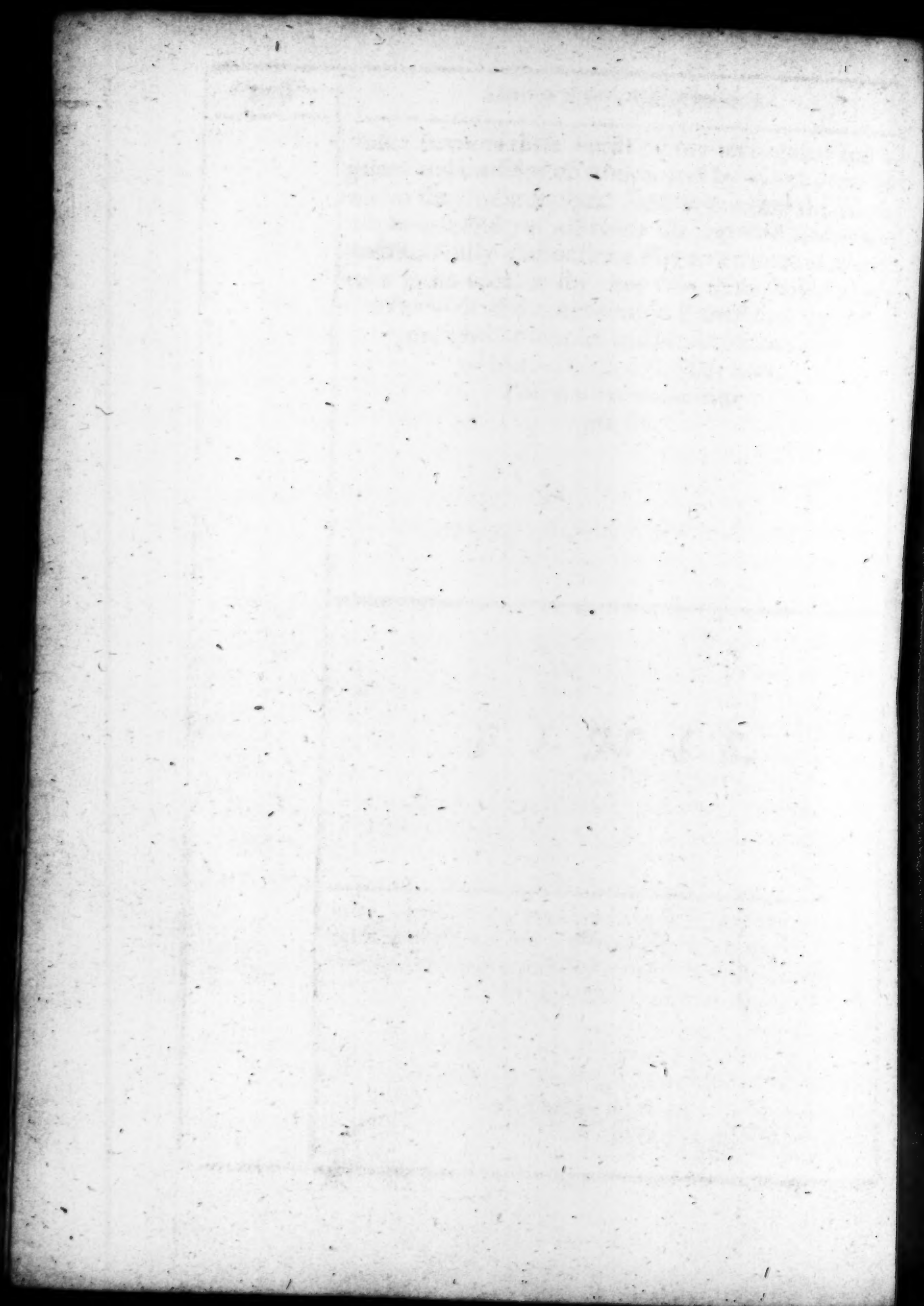
*They ſhall excommunicate*

*you, &c.*

**F I N I S.**







AN  
EXPOSITION  
OF THE DOMINICALL  
EPISTLES AND GOSPELS,  
vsed in our English Liturgie,  
*throughout the whole yeere.*

TOGETHER WITH A REA-  
SON WHY THE CHVRCH  
did chuse the same.

By IOHN BOYS, *Doctor*  
of Diuinitie.

The Summer-part from Whitunday to the  
twelfth after Trinitie.

ECCLESIASTICVS chap.3. vers.1.

*The children of wisdom are the Church of the righteous,  
and their exercise is obedience and love.*



AT LONDON  
Imprinted by FELIX KYNGSTON, for  
*William Aspley.* 1616.

AN  
EXPOSITION  
OF THE DOMINICAL  
EPISTLES AND GOSPELS

viewed in our English Liturgy

TOGETHER WITH A REPLY  
TO WHAT THE CHURCH

By John Boys, D.D.

of Lincoln

The Summe of the whole Work is contained  
in twelve short Sermons

THE SECOND PART OF THE  
EXPOSITION OF THE DOMINICAL  
EPISTLES AND GOSPELS

AT LONDON  
Printed by Felix Knapton, for  
Wm. Atterbury, 1716.



TO THE MOST  
REVEREND FATHER

IN GOD, GEORGE BY THE  
diuine prouidence, Lord Archbishop of  
*Canterburie, Primate of all England,*  
*and Metropolitane, &c.*

**S**ome part of my Postill  
is due to your Grace in  
respect of the fauour it  
receiued at your house  
that was in *London*: the  
Summer-part in respect  
of the seruice which it oweth in your pre-  
sent Diocesse of *Canterbury*. For as an old  
seruant to *Lambeth*, I wish vnfaignedly that  
the spirit of all your worthy predecessors  
may be doubled vpon your Grace; that,  
as other say, there were many Captaines  
in one *Cæsar*, and many Doctors in one  
*Augustine*: so wee may finde the seuerall  
perfections of sundrie Bishops in one so

*The Epistle Dedicatorie.*

renowned a Prelate. Wee can expect no more, and your eminent gifts haue promised our hope no lesse. The Father of mercies, and God of all grace, which in a most fit time begunne, finish in you this good worke, to the confusion of Babel, and consolation of Israel in Christ Iesu.

To whole blissefull protection, I commend your Grace,  
resting euer

At your Graces command in the  
seruice of God, and businesse  
of his Church,

JOHN BOYS.



# WHITSVNDAY.

*The Epistle. ACTS 2. 1.*

*When the fiftie dayes were come to an end, they were all with one accord together in one place, &c.*



He whole Bible may be diuided into <sup>a</sup> three parts, answerable to the three persons in holy Trinitie: to God the Father is attributed our Creation, especially described in the *old Testament*: to God the Son our Redemption, especially declared in the *Gospels*: to God the holy Ghost our Sanctification, especially taught in the *Acts* and *Epistles*. For as the former bookes of the new Testament evidently demonstrate the true Christ: <sup>b</sup> so this historie the true Church: In them, hee that hath eyes to see, may reade the text of the *Gospell*, intimating what Christ is in himselfe: but in this as it were the comment of the *Gospell*, unfolding more fully what Christ is in his members: <sup>c</sup> in the one, what he did for vs in his humiliation: in the other, what he did for vs in his exaltation.

The Scripture read is a relation how Christ himselfe being absent, hath graciously provided another comfort for the Church in her <sup>d</sup> widowhood: and it contains briefly the whole myserie of this solemne feast, wherein three points are principally remarkable.

B

the

<sup>a</sup> *Lerin. pref. in Act. Apost. cap. 5.*

<sup>b</sup> *Rhemist. in sum. of the new Testament.*

<sup>c</sup> *Marlorat. argument. in Act. Apost.*

<sup>d</sup> *Rupert. de diuinis officijs. lib. 10. cap. 1.*



Commings of the holy Ghost in 3 three first verses.  
the working after his comming, vers. 4.  
publishing of this working, in all 3 rest following.

Time: when the fiftie daies were  
come to an end.

In the comming and  
descending of the holy  
Ghost, foure circum-  
stances are to be noted  
especially: the

Place: as Hierusalem in an upper  
chamber, chap. 1. vers. 12. 13.

Persons on whom: all the blessed  
Apostles abiding with one ac-  
cord in one place.

Maner how: suddenly there came  
a sound from heauen, &c.

Where as the <sup>e</sup> Nouelists obiect, that this and other  
portions of holy Scripture, taken out of the *Prophets*,  
*Acts* and *Apocalyps*, cannot truly be called *Epistles*: an-  
swere is made, that as *S. Paul* called a text of the <sup>e</sup> Law,  
*Gospell*, as containing the glad tidings of saluation vnto  
mankind, Gal. 3. 8. *God preached the Gospell vnto Abra-*  
*ham*, saying, *in thee shall all the Gentiles be blessed*. And as  
that ancient and much esteemed Diuine, called the fifth  
booke of *Moses*, a pure *Gospell*, as being a tract of faith &  
loue: so we may terme these without vnto, *Epistles*, as  
reporting the Lords message to his beloued spouse; for  
in this respect, <sup>h</sup> Antonius, <sup>i</sup> Augustine, <sup>k</sup> Chrysostome,  
<sup>l</sup> Macarius, <sup>m</sup> Gregory, speaking of the whole Bible, ge-  
nerally call it *Gods Epistle*, sent from the court of heauen  
vnto the Church militant on earth.

2 We say that the Corinthians are termed *Pauls* <sup>e</sup> *E-*  
*pistle* written in his heart: an epistle (as *Theophylact* vp-  
on the place) for that they were in stead of an epistle; so  
this text, howsoeuer not an epistle, may stand, I hope,  
with their good liking, in stead of an epistle.

3 Denomination is from the better and greater part,  
but most of our epistles are taken out of the canonicall  
epistles, and but a very few from the *Prophets*, *Acts* and  
*Apocalyps*. Ergo, the Nouelists in this obiection are *sy-*  
*labarum ancipies*, as <sup>e</sup> Tully writes of Lawyers, in baw-  
king

<sup>e</sup> Norfolk  
Ministers ob-  
iect against  
the Communi-  
on booke.  
<sup>f</sup> Genes. 12. 3.

<sup>g</sup> Mr. Tyndall  
in proleg. Deu-  
teronom.

<sup>h</sup> Apud Atha-  
nas in vita An-  
ton.

<sup>i</sup> In Psal. 90.  
part. 2.

<sup>k</sup> In 2. Thes. 2.

<sup>l</sup> Hom. 39.

<sup>m</sup> Epist. lib. 4.

epist. 84.

<sup>n</sup> 2. Cor. 3. 2.

<sup>e</sup> Lib. 1. de orat.

king after a flie they lose the fowle.

*When the fiftie daies.*] Almighty God ordained in the old Testament sundry feasts, to put his people in minde of his great benefits bestowed vpon them: among the rest, there were & three solemne festiualls euery yeere, namely, the *Passeouer*, the *Pentecost*, and the *feast of Tabernacles*, as we find in the first lesson appointed for this morning prayer, the *Passeouer* was instituted in remembrance of the deliuerance from Egypts bondage; *Pentecost* in remembrance of the Law giuen in mount Sinai; the *feast of Tabernacles*, in remembrance of *Israels* dwelling in tents fortie yeeres in the wildernesse: & in stead of those three Iewish feasts, our Christian Church hath substituted *Christmas*, in honor of Christs incarnation; *Easter*, in honour of Christs resurrection; *Whitsuntide* in honour of Christs confirmation of the Gospell, by sending vnto vs the holy Ghost; and we retaine still two names of the three, to wit, *Passeouer*, and *Pentecost*. Against which ancient custome, that of *S. Paul* is objected, Gal. 4. 10. *Ye obserue daies & months, and times and yeeres: I feare lest I haue bestowed on you labour in vaine.* But our Church (herein agreeing with the learned fathers, *Augustine*, *Basil*, *Hierome*, *Leo*) doth answere, that the Iewish *Passeouer* & *Pentecost*, were types of our Easter, and *Whitsuntide*: *Christ Iesus is our Passeouer*, saith *Paul*, 1. Cor. 5. 7. The Lord did passe ouer the doores, where the blood of the paschall lambe was sprinkled, *Exod.* 12. to signifie, that he wil passe ouer all the transgressions of such as apply to their owne soule, the merit of Christs blood, who is the Lambe of God that taketh away the finnes of the world. So the Iewish *Pentecost*, was a memoriall of the Law, which is an hidden \* Gospell; but our *Whitsuntide* a memoriall of the Gospell, which is a reuealed Law: the Law was deliuered in mount Sinai, the Gospell in mount Sion: the Law was written in tables of stone, but the Gospell in the tablets of our heart by the Spirit: the Law was giuen fiftie daies after their

*P Solemnitas ab eo quod solet in anno. Augusti, de temp. serm. 186. 1 Deut. 16.*

*Heming. postil. dom. 1. post Epiphan. Consult. Davon. Tom. 1 fol. 554. 555. Belet. de diuinis officiis. cap. 131. Bellarm. de cultu sanctorum, lib. 3. cap. 12. & 13. Ser. for Whitsun. part. 1. Epist. 119. cap. 16 & quest. in Exod. quest. 70. & quest. ex nouo Testamen. 10. quest. 95. De Spiritu sancto. cap. 27. 1 Com. in Gal. 4. 2 Ser. 1. de Pentecost. Idem Melanct. & Zepper. postil. in loc. \* In being our schoolemaster to bring vs to Christ. Gal. 3. 24.*

<sup>a</sup> *Prosmar. Du-  
randus vari-  
at. lib. 6. cap.  
107. Rupert.  
& alij.*

<sup>b</sup> *Luther. in  
Galat. 3. 19.*

<sup>c</sup> *Tyndal. pro-  
log in Exod.*

<sup>d</sup> *2 Cor. 3. 7.*

<sup>e</sup> *Rom. 1. 1. 6.*

<sup>f</sup> *Luk. 2. 19.*

<sup>g</sup> *Ser. 183. de  
temp.*

<sup>h</sup> *Ser. 1. in festo  
Pentecost.*

<sup>i</sup> *Calu. in. Act. 1.*

Passouer, and the Gospel through the power of the holy Ghost, fiftie daies after our Easter: and hereupon this holy feast is called 'Pentecost, euen of the number of daies, as it is in the text; *When fiftie daies.*

The law was giuen *because of the transgression*, Galat. 3. 19. <sup>b</sup> that is, to reueale sinne to the sinner, <sup>c</sup> as it were to keepe sinne aliue, that it might be felt and seene; as a corrosiue is laid vnto an old sore, not to heale it, but to stirre it vp, and make the disease quicke, that a man may know in what danger he stands: he therefore, who thinks to iustifie himselfe by the Law, goeth about to cure his wounds with fretting corrosiues.

If the Iewes then had a festiuall in remembrance of the Law, which is full of terror, (as *S. Paul* expressly) *the ministration of death*; how much more should Christians obserue this holy time in remembrance of the Gospel, which is *the power of God vnto saluation*, and *the glad tidings of great ioy to all peoples*. Christmas is a merry time kept in honor of our Saviours comming in the flesh, but at Whitsuntide we must reioyce more for his comming in the spirit. This, as *Augustine* speakes, is a double ioy, *quod absentem Christum non amissimus, & uenientem spiritum possidemus*. I conclude with *Bernard*, if wee solemnize the memoriall of the sanctified, allotting one day to praise God in his holinesse for *S. Iohn*, another for *S. Peter*, a third for *S. Stephen*, &c. how much more should we celebrate Whitsunday, consecrated as a memoriall of the Sanctifier, who makes all Saints?

If any shal further ask, why Christ deferred the sending of the Comforter fortie daies after his resurrection, and ten after his ascension; <sup>i</sup> answere may be, that hee did it happily to trie the patience & faith of his Apostles. And here we must imitate their good example, who continued with one accord in prayer and supplication, *Act. 1. 14.* expecting the Lords good pleasure, who dealeth euermore with his seruants according to his word. It is probable that *Zachary* prayed for children when he was young,

young, and so continued vntill he was old. *Simeon* assuredly looked a long time for the consolation of Israel, and at the last he sung his *nunc dimittis*. If wee shall vn-cessantly perseuere in our deuotions, the Father of mercies, in our greatest extremity, will send vs comfort, as he did to the blessed Apostles here the Comforter.

The place was *Hierusalem*, and *Hierusalem* was the <sup>k</sup> city of God, vnto which <sup>l</sup> all people resorted at Pentecost, as it is in the text, *of euery nation vnder heauen, Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, &c.*<sup>m</sup> This may teach all men to take their best hint to do the most good; we must not put our candle vnder a<sup>n</sup> bushell, or vnder a<sup>o</sup> table, but set it on a candlesticke, that it may giue light to the whole family. For this cause <sup>p</sup> Christ and <sup>q</sup> Paul vsed to preach and worke wonders at Hierusalem, vpon the solemne feast daies, intending hereby to doe the greatest good, among the greatest company. The more particular place was an vpper chamber: *allegorically*, the Spirit of God descends vpon such as are furthest off the earth, and nearest vnto heauen; vpon such as are in an high garret, seeking the things aboue; not in a low roome, buried in the busines of the world: *literally*, the distressed Apostles were thrust together into an vpper chamber, because they could not well at this great feast obtaine more conuenient roome: they might haue separated themselues, and so peraduenture haue been better fitted in seuerall houses; but according to their masters<sup>r</sup> commandement, all of them kept together in one place with one accord.

The persons on whom the holy Ghost descended, were the blessed Apostles; but the promise concerning the Comforter, appertaineth vnto vs as well as vnto the.  
<sup>u</sup> *I will pray the Father. (saith Christ) and he will giue you another comforter, that he may abide with you for ever:* &c. Mat. 28. the last verse, *Loe I am with you alwaies vntill the end of the world.* The Spirit descended vpon the Disciples in visible formes, as vpon this day: but if we make

<sup>k</sup> P sal. 87. 2.

<sup>l</sup> Deut. 16. 16.

Exod. 23. 17.

<sup>m</sup> Zepper. in loc.

<sup>n</sup> Matth. 5. 15.

<sup>o</sup> Mark. 4. 21.

<sup>p</sup> Luk. 2. 46.

<sup>q</sup> Act. 20. 16.

<sup>r</sup> Bernardinus  
apud Lorin. &  
Royard. hom. 2.  
in loc.

<sup>s</sup> Calvin. ubi  
supra.

<sup>t</sup> Luk. 24. 49.

Act. 1. 4.

<sup>u</sup> Iohn 14. 16.

cleane our soules and bodies, as fit temples for the holy Ghost, hee will descend on vs in inuifible fauours, every day, leading vs into all truth, and making our whole life a merry Whitsuntide: but the point more principally to bee noted, is, that *they were all iynquatin, with one accord together in one place.* The Church is not Babel, but Hierusalem. It is not a number of stragling sheepe, but a communion of Saints, an vnited flock vnder *one shepheard*, hauing but *one y Lord, one spirit, one Baptisme, one hope*, and but *one z heart*: and therefore the brethren of diuision, and separation, are not in their schisme led by the Spirit of God, who is *one*. *making men to bee of one mind in an house;* but by the lusts of the flesh, engendring *hatred, debate, emulation, contentions, seditions, heresies, enuie, &c.* The spirit of *a* man doth not quicken any member, or part separated from the body: the drie bones which *Ezechiel* saw scattered in the field, had no life in them, till they were gathered together, bone to his bone: so the Spirit of God doth not animate and comfort those, who cut off & diuide theselues from Christs mytticall body. Behold then how good and ioyfull a thing it is for brethren to dwell together in vnity; for they who be *like minded*, hauing the same loue, being of one accord, and one iudgement, enioy consolation in Christ, and fellowship of his Spirit, to such hath the Lord promised his blessing, and life for euermore.

*Suddenly there came*] The gifts of the Spirit are *free*, not obtained by labour and industrie, but infused by grace: *The wind blowes where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth: euen so is euery man that is borne of the Spirit.* The holy Ghost is not tied vnto places, and persons, vnto times and tides, he comes *suddenly*, when he will, and where he list: *a sound from heauen*,<sup>1</sup> insinuating that it was not in the Disciples power, but in Christs promise, that he came downe; the worke of God in heauen, not of any man on earth.

<sup>x</sup> 1. Pet. 5. 4.

<sup>y</sup> Ephes. 4. 4. 5.

<sup>z</sup> Act. 4. 32.

<sup>a</sup> 1. Epist. Ioh. 4. 8.

<sup>b</sup> Psal. 68. 6.

<sup>c</sup> Galath. 5. 20.

<sup>d</sup> August. Ser. 1.

ad fratres in  
eremo.

<sup>e</sup> Ezech. 37. 7.

<sup>f</sup> Psal. 133.

<sup>g</sup> Philip. 2. 2.

<sup>h</sup> Saceruius in  
loc.

<sup>i</sup> Iob. 3. 8.

<sup>k</sup> Nescit enim  
tarda molimina  
Spiritus Sancti  
grati. Ambros.  
Marlorat. in  
loc.

*As it had been the coming of a mighty wind.]* <sup>m</sup> For as the winde blowes in euery coast and corner, without resistance: so the Gospell of Christ is gone out into all <sup>n</sup> lands, and his words vnto the ends of the world, neither can any <sup>o</sup> resist the powerfull operation of the holy Ghost; he will inspire whom hee list, and when hee list, making <sup>p</sup> young men to see visions, and espy the truth, and suffering old men to dreame dreames, and <sup>q</sup> wander in phantasies. Or as a winde, because the proceeding of the holy Ghost, is as it were, the breathing of the Father, and the Son: *Velut exspiratio quadam, & reflatio ex intimo precordiorum calore & amore Patris atq; Filij.* Or as a winde, to shew that Gods Spirit is the fountaine of spirituall life, as our spirit is of naturall life, which in the beginning God <sup>r</sup> briathed into man; *animi quasi inu.* according to that of <sup>s</sup> Augustine, the holy Ghost is in Christs mysticall body, like the soule in our naturall body. You may further examine the resemblance between wind, and the spirit, in *Geminian. de similitudin. lib. 1. cap. 73.* Berchorius in *dictionar. verb. ventus & spiritus.* Lorin. comment. in *Act. 2. 2.*

<sup>u</sup> Some thinke there came a sound from heauen, as it had been the coming of a mighty wind, and filled all the house; to terrifie them, at least to make them humble, that so they might be fit to receiue this high and heauenly gift, for the Lord doth respect the lowlinesse of his seruant, and will also <sup>v</sup> dwell with him, that is of a meeke spirit, resisting the proud, but giuing grace to the humble, *Iam. 4. 6.*

*And there appeared vnto them]* The Spirit was giuen vnto the sonnes of God in old time, <sup>z</sup> but not in such a measure, nor in such a manner, as vpon this day: not in such a measure; the Patriarkes, and Prophets, and other holy men of God, had tasted of the Spirit, speaking as they were <sup>a</sup> moued thereby; but the Disciples are said here to be filled with the holy Ghost. *Eadem semper fuit virtus charismatum, quamuis non eadem semper mensura*

B 4

donorum,

<sup>m</sup> Bullinger.<sup>n</sup> Rom. 10. 18.<sup>o</sup> Act. 6. 10.<sup>p</sup> Joel. 2. 28.<sup>q</sup> Io. Frith, preface before his answer to Rastals dialogue.<sup>r</sup> Lorin. in loc.<sup>s</sup> Genes. 2. 7.<sup>t</sup> Sermon. 186. de temp.<sup>u</sup> Caluin. in loc.<sup>v</sup> Esa. 57. 35.<sup>z</sup> Non fuit inchoatio muneris sed adiectio largitatis. Leo. ser. 2. de Pentecost.<sup>a</sup> 2. Pet. 1. 31.



<sup>b</sup> *Vbi supra.*

<sup>c</sup> *Leo ser. i. de Pentecost.*

<sup>d</sup> *Caluin. in loc.*

<sup>e</sup> *Church Homil. for Whitsunday, part. i.*

<sup>f</sup> *Beletbus de diuinis officiis. cap. 13. & Durandus rational. lib. 6. cap. 107. num. 10.*

<sup>g</sup> *Bernard. ser. 23. in Cantica.*

<sup>h</sup> *Perigallus apud Aeneum Syluam in epistolis.*

<sup>i</sup> *Erasmus annot. in loc.*

<sup>k</sup> *1. Cor. 12. 11.*

<sup>l</sup> *Matth. 10. 16.*

<sup>m</sup> *Pierius Hieroglyph. lib. 33.*

<sup>n</sup> *Pineda in*

*Job 17. vers. 5. num. 1.*

*donorum, saith <sup>b</sup> Leo, not in the same manner; appearing in the shapes of clouen & fierie tongues. Appearing.] They did not see the <sup>c</sup> substance of the Spirit, for that is inuisible, but the <sup>d</sup> signe which is visible: that whereas before they did not throughly beleue Christs saying, they might now beleue their owne seeing, all things being accomplished according to his word.*

*Clouen tongues, as they had been of fire] <sup>e</sup> Hereby signifying, that it is the Spirit, which giueth eloquence and vterance in preaching of the Gospell: it is he which openeth our lips, to declare the mighty workes of God; it is hee which ingendreth a burning zeale toward the Word, giuing vs a tongue, yea a fierie tongue, boldly & cheerfully to professe the truth, in the face of the whole world. <sup>f</sup> In linguis, vt in omni genere linguarum & sermonum facundi essent; in igneis, vt inflamarentur amore charitatis. If Christ had giuen his Apostles onely clouen tongues, and not fierie, then they should haue been full of knowledge, but voide of zeale: If fierie tongues, and not clouen, they should haue abounded with zeale, but not according to knowledge. Christ therefore did send downe the Spirit, both in fierie tongues, and clouen, that the man of God might be perfect to all good works: vt feruor discretionem erigat, & discretio feruorem regat: zealous in his knowledge, and discreet in his zeale: verbius Vlysses, factis Achilles, as one <sup>h</sup> wittily.*

*These tongues are called clouen, <sup>i</sup> in respect of themselves, as being diuers, and in respect of the Disciples, as being dispersed, and sitting upon each of them, according to that of <sup>k</sup> Paul; All these things worketh euen the selfesame Spirit, distributing to euery man, as he will, severally. <sup>l</sup> Christ aduised his Apostles to be like Serpents in wisdom. Now the Serpent hath a clouen tongue, and the Gentiles in old time, sacrificed vnto *Mercurie*, the god of eloquence, <sup>m</sup> linguam dissectam. A clouen tongue then is an <sup>n</sup> eloquent, expedite, subtile, quicke, ready tongue: & he that will preach the Word, must be furnished with such*

such a tongue, adorned with all variety of learning, a walking library, like the *tower of David* (as *P. Baronius* of *Bellarmino*, friendly, but falsly) a compleat armorie, built to defend the truth of holy religion, against all opposites whatsoever.

*As they had been of fire*] The fire hath seuen properties, answerable to the seuen gifts of the Spirit: the properties of the fire are, to melt that which is hard, heate that which is cold, enlighten that which is darke, make stiffe paste, and other things of the like nature, which are soft, examine that which is impure, to ascend vppward, and being dispersed, to multiply. The gifts of the Spirit, as *Essay* telleth vs, are *wisdom, understanding, counsell, fortitude, knowledge, piety, and the feare of the Lord*. Now the holy Ghost doth soften our hard hearts, by the spirit of feare; heate our cold zeale, by the spirit of piety; enlighten our darke & dul vnderstanding, by the spirit of knowledge; strengthen all our weakenesse, by the spirit of fortitude; examine our vncleannes, by the spirit of counsell; making vs ascend, in seeking the things aboue, by the spirit of vnderstanding; and encreasing all our gifts, by the spirit of wisdom: for as the fire being dispersed, encreaseth; euen so the gifts of the Spirit, the more they be well employed, the more will they be multiplied. Here wee may further obserue, by the way of Gods vnspeakable wisdom, who doth bring light out of darknes, and makes that a blessing, which was a curse; for the diuision of tongues, hindred the building of *Babel*: but diuision of tongues at this time, furthered the building of *Ierusalem*: if the blessed Apostles had not spoken all languages, how should they by preaching of the Gospel, haue conuerted all lands? except the Word had been published in euery tongue, how should *euery tongue confesse that Christ is the Lord*? If these tongues had not been clouen, how should *all people, nations & languages, haue serued him*? and therefore this signe doth well agree with the thing signified thereby. The Spirit came in stead of *Christ the Word*,

*o Cant. 4. 4.*

*P. Annal. com. 1.*

*fol. 421. being*

rather the

tower of Ba-

bel, or Siloam.

*q. Ardens in loc.*

*& Heluicus*

*Textonicus de*

*similitudinibus*

*& exemplis, lib.*

*1. cap. 73.*

*1. Cap. 11. ver. 2.*

*Caluin, & Ar-*  
*dens in loc.*

*1. Gen. 11.*

*u. Philp. 2. 11.*

*x. Dan. 7. 14.*

*y. English gloss.*

<sup>a</sup> Gregor. hom.  
30. in Euangel.  
Idem Ferus. ser.  
9. de Pentecost.  
<sup>a</sup> Bellar. Cat. ex-  
posit. symb. art. 3

<sup>b</sup> Richardus de  
S. Victor. ser. de  
missione Spiritus  
Sancti.  
<sup>c</sup> Iohn 20. 22.

<sup>d</sup> Act. 4. 20.

<sup>e</sup> Iob 32. 19.

<sup>f</sup> Ser. 1. de Pen-  
tecost.

<sup>g</sup> Bertrandus  
ser. in die Pen-  
tecost. simul &  
semel. vñ Kilianus  
in epist. dom.  
Pentecost.

<sup>h</sup> Job. 7. 38. 39.  
<sup>i</sup> Tyndal. prolog.  
in Exod.

Word, and so most fitly descended in the likenesse of a  
tongue. To shut vp all these notes in one short glosse:  
the <sup>a</sup> light of this fire, doth signifie wisdom; the heat of  
the same doth signifie charity; and the forme of a  
tongue signifieth eloquence.

And they were all filled with the holy Ghost.] The gifts  
of the holy Ghost are given in a three-  
fold measure; for as a learned <sup>b</sup> schoole-  
man acutely, there is Sancti Spiritus } Infusio.  
Diffusio.  
Effusio.

The Disciples had infusion, happily diffusion, hereto-  
fore when Christ breathed on them, and said, <sup>c</sup> receive  
the holy Ghost: but now their cup did overflow, they  
were so filled with his gifts & graces, as that they <sup>d</sup> could  
not but speake the things which they had heard and scene of  
Christ: they were now like the <sup>e</sup> wine that hath no vent,  
and like the new bottles that brast; and this was effusio  
sancti Spiritus: heretofore they were timorous, and so  
not willing, rude in speech, and so not able to teach the  
Gospel, and speake the great workes of God: but now be-  
ing filled with the holy Ghost, all of them suddenly, yet  
soundly began to speake with other tongues, even as the  
same Spirit gaue them vterance: for as <sup>f</sup> Leo sweetly, *Vbi  
Deus magister est, quam cito discitur quod docetur*, where  
God is the tutor, the lesson is soone taught: *Celeriter si-  
ne discursu argumentationis, suauiter sine strepitu disputa-  
tionis, & veraciter sine concursu deceptionis*: He that be-  
leeueth in me (saith <sup>h</sup> Christ) shal haue rivers of liuing wa-  
ter flowing out of his belly. (This spake hee of the Spirit,  
which they that beleued in him should receive) i for if a mā  
be led by <sup>i</sup> Spirit, al good workes, & gifts of grace spring  
out of him naturally: thou needest not to wring and  
wrest good deeds out of him, as a man would wring ve-  
juice out of a crab; they flow from him, as springs out of  
rockes, of their owne accord; and therefore, *Come holy  
Ghost*, is a fit Hymne to bee sung at the consecration of  
Bishops; and Lord take not thy Spirit from vs, a necessa-  
ry suffrage to be repeated in our Church, euery day.

O but how shall a man know whether the holy Ghost is in him, or no? seeing Anabaptists, and Brownists, and Papists; in a word, all heretikes, and schismatickes have boasted of the Spirit? Christ telleth vs in the <sup>k</sup> Gospell, *every tree is knowne by his own fruit*: now the fruits of the Spirit (saith <sup>l</sup> Paul) are these, *loue, ioy, peace, long-suffering, gentlenesse, &c.* Here is a <sup>m</sup> glasse, wherein thou maiest behold thy selfe, and discern whether thou bee led by the flesh, or by the spirit. The brethren of separation, as they bewray in their name, so manifest in their nature, that they want exceedingly, loue, peace, meekenesse, long-suffering; howsoeuer they seeme to be of *the household of faith*, it is not likely they bee of *the family of loue*. The Papists in their writings, extoll vnity and peace so farre, that <sup>n</sup> Cardinall *Hosius* acknowledged none other expresse word of God, but onely this one word, *Ama, or Dilige*; but if we shall examine the present Romane Church in her <sup>o</sup> *title, iurisdiction, life, doctrine*, wee shall find her farre from loue: for the first is preiudiciall to all Bishops; the second, derogatorie to all Emperours and Kings; the third detestable to all men; the fourth inui-  
ous against Christ, and all that is called God.

<sup>p</sup> If any man hath not the spirit of Christ, the same is not his. And by <sup>q</sup> turning the words, it may be said as well, if any man bee not of Christ, the same hath not his Spirit. Now to know who be Christs, and who be not, we haue this rule giuen vs; *his sheepe heare his voice, & he that is of God, beareth Gods word*: but the Papists obey not Christs voice, nor delight in his Law; for as the malicious <sup>r</sup> Philistims stopped the welles of *Abraham*, and filled them vp with earth, to put their memoriall out of mind, that so they might challenge the ground: <sup>s</sup> in like sort the Papists haue stopped vp the veines of life which are found in the Scripture, with the earth of their owne traditions, false similitudes, vnfit allegories, and all for this end, to make the Bible their owne priuate possession, and merchandize, shutting vp the kingdome of heauen, which

<sup>k</sup> Luk 6.44.

<sup>l</sup> Galath. 5. 22.  
<sup>m</sup> Church Ho-  
mil. for Whit-  
sunday, part. 1.

<sup>n</sup> Dr. Fuller an-  
swere to the  
preface of  
Greg. Martin.  
touching tran-  
slation of  
Scripture.  
pag. 4.

<sup>o</sup> See Mr. Fox  
Acts and Mo-  
numents, fol. 1.

<sup>p</sup> Rom. 8. 9.

<sup>q</sup> Church Ho-  
mil. for Whit-  
sunday, part. 2.

<sup>r</sup> Iohn. 10. 16.

<sup>s</sup> Iohn 8. 47.

<sup>t</sup> Gen. 26. 15.

<sup>u</sup> Mr. Tyndall.  
prolog. vp on  
Iohnas.

which is Gods word; neither entring in themselues, nor suffering them that would, heereby shewing plainly that they are not of Christ, nor in this possessed with his Spirit.

But here they will obiect, that there bee diuers necessarie points vnto saluation not expressed in holy Scripture, which were left to the reuelation of the Spirit, who being now giuen vnto the Church according to Christs promise, hath taught many things from time to time, which the blessed Apostles <sup>x</sup> could not then beare. To this obiection, <sup>y</sup> answere is made, that the proper office of the holy Ghost is not to broch any new contrary doctrine, but to confirme and explaine that which hath bin taught before: *When the Comforter is come* (saith Christ) *he shall lead you into all truth: he shall not speake of himself, but what soeuer he shall heare, that shall he speake: he shall receiue of mine, and shew vnto you, & bringing all things to your remembrance which I haue told you.* Wee may not then vnder pretence of the Spirit, bring into the Church any dreames or phantasies of our owne braine, but as the Disciples, after they were filled with the holy Ghost, <sup>a</sup> *spake such things as they had seene and heard:* so the very summe and substance of all that wee preach after the Spirit giueth utterance, must bee nothing else, but that heavenly doctrine, which wee finde and reade in Gods holy Bible.

*With other tongues* } as it is in Saint <sup>b</sup> Marke, with new tongues, not <sup>c</sup> with that old <sup>d</sup> slow tongue of the Law, but with Euangelicall viterance: *Moses* had but one tongue for one people, but the Disciples had clouen tongues, all languages for all lands: heereby signifying, that in <sup>e</sup> *Christ there is neither Jew, nor Grecian, neither bond nor free, but that the <sup>f</sup> Lord ouer all, is rich vnto all that call vpon him.* It is not said, they spake with one tongue, and many languages were heard (as <sup>g</sup> *Carthusianus* and some other imagine) <sup>h</sup> for then the miracle should haue bin in the hearers; and not in the Preachers: but

<sup>x</sup> John 16.12.

<sup>y</sup> Church hom. vbi sup. Caluin. apud Marlorat. in Ioh. 16. & Leo de Penit. cost. ser. 2. cap. 6.

<sup>z</sup> Iohn 14.26.

<sup>a</sup> 1. Epist. Ioh.

1.1.

Aff. 20.22.

<sup>b</sup> Mark. cap. 16.

17.

<sup>c</sup> Sarcerius in loc.

<sup>d</sup> Exod. 4.10.

<sup>e</sup> Galatb. 3.28.

<sup>f</sup> Rom. 10.12.

<sup>g</sup> Vide com. Lavin. in loc.

<sup>h</sup> Calu. Caietan. English glossie in loc.

Norizanzen. apud Bezan. &

Ambros. ser. 62.

& d. Lovin. ci-

tati. Augustin.

Chrysolog. Greg.

Cyriil. Hierosol.

but they began to speake with other tongues, and so euery man of euery nation heard his owne dialect.

As the same Spirit gaue them utterance] There are diuersities of gifts, but the same Spirit; to one is giuen by the Spirit the word of wisdom, & to another the word of knowledge by the same Spirit, to another is giuen faith by the same Spirit, and to another the gift of healing by the same Spirit, to another prophesie, to another discerning of spirits, to another diuersities of tongues; all these things worketh euen the selfe-same Spirit, distributing to euery man as he will seuerally; for all men haue not all gifts, and such as haue the same graces, haue them not in the same measure: whatsoeuer we say well, is as the Spirit giueth utterance, whatsoeuer we doe well, is according to the grace that is giuen vnto vs. Heere the Disciples vetered eloquently the great workes of God, not out of their owne wit, nor out of their owne will, sed quid, & quantum, & quomodo Spiritus Sanctus indabat, all was the meere gift of the Spirit, both for the matter and the manner: in that they spake with other tongues, it was the gift of the Spirit; in that they spake with other tongues: other things, in stead of vanity, & inania, magnalia Dei, whereas heretofore they spake carnal in malitia di, this also was the gift of the Spirit. See Epist. Dam. 20 after Epiphani. and Epist. Dam. 4. a Pascha.

Then were dwelling at Hierusalem deuout men] The summaie pith of all the text following is briefly this: all the religious and deuout men present at this miracle, wondred at it, and enquired after it; but the wicked, as we reade, vers. 13, mocked and said, they are full of new wine. The wonders and works of God euer had and euer shall haue this effect: all that are ordained to eternal life beleene, but the reprobate despise the Prophets, & stone such as are sent vnto them. Vnto the godly Christs Gospel is the fauor of life vnto life; but vnto such as perishe, euen the fauor of death vnto death: in this sense Saint Iohn saith in his Apocalyps, He that in euill; let him be vninst

<sup>1</sup> Rom. 12. 6.

<sup>2</sup> Ardens in loc.

<sup>1</sup> Caictan. in loc.

<sup>m</sup> Caluin in loc.  
<sup>&</sup> Royad. hom.  
3. in die Pentecost.

<sup>n</sup> Act. 13. 48.  
<sup>o</sup> Mat. 23. 37.

<sup>p</sup> 2. Cor. 2. 16.  
<sup>q</sup> Rupert. Aquin.  
Bullinger. in Apocalypsen.  
vers. 11. 4.



vnjust still; and he which is filthy, let him bee filthy still; and he that is righteous, let him be righteous still; and hee that is holy, let him be holy still. And therefore let vs I beseech you, pray with the Church humbly and heartily.

God, which as vpon this day hast taught the hearts of thy faithfull people, by sending to them the light of thy holy Spirit: grant vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the meritts of Christ Iesus our Saviour, who liueth and reigneth with thee in the vnitie of the Spirit, one God, world without end, Amen.

### The Gospell. I OH N 14. 15.

*Iesus said vnto his Disciples, if you loue me, keepe my commandements, and I will pray the Father, and hee shall giue you another Comforter.*

**T**He quintessential point of all this long Gospell, and that which is most answerable to the present feast, is contained in the 18. verse; *I will not leave you comfortlesse, but I will come vnto you.* For this Chapter is a castle of comfort, and this text is as it were the *Bellaview* of the whole Chapter, in which a Christian may behold all sufficient fortifications against the batteries and assaults of all his enemies. I will not part this goodly frame, because it is like *Hierusalem, at unity within is selfe*, and I wish with all my heart, that you would rather ponder, then number the towers and powers thereof; only for order sake, you may first take a generall view of the whole ioyntly, then a particular suruey of euery pinnacle and pin seuerally.

For the first, euery little creature is a great wonder; out of which, euen the most ignorant who cannot reade, may notwithstanding see, that there is a God of infinite power and wisdom: but man is a greater wonder, as being

*1 Psal. 124. 3.*

*1 Grande profundum, Aug. confess. lib. 4. cap. 14.*

being an abridgement of all wonders: for concerning God, wee beleue that hee is a Spirit: concerning the world, we see it to be a body: man is an *Epitome* of both; of God, in regard of his soule; of the world, in the composition of his body. As though Almighty God the Creator, vpon purpose to set forth a mirror of his works, intended to bring into this one little compasse of man, both the infinitnes of his owne nature, and the hugenes of the whole world together: it is said diuinely, that man is Godstext, and all other creatures are commentaries vpon it. Heauen resembles our soule, earth our heart, placed in the midst as a center, the liuer like the sea, from whence the liuely springs of blood do flow, the braine (giuing light, & vnderstanding) is like the sunne, the senses set round about like starres: in which respect a man is fitly termed *Epilogus operum Dei*: the world being a great man, and man a little world. And yet behold a greater myserie, *magnum miraculum homo, maximum miraculum Christianus homo*: euery man is a wonder, but a Christian is a wonder of wonders (as S. I Paul speakes) *a gazing-stocke*, at which all the men on earth, all the diuels in hell, all the glorious Angels and Saints in heauen stand amazed; hee is in the world, and yet not of the world, as if hee were one of the *Antipodes*, hee runs contrary courses vnto other men: *He takes pleasure in reproches, in necessities, in persecutio, in anguish for Christs sake: when he is weak, then he is strong: is afflicted on euery side, but not in distress: in penury, but not in want: persecuted, but not forsaken; cast downe, but not cast away: whatsoeuer vnto other is euill, vnto him is good, & all things working for the best vnto such as loue God. Here is a bundle of wonders.*

Famine is exceeding grieuous vnto other, but the good man shall euen laugh at destruction and dearth, Job 5.22. Sinne is damnable to other, but profitable to the Christian, occasioning repentance not to bee repented, 2. Cor. 7.10. Paul was buffered in the flesh, lest he should be

<sup>a</sup> Ioh 4.24.

<sup>a</sup> Being Gods Image, so that Heraclitus said, *homines Dei. & Dei homines.* Clem. paedag. lib. 3. et Strom. 2. <sup>x</sup> Vide Tertul. lib. de carne Christi. & Innocent. de vilitate condit human. lib. 1. cap. 8.

<sup>1</sup> I. Cor. 4.9.

<sup>2</sup> Iohn 17.14.  
<sup>2</sup> 2. Cor. 12.10.

<sup>2</sup> 2. Cor. 4.

<sup>c</sup> Rom. 8.28.

<sup>d</sup> Rom. 6.23.

• Mr. Tyndall  
prolog. vpon  
Genesis.  
• Fox A&S and  
Monuments.  
fol. 1893.

• Psal. 119.  
ver. 71.  
• Ecclesiasticus  
41. 1.  
• Philip. 1. 21.  
Mors mihi mu-  
nus erit. Ouid.  
Trist. 1. eleg. 2. 1.

• Baron. de Ro-  
man. martyrol.  
cap. 4. & Bellar.  
de amiss. grat.  
& statu pec.  
lib. 4. cap. 7 §.  
Septima ratio.  
Idem L. abier.  
serm. de morte.  
• Ecclesiastes

7. 3.  
• Job 3. 3.

• Solon.

be puffed in his mind; 2. Cor. 12. 7. little infirmities, in regenerate men, are occasions often to withhold them from greater offences, and so God, as one said, *beateb sine by firmo.*

Te docuit lapsus magis ut vestigia firmes,

Atque magis Christo consociere tuo,

Vequit tunc melius studeas harescere causa:

Sic mala non raro causa fuerunt boni.

Sickness and other crosses, vnto other are insupportable; but, saith David, it was good for me, that I haue bin in trouble. Death vnto the man of the world is most bitter; but vnto the man of God it is an advantage: wherefore the Martyrs, and holy Confessors in old time reputed the day of their death their birth day. The Gentiles and Heathen, who knew not the ioyes of another life, made great feasts on their birth-daies, as Herod, Matth. 14. 6. and Pharao, Genes. 40. 20. But the Christians (as wee find in Ecclesiasticall history) celebrated euermore the funerals of the Martyrs, insinuating that the day of our death is better then the day of our birth, and that then only we begin truly to liue, when once we die. Job, patient Job cried out impatiently, Let the day perish wherein I was borne, and the night wherein it was said, there is a man child conceived: and the Prophet Ieremiab, chap. 20. ver. 14. Cur sed be the day wherein I was borne, and let not the day wherein my mother bare me be blessed. On the contrary, blessed is the houre of our death: Even so saith the Spirit, blessed are they who die in the Lord, for they rest from their labours, and their works follow them, Apocal. 14. 13. So blessed a thing is death, as that no man is or can be fully blessed vntill his death.

Thus (as you see) the Christian doth gaine much in losing a little; by slipping he stands the faster; in affliction hee cheareth most, in death he begins to liue; these put together afford a world of wonders; and the reason of all this our Saviour rendereth in my text; I will not leave you comfortlesse, but I will come vnto you.

The

The diuell crieth, *ego interficiam*, I will destroy you: the world, *ego deficiam*, I will leaue you: the flesh, *ego inficiam*, I will corrupt you: Christ only, *ego p̄resciam*, I will refresh you; I will not leaue you comfortlesse.

The diuell goeth about like a roaring Lion, seeking whom hee may deuoure; the which text is thus excellently glossed by B.<sup>r</sup> Latimer: He stāds not idle, but goeth about in euery corner of the world, as a Lion, strongly, boldly, proudly, roaring, for hee will not let slip his opportunity to speak or roare out when he seeth his time: seeking, not sleeping; <sup>f</sup> Simon, Simon, behold Satan hath desired to winnow you as it were wheate, but I haue prayed for thee, that thy faith faile not. Happily your faith shall faint, but it shal not faile; the leaues of it shall be shakē, but the root shal stand immoueable, <sup>u</sup> *fidei robur concussum erit, non excussum*: it may seeme to sleep for a while, but it shall awake at the crowing of the Cocke.

Now beloued, as Christ prayed for S. Peter, so likewise for the rest of his Apostles, and not for the only, but for vs also, Ioh. 17. 20. *I pray not for these alone, but for them also which shall beleene in me through their word.* If God then be with vs, who can be against vs? Is not the Sunne of righteousnes of greater force then the Prince of darkness? Indeed his hate is great, but his hornes are not so long as the world makes them; except Christ permit him, he cannot so much as touch an <sup>x</sup> hog. Simon, Simon, behold Satan hath desired. <sup>y</sup> He must first beg an ill turne, before he can do it: as we reade, Iob 1. 12. 2. 6. *to winnow you.* Winnowed corne is purged and made cleane by the fan and scie, for the masters owne vse: so though our enemy sift vs, his scrying is but out <sup>z</sup> trying: as wheate: Chaffe is blowne away with the winde, or cast into the fire, but wheat is kept in <sup>a</sup> Gods own granarie: feare not therefore little flock, for it is your fathers pleasure to giue you a kingdome: Satan will attempt as he can, and tempt as he may, but I do not leaue you comfortlesse: behold I haue prayed that your faith faile not; and if ye haue the

C

shield

<sup>o</sup> Bernard.

<sup>p</sup> Matth. II. 29.

<sup>q</sup> 1. Pet. 5. 8.

<sup>r</sup> Ser. at Pauls.

<sup>f</sup> Luke 22. 31.

<sup>t</sup> Theophylact. in Luk. 22.

<sup>u</sup> Tertullian.

<sup>x</sup> Matth. 8. 31.

<sup>y</sup> Beda, Caietan. Maldonat. in Luc. 22.

<sup>z</sup> Iames 1. 3.

<sup>a</sup> Matth. 13. 30.

<sup>b</sup> Iohn 16. 33.<sup>c</sup> Matth. 10. 21.<sup>d</sup> Psal. 2.<sup>e</sup> Psal. 99. 1.<sup>f</sup> Esay 41. 10.<sup>g</sup> 1. Epist. Ioh. 3. 9<sup>h</sup> Bernard. de  
nat. & dignit.  
diuini amoris,  
cap. 6.<sup>i</sup> Non dat ope.  
ram peccato,  
Berz.<sup>k</sup> Bernard. in  
septuages. ser. 1.<sup>l</sup> Aquin. in loc.

Iohan. ubi sup.

<sup>m</sup> Idem Aquin.

Caietan. Em. Sa.

<sup>n</sup> Bernard. traçt.de grat. & lib.  
arbit.

shield of faith you may quench all the fierie darts of the Diuell. Ephes. 6. 16.

<sup>b</sup> In the world also, yee shall haue affliction, but be of good comfort, I haue ouercome the world. In the world affliction: <sup>c</sup> For the brother shall betray the brother, and the father the sonne, and ye shall be hated of all men for my name: but what though thy brother and sister, vnclie and aunt, father and mother forsake thee, so long as I take thee vp, and leaue you not comfortlesse? What though the Heathen <sup>d</sup> furiously rage together, and the people imagine a vaine thing? What though the Kings of the earth stand vp, and the Rulers take counsell together, against the Lord, and against his annointed? <sup>e</sup> the Lord is King, be the people neuer so impatient: hee rideth betweene the Cherubins, bee the earth neuer so vnquiet; and therefore dismay not thy selfe, for <sup>f</sup> I am with thee; be not affraid, for I am thy God: feare not thou worne Iacob, I will helpe thee: I will not leaue thee comfortlesse.

The flesh crieth, *ego inficiam*, and yet s he that is borne of God sinneth not: <sup>h</sup> *Non facit peccatum, quia patitur posui*: He doth not <sup>i</sup> delight in sin as the wicked, Prou. 2. 14. he doth not <sup>k</sup> perseuere in deadly sinne, which is contrarie to spirituall life; being elected of God he cannot <sup>l</sup> finally fall: <sup>m</sup> *In quantum ex Deo natus, non facit peccatum*, as borne of God he sinneth not: or that which is indeede the most comfortable glosse: <sup>n</sup> *Non quod omnino non peccet, sed quod peccatum ipsi non imputetur*: he that is borne of God is said not to sinne, because sinne is not imputed vnto him, his vnrighteousnesse is forgien, and his sinne couered, Psal. 32. 1.

Let the *Cerberus* of iniquitie, the world, the flesh, the diuell rage and raue: the first with *ego deficiam*, the second with *ego inficiam*, the third with *ego interficiam*: all is well, so long as we heare and haue Christs *ego reficiam*, I will not leaue you comfortlesse: in miserie good words are comfortable, good things are comfortable, good

good friends are comfortable, a good wife most comfortable: yet in respect of this inward and ghostly comfort which passeth all vnderstanding, I may well say with *o Iob, Miserable comforters are you all.* Hitherto concerning the whole frame ioyntly, now let vs examine euery pinacle and pin, euery word and syllable as they lie couched in the vulgar English severally.

*I will not*] As the father is the God of all comfort, and the holy Ghost the *1* comforter, so likewise I am anointed and appointed to *preach glad tidings vnto the poor, to bind up the broken hearted, to comfort all that mourne, to giue them beaunie for ashes, and the garment of gladnes for the spirit of beauienesse,* as the Prophet *Esay* foretold in his 61. chapter: If then I were sent from a comforter, and am my self a comforter, and wil also send another comforter, how can it be, that I should leaue you comfortlesse?

*I will not leaue you, but I will come to you.* The stile of man is, *I will if God will:* if the Lord will, and if we liue wee will doe this or that: but Gods stile is *I will;* as his name is, *I am that I am,* so his stile is, *I will that I will:* for whatsoeuer he pleaseth he doth in heauen and in earth, and in all deepe places: "he spake the word and it is done, he commandeth, and it is effected: and therefore let none doubt of his mercie, who saith in absolute tearmes, *I will not leaue you, but I will come to you.*

*Leaue*] Why<sup>2</sup> then shouldest thou feare a mortal man, and the sonne of man? which shall be made as grasse. I, euen I am he, that comfort you, that am with you;<sup>3</sup> who shall accuse you? seeing God doth iustifie you, who shall condemne you? seeing I the Sauour of the world dayly make request for you? my louing kindnesse is from euermlasting to euermlasting;<sup>2</sup> those whom I once loue I neuer leaue.

*You*] I will leaue the world and the wicked of the world, for they forsake and leaue me; but I will pray the father, and he will giue you another comforter, that he

*o Iob 16. 2.*

*P 2. Cor. 1. 3.*  
*q Iohn 16. 7.*

*r Iames 4. 15.*

*s Exod. 3. 14.*  
*t Psal. 135. 6.*  
*u Psal. 33. 9.*

*x Esay 51. 12.*

*y Rom. 8. 33. 34.*

*z Iohn 13. 1.*



<sup>a</sup> Iohn 17. 6.

<sup>b</sup> Augustine,  
Beda, Crisostom  
in locum.

may abide with you forever, even the Spirit of truth, who the world cannot receive, because the world seeth him not, neither knoweth him: <sup>a</sup> I pray not for <sup>h</sup> world, but for them which thou hast given me; for they are thine, and all mine are thine, and they are mine.

*Comfortlesse* <sup>c</sup> is one that is fatherlesse; <sup>b</sup> he therefore doth promise that hee will be their Father, and that they shall be his children, he will be their tutor, and they shall be his scholars; even led by his Spirit, as if Christ should speake thus vnto the Church: I am your husband, and you my beloved spouse, but I will not leave you comfortlesse like a desolate widow, for I will not be long absent bodily, and I will be present ever spiritually: behold I am with you alwaies vntill the worlds end.

*But will come to you.*] That cannot be construed of Christs first coming, for he was come long before, and was even now going away: there are therefore beside

|                                   |          |   |  |
|-----------------------------------|----------|---|--|
| his first, two sorts<br>of coming | Vnto men | { | Past, in his resurrection.                                   |
|                                   |          |   | To come, in the last and dreadfull day.                      |
|                                   |          |   | Sending the holie Ghost to the blessed Apostles on this day. |
|                                   | Into men | { | Coming into our mindes through his grace every day.          |

<sup>e</sup> Theophylact.  
Euthym. Caie-  
tan. Iansen. in  
locum.

<sup>d</sup> Sermon, for  
Easter day.

<sup>c</sup> 1. Cor. 15. 14.

Interpreters expound this text of all those kinds of coming: <sup>e</sup> some construe this of his resurrection; a matter of such comfort, that <sup>d</sup> our Church aptly calleth it the very lock and key of all Christian religion: according to that of S. <sup>c</sup> Paul, *If Christ be not risen, then is our preaching vaine, and your faith is also vaine*: for the Bible is the summe of all Divinity: the Gospel is summe of all the Bible: the Creed the summe of all the Gospel: and this one article concerning our resurrection, is the summe of all the Creed, on which all other golden linckes of our beleefe depend: but nothing proues our resurrection, so much

much as Christs resurrection; If it be preached that Christ is risen from the dead, how say some among you, that there is no resurrection of the dead? 1. Cor. 15. 12. See before, Gospell on Easter day, and after the Gospell on S. Thomas day.

Other expound this of his comming to iudge the quicke and the dead; and this comming is so comfortable to the godly, that S. & Paul saith, Every creature gro-  
neth with vs, and travellesh in paine together, untill that glorious redemption and liberty. See before Gospel, Dom.  
2. Advent.

Now Christ ascending vp on high, and leaving the world, that wee might be the better assured of his coming againe, <sup>h</sup> tooke with him our pawne, to wit, his Flesh; and left also with vs his pawne, to wit, his Spirit: for <sup>i</sup> many Diuines interpret this of his comming in the Spirit: and that, as *Mayoratus* is of opinion, most fide-  
ly; because <sup>k</sup> the sons of God are led by the spirit of God, which is their comforter vnto the end, and in the end. Thus Gospell and Epistle parallel excellently: for that which Saint *Iohn* reports, our blessed Sauour promised in the one, Saint *Luke* reports how hee performed it in the other.

O God make cleane our hearts within vs, and  
take not thy holy Spirit from vs.

<sup>f</sup> August. tract.  
75. in Iob.

Idem Beda,  
Leontius, Mal-  
donat. in loc.

<sup>g</sup> Rom. 8. 22-23.

<sup>h</sup> Tertullian.

<sup>i</sup> Cyrillus, Ru-  
pertus, Brentius.  
Caluin.

<sup>k</sup> Rom. 8. 14.



## The Epistle. APOCALYPS. 4. I.

*After this I looked, and behold a doore was opened in heauen,&c.*

<sup>m</sup> Ioh. Bal. pra-  
fat. in Apocal.  
<sup>n</sup> Hieron. in vi-  
ta Ioan. Euang.  
<sup>o</sup> Idem ibid.  
<sup>p</sup> Idem. in vita  
Hippol.  
<sup>q</sup> Idem. in vita  
Melit.  
<sup>r</sup> Idem. in vita  
Victorin.  
<sup>s</sup> Vide Bellar. de  
verbo Dei, lib. 1.  
cap. 19. & Sixt.  
Senen. bib. 1.7.  
heres. 10.  
<sup>t</sup> Bullinger. pra-  
fat. in Apocal.  
<sup>u</sup> Con. 1. in A-  
pocalyp.  
<sup>x</sup> Vbi supra.  
<sup>y</sup> Hieron. epist.  
Paulin. tot sa-  
cramenta quot  
verba.  
<sup>z</sup> Aretius, &  
Riber. in Apoc.  
<sup>a</sup> Cap. 1. 11.  
<sup>b</sup> Bullinger. Con.  
23. in Apocal.

<sup>c</sup> Bale. Para-  
phras. in locum.

**A**lbeit this booke were last written of all the Bible: yet (as <sup>m</sup> some Diuines haue noted) it was first expounded by the primitive Doctors, <sup>n</sup> Irenaeus, <sup>o</sup> Iustin Martyr, <sup>p</sup> Hippolytus, <sup>q</sup> Melito, <sup>r</sup> Victorinus, & <sup>s</sup> other, as a Scripture most necessary to bee knowne of all Christians. <sup>t</sup> Oecolampadius called it, the Prophets Paraphrase, <sup>u</sup> Bullinger, the Gospels epitome, <sup>x</sup> Balanus, the compleat summe of the whole Bible; the which Almighty God the Father gaue to Christ his Sonne, chap. 1. ver. 1. Christ after hee was ascended vp on high, committed it to the blessed Spirit, the blessed Spirit deliuered it to S. Iohn, the peculiarily beloued Apostle of Christ, and S. Iohn left it to the Church, and the Church hath commended it to vs, and now we to you, as a iewell of inestimable value, containing as many 7. mysteries as it hath words; yea that which is more, manifold hidden senses, in one sentence.

The whole prophecy consists of 2. two principall visions, one concerning certaine particular Churches of those times, in the three former chapters: another appertaining to the Church vniuersall, vntill the worlds end, part whereof is this present Epistle.

wherein  
<sup>b</sup> obserue { 1. A preparation to the vision: *after I looked, and behold a doore was open in heauen, &c.*  
2. A participation of the vision: *and behold, a seat was set in heauen, and one sat on the seate, &c.*

*After this I looked* ] <sup>c</sup> After S. Iohn had seene the former vision, according to Christs iniunction, hee did cast vp his eye toward the skie, lifting vp his heart also to giue thanks vnto God; and as hee seriously beheld the face

face of the firmament, he saw a dore open in beaue, which was a signe, God intended to reueale more secrets, and hidden mysteries vnto him. Hence then thou mayest learne to lift vp thy soule to God, that God may let downe his spirit to thee: saying with <sup>d</sup> *Augustine*, *Boni si quid habeo, à Deo sumpsi, non à me præsumpsi, nec in eo quod adhuc non donauit incredulus, nec in eo quod iam donauit ingratus.*

<sup>d</sup> *Epist. 52.*

*A doore was open in beauen*] As God openeth a doore of utterance, before wee can speake the mysteries of Christ; so likewise a doore of entrance, before wee can behold the secrets of heauen: <sup>f</sup> in this then appeares the great goodnesse of God, vouchsafing to set open the doore of his priuie closet, vnto a mortall man: and whereas many see the Kings chamber of presence open, and yet dare not enter in, as being afraid, and bashfull; it is further added in the text, that <sup>y</sup> first voice *S. Iohn* heard, was to comfort and make him bold: *Come vp hither, & I will shew thee the things that must be fulfilled hereafter.* In a mysticall sense, <sup>h</sup> Christ is heauens doore, through whom, and for whom our conuersation is in heauen, and the kingdome of God is already within vs, *Luk. 17. 21.*

<sup>e</sup> *2. Coloss. 4. 3.*

<sup>f</sup> *Traberon. & Aretius in loc.*

*The first voice that I heard*] <sup>i</sup> *quid in primis, vox illa, illa prima*: meaning, as it is probable, the same voice which he first heard in the beginning of this book, chap. x. vers. 10. the same which spake first in the Prophets, and after in the Gospels; as that ancient Martyr <sup>k</sup> *Victorinus* obserues; and therefore this assuredly was the voice of God, at least from God, speaking at his appointment; and so the vision is not <sup>l</sup> a dreame of a dozing man, but a demonstration of Almighty God.

<sup>g</sup> *Rupert in loc. Idem Augustin. bom. 3. in Apoc. h John 10. 9.*

<sup>i</sup> *Ribera.*

<sup>k</sup> *Apud Ribera. in locum.*

<sup>l</sup> *Aretius.*

*As it were of a trumpet*] <sup>m</sup> No faint or flattering voice, but open and powerfull in operation; <sup>n</sup> able to make my flesh tremble, for that it *sounded as a trumpet*: yet comfortable to my spirit, for that it *talked with mee* familiarly, saying, *come vp hither.*

<sup>m</sup> *Marlorat. & Traberon. n Bale.*

It is the nature of earth to fall downward, and not to

rise

° 1. Cor. 2. 14.

° Esay 47. 10.

° Bullinger.

° 2. Theff. 2. 4.  
° Apocal. 9.

° Apocal. 12.

° Lipsius de  
Constan. lib. 1.  
cap. 14.

° Wisd. 8. 1.

° 1. Cor. 12. 19.

° Traberon.

rise vpward; but if thou wilt consider God, & his works aright, thou must lift vp thy selfe, about thy selfe, suspending thine owne will, and suspecting thine owne wit, ascending vp in soule, by the wings of faith, about the world, about the flesh, and about reason too: ° for the naturall man perceiveth not the things of the Spirit of God: his p<sup>r</sup> wisdom and knowledge makes him rebell; *insanit cum ratione*, to much learning makes him mad; well may he say with *Onid, Ingenio perij*. Cunning hereticks, in hauing too much wit, offend God, and the Church, more then silly schismatiks in hauing too little. *Come up hither, and I will shew.* ° Wee must purge our earthly affections, if we will behold heavenly things.

*Which must be fulfilled hereafter.* ] Here learne, that all things are gouerned & ordered by Gods al-seeing providence; not tumbled and tossed in the world by blinde fortune. That Antichrist should come to beat downe the Church, and set vp his owne kingdome in the Church: that smoke should arise from the bottomlesse pit, and out of the smoke, Locusts, hauing power as the Scorpions of the earth haue power, and teeth, as it were, the teeth of Lions: that the red Dragon should persecute the woman, and stand in a readines to deuour her child, was all foreseene of Christ, and here foreshewed to *Iohn*. ° *Omnia non permessa solum à Deo, sed etiam immissa*: for his greatnesse is such, as that he can, and his goodnesse is such, as that he will order all things sweetly, bringing light out of darknesse, and disposing of ill, to good ends. I will shew thee things *that must be done*. For albeit in euill accidents and actions, there is not vmo Gods people an *oportet officij*, yet there is an *oportet successus*: according to that of *Paul*, *oportet hæreses esse*, there must be heresies among you, that they which are approued among you might be knowne.

*Hereafter* ] ° *Ergo*, such as interpret this vision of things done vnder the old Testament, beginne at the wrong end, for he saith expressly, that hee will shew things

things to bee fulfilled after the time that hee spake with him, and not things done before. This also may teach vs, not to reuell in the Reuelation, ouer-uenturously making an Apocalyps of the Apocalyps, vndoubtedly determining of euery text & tittle contained in this book, seeing as yet, many things are to be fulfilled hereafter. As in all mine annotations vpon other places of holy Scripture; so most especially in my glosses vpon any part of the Reuelation, I desire to bee rather a reporter, then an expositor; assuring my selfe, that this course will be profitable to the most, and acceptable to the best: for as the Spiders web is not the better, because wouen out of his owne breast; so the Bees honie neuer the worse, because gathered out of many flowers.

*And immediately I was in the spirit* ] That is, as it had been in a thought, I was suddenly taken vp: I was <sup>a</sup> in the Spirit indeed, free from all carnall imaginations, as if I had been without a body: the Spirit of the Lord so possessed me, that I was rapt in an <sup>b</sup> extasis, or trance, as <sup>c</sup> Peter, Act. 10. 10. and Paul, Act. 22. 17. meaning hereby, that heauenly sights exceed humane conceits: I was in the Spirit, before I could see the things of the Spirit.

*And behold a seat was set in heauen* ] <sup>d</sup> A liuely description of God & his kingdome: for Throne signifieth his imperiall gouernment, according to that of the <sup>e</sup> Psalmist, *He hath prepared his seat for iudgment, he shal iudge the world in righteousness, and minister true iudgements vnto the people.* This seat is said heere, and <sup>f</sup> elsewhere to be placed in heauen, and not vpon earth: because God ruleth after an heauenly manner, and not after an earthly, neither is his throne subiect to chanches and changes, as the iudgement seats of earthly Princes are: <sup>g</sup> for his seepor is for <sup>h</sup> euer and euer, his <sup>i</sup> dominion is an euertlasting dominion, and of his kingdome there is no end, Luk. 1. 33.

*And one sate on the seat* ] <sup>k</sup> Prepared as it were to determine and heare causes; as you may reade, Daniel 7. and Esay 6. ready to iudge the quicke and the dead.

<sup>a</sup> Riber. ex Ambrosio & Heymon.

<sup>b</sup> Em. Sa.

<sup>c</sup> Marlorat.

<sup>d</sup> Bullinger.

<sup>e</sup> Psal. 9. 7.

<sup>f</sup> Ezech. 1. 26.

<sup>g</sup> Esay 55. 3. My waies are not as your waies.

<sup>h</sup> Heb. 1. 8.

<sup>i</sup> Dan. 7. 14.

<sup>k</sup> Aratius.

<sup>l</sup> 1. Pa. 4. 5.

God



*m Thom. 1. part.  
quest. 3. art. 1.  
u Job 34. 10.*

*o In Psal. 148.*

*p Mat. 6. 26. 30.  
q 1. Pet. 5. 7.  
r August. con-  
fess. lib. 3. c. 11.*

*t Nat. hist. lib.  
37. cap. 8.*

*u Aretbas, Aretius, Riberus.*

*v Alc. 17. 25. 28.*

*x Plin. ubi supra. cap. 7.*

*y Victorinus apud Riberam in locum.  
Idem Augustin.  
z Genes. 7.  
a Titus. 3. 5.*

God is not said here to *stād*, or lie, but to *sit in his throne*, signifying the settled government of his kingdome, who cannot bee moued from the right, with any perturbations, or affections, as other Iudges are: *God forbid that iniquity should be found in God, and wickednes in the Almighty.* The Lord governeth all the world, as one that sits in a chair at ease, without any trouble: for howsoeuer his prouidence be seene in the least things, in *culice*, & *pulice*, saith *o Augustine*, in feeding the fowles of heauen, and clothing the flowers of the field, as Christ in the *p Gospell*: and therefore much more in the greater things, in ordering and *q* caring for his Church, in such sort, that an holy *r* Doctor cried out; *O bone omnipotens, qui sic curas unumquemq<sup>ue</sup> nostrum, tanquam solum curas, & sic omnes tanquam singulos*: O good God, who doest guard, and regard all thy children, as if al were but one, and so respect euery one, as if one were all: yet all this (as one said) is but *cura secunda*, a care without care; for he doth alway rest, and sit in his throne.

*Like vnto a Iasper, and a Sardine stone*] *t Plinie* writes, that a Iasper is a greene stone, which is a fresh and pleasant hue; the colour of many things which are lustie and liuely, by which *u* Interpretors vnderstand Gods immortal and incorruptible nature, *which liueth for euer and euer; which was, and is, and is to come*: being himselfe euerglasting, and giuing vnto all things their *breath* and being, preserving them in greene and lustie freshnesse.

*A z Sardine stone* hath a fierie colour, representing on the contrary, Gods heauie iudgements vpon sinners vnrepentant; and so both together, expresse his absolute power, to condemne, and absolue whom hee will, in his throne. Or the Iasper is of a watterie nature, the Sardine of a fierie; *y* to signifie, that the Iudge of the world doth punish and purge, by water and fire: hee did punish that old world by water, in the *z* floud; and he doth purge his new creatures also, by water in holy Baptisme; which is a bath of regeneration, as the *a* Scripture tearmeth it. *Againe,*

gaine, God doth proue by fire, 1. Cor. 3. 13. and punish by fire, 2. Pet. 3. 7. *The heauens and earth are reserved vnto fire, against the day of iudgement, in which the heauens shall passe away with a noise, and the elements shall melt with heate, and the earth, with the workes that are therein, shall be burnt vp.*

*And there was a Rain-bow about the seat* ] <sup>b</sup> It is very comfortable, that Gods seate is compassed about with a Rain-bow: for the Rain-bow is a <sup>c</sup> signe of his couenant made with vs, and a scale of his perpetual mercy toward vs: if God should enter into iudgment with his seruants, according to iustice, <sup>d</sup> *no man liuing could be iustified.* But he hath set his Rain-bow round about his throne, that he can looke no way but he must see it: and therefore now Gods seat (vnto such as are made partakers of his couenant) is not a terrible throne; but as S. <sup>e</sup> *Paul* sweetly calleth it, *a throne of grace*, whereunto wee may well approach, in time of need, with boldnesse, and finde ready helpe. The colour of the Rain-bow (saith the text) *is in sight like vnto an Emerald*; <sup>f</sup> which hath a fresh and pleasant lustre: & so nothing is so delectable to Gods children, as his couenant of grace and mercy, which is euer <sup>h</sup> fresh & Greene toward all such as beleue in him: howsoeuer *lightnings & thundring proceed out of his throne*, yet al is wel, so long as there is a Rain-bow still about it.

Or as <sup>i</sup> other, in the Rain-bow, there is an admirable variety of colours, according to that of the <sup>k</sup> Poet:

*Mille trabens varios aduerso sole colores.*

So Gods exceeding wonderfull perfection of beauty shines in the creation of so many diuers and sundry creatures in the world, being as <sup>l</sup> *Ambrose* truly, *Mirabilis in maximis, & mirabilis in minimis.*

*And about the seat were foure and twenty seats, and vpon the seats, foure and twenty elders.* ] <sup>1</sup> *Hierome* by these foure and twentie elders, vnderstood the <sup>m</sup> foure and twentie bookes of the Law, <sup>n</sup> the which are clothed in white, for that in them is found no lie; and crowned with victory

<sup>b</sup> Rupert. Mayer. Aretius.

<sup>c</sup> Genes. 9.

<sup>d</sup> Psal. 143. 2.

<sup>e</sup> Heb. 4. 16.

<sup>f</sup> Plin. nat. hist. lib. 37. cap. 8.

<sup>g</sup> Traberom.

<sup>h</sup> Bullinger.

<sup>i</sup> Ribera.

<sup>k</sup> Virgil. Aen. 4.

<sup>l</sup> Hexamer. lib.

6. cap. 6.

<sup>1</sup> Apud Rupert.

in loc. Idem

Ambros.

<sup>m</sup> Quomodo di-

uidetur apud

Hebraeos, vide

Galatin. de ca-

tholic. veritate,

lib. 1. cap. 1. &

Sixt. Senen. Bi-

bliothec. lib. 1.

p. 8. 3.

<sup>n</sup> Napier. in loc.

o Greg. Mag.  
lib. 4. in. 1. Reg.  
cap. 9.  
P Bullinger.  
Traberon. Mar-  
lorat.  
q Bale.

r Meyer.

r Matth. 19. 28.  
Luk 22. 30.

r Bullinger.  
u Apocal. 14. 13.

x Luk. 16. 22.

y Hebr. 1. 3.

z Cant. 4. 2.

a 1. Cor. 1. 30.

b 2. Cor. 5. 21.

Delicta nostra,  
sua delicta fe-  
cit, ut iustitiam  
suam nostram  
iustitiam face-  
ret. Augustin.

c Apocal. 7. 9.

d 1. Epistol.

Ioh. 2. 1.

e Psal. 32. 1.

victory, for conquering Satan, and enlarging Gods kingdom.

o Others expound this of the preachers of Gods holy word, being *graves moribus*, and *sensu maturi*: but most interpret this of the Saints departed out of this world, and now reigning with the Lord Iesus in heauē. Indeed their number is without number. Apocal. 7. 9. q but the set number in holy Scriptures of foure and twentie, or twelue, or the like, notes a certainty of Gods promise toward them; or (as Bullinger vpon the place) the twelue Patriarches happily represent all Israel vnder the Law: the twelue Apostles al the beleeuing Gentiles vnder the Gospell; and so these twentie foure, signifie the whole triumphant Church, consisting of Iewes and Gentiles.

Sitting] An allusion is made to Kings in the world, which haue their counsellors, and Noble men sitting about them in their Throne: for such as haue followed Christ in the regeneration, *shal sit vpon twelue thrones, & iudge the twelue Tribes of Israel*: they shal not be Iudges in stead of Christ, but they shal sit in iudgement with Christ, allowing his sentence; yea reioicing in all that hee doth, and in all that he saith. r Or the twentie foure Elders are said to sit, because they u rest from their labours, and haue quiet affections, altogether free from any troublesome passions of the mind: x *Abrahams* bosome, doth aptly figure the ioyes of heauen, insinuating that the Saints departed are now quieted, as children in their mothers lap, or in their fathers bosome.

Clothed in white raiment] For Christ hath y purged them, and made them z faire, clothing them with his owne r righteousness and purity: b *He that knew no sin, made himselfe to be sin, that we should bee made the righteousness of God in him*: as Chrysostome vpon that text, *the iust was reputed a sinner, that the sinner might be iust*. This white garment is termed c elsewhere by S. Iohn, *a long white robe*: because Christ is the d propitiation for our sinnes, e couering not only some, but all our vnrighteousnesse

ousnesse from the top to the toe: <sup>f</sup> *Si texit peccata Deus noluit aduertere, si noluit aduertere, noluit animaduertere, si noluit animaduertere, noluit punire, noluit agnoscere, maluit ignoscere.* Christs righteousnes imputed vnto vs, is not *pallium breue*, but *talaris tunica*, not a short cloak, but a long gowne, couering al our inconformities, al our deformities, all our weaknesse, all our wickednesse, al the finnes of our youth, all the fins of our age, from his eye who sitteth on the throne.

And bad on their heads, crownes of gold] Cyrus said to his souldiers, he that is a footman shall be an horseman, and he that hath an horse shall haue chariots: but al such as fight vnder Christs banner are sure to bee rewarded better: for euery true Christiā souldier & ouercommeth, and to him that ouercommeth is giuen a crowne of gold. *To him that ouercometh I will grant* (said <sup>h</sup> Christ) *to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.* The Saints haue through faith subdued kingdoms, euen Satan the Prince of darknes; and therefore now crowned in the kingdome of glorie, because they were conquerers in the kingdom of grace. By this description of stately thrones, and goodly garments, and golden crownes of the Saints in heauen, wee may be well assured of their happinesse and felicitie. Let vs not therefore faint in our affliction and misery, seeing they passed thorow the same crosses, and now triumph in eternall ioy.

The<sup>l</sup> Gentiles only led by the light of nature, taught the youth of their time, that vertue dwelleth vpon the top of an high hill, and the way to this hill is rough and troublesome; but when once a man is come to the top he shall find a faire plaine, goodly greene medowes, and all manner of pleasure: Christians instructed by wisdom it selfe, know that the way to heauen is very<sup>m</sup> strait, and that<sup>n</sup> through many tribulations we must enter into the kingdome of God: but as soone as wee shall come thither,<sup>o</sup> it can neither be spoken nor thought what happinesse

<sup>f</sup> August. in loc.  
Psal. citat.

<sup>g</sup> 1. Epistol.  
Ioan. 5. 4.

<sup>h</sup> Apocal. 3. 21.

<sup>i</sup> Heb. 11. 33.  
<sup>k</sup> Ephes. 6. 16.

<sup>l</sup> Virg. Epigram,  
de lit. Pythagor.

<sup>m</sup> Matth. 7. 14.

<sup>n</sup> Acts 14. 22.

<sup>o</sup> 1. Cor. 3. 9.

nesse each of vs shall enioy when wee shall sit in thrones, and bee clothed in white raiment, hauing palmes in our hands, and crownes on our heads.

P Cesar.

An P Heathen man said, *Si violandum est insurandum, regni causa violandum*: a Christian on the contrarie, *Si seruandum est insurandum, regni causa seruandum*: if our solemne vow made to God in holie Baptisme, must bee kept, let vs obserue it religiously to gaine a kingdome:

q I. Pet. I. 13.

r Philip. 3. 14.

s Hebr. 12. 1.

let vs gird up the loines of our mind, and presse forward to the marke, for the price of the supernall calling of God in Christ Iesus: let vs runne with patience the race that is set before vs, hauing our eyes euer fastened vpon the author and finisher of our faith, who for the ioy that was set before him endured the crosse, and despised the shame, and is set at the right hand of the throne of God: and hee will leade vs the same way to the like honour and dignitie, that wee may sit with him and raigne with him for euer.

t Rupert. Bale.

Marlorat.

Fran. Lambert.

u Esay 61. 1.

And out of the seat proceeded lightnings, & thundrings, and voices] All which insinuate the diuers operation of Gods holy word: it is a lightning, when it rebuketh and condemneth a sinner: it is a terrible thunder, when it doth threaten and commaund things contrarie to the flesh: it is a solatious voice, when it bindes vp the broken hearted, and preacheth vnto the poore glad tidings of saluation: it is lightning and thunder in the Law, but in the Gospell a milde voice, speaking comfortable to such as mourne in Sion. Our hearts are al sin, but (as one wittily notes) our eares are all of mercie: hee therefore that wil sing vs a song, must set it to the tune of the Gospell. We can heare nothing but *pax vobis*; & see nothing but *ecce Agnus*: as if the Law like an old Almanacke were out of date; but Moses and Christ meete vpon the mount, and here thundring as well as comfortable voices are heard to proceed from Gods throne; both are effects of his Spirit: for when the minds of Gods elect are illuminated, when the wicked are terrified and horribly stricken with his threats, as it were with lightning, when

x Mr. Wilkin-  
son ser. of Lots  
wife.

y Bullinger,  
Traberon.

when the Preachers of the word thunder against the corrupt manners of the world, when they sing the sweet notes of the Gospell; in a word, when they deliuer any good exhortation or doctrine to the people, all *procedeth out of Gods throne*, from whom commeth euerie good and perfect gift.

*And there were seuen lampes of fire burning before the seate, which are the seuen spirits of God.* <sup>z</sup> Some construe this of the glorious Angels, as being <sup>a</sup> elsewhere called spirits, and flames of fire: but <sup>b</sup> other more fitly coniecture that these seuen Spirits of God, are the seuen gifts of his Spirit, mentioned, Esay 11. 2. prefigured in the Scripture by the seuen lights of <sup>c</sup> one candlestick, by the seuen eyes of one <sup>d</sup> stone, by the seuen hornes of one <sup>e</sup> lambe. The first burning lampe before Gods seate, is the Spirit of wisdome, the second is the Spirit of vnderstanding, the third is the Spirit of counsell, the fourth is the Spirit of fortitude, the fifth is the Spirit of knowledge, the sixth is the Spirit of pietie, the seuenth is the feare of the Lord.

Or happily this certaine number is put for an vncertaine: <sup>f</sup> hereby meaning all the gifts and graces of Gods holie Spirit: <sup>g</sup> for seuen is a perfect number, and signifieth in holie writ, fulnesse: so Gods seuen Spirits, is as much as Gods seuen-fold Spirit, that is, Gods one Spirit, full of all good gifts, here tearmed *burning lampes of fire*, because they giue light to such as sit in darknesse and in the shadow of death, euer comforting and releeuing Gods elect without ceasing: <sup>h</sup> the light of the Temple went not out, to signifie that the Spirits of God should be continually burning in the Church.

*And before the seate there was a sea of glasse* <sup>i</sup> Some by this vnderstand holy Baptisme, <sup>k</sup> prefigured, Exod. 14. by the red sea: for as the children of Israel entred into the terrestriall Canaan by passing thorow the red sea: so Christians enter into the celestiaall Canaan by this glasse sea. The Gospell then and Epistle for this day, doe well agree:

<sup>z</sup> Em. Sa.

<sup>a</sup> Heb. 1. 7.

<sup>b</sup> Rupert. Na-  
pier.

<sup>c</sup> Zachar. 4. 2.

<sup>d</sup> Zachar. 3. 9.

<sup>e</sup> Apocal. 5. 6.

<sup>f</sup> Bullinger.  
Bale, Marlorat.  
<sup>g</sup> Traberon.

<sup>h</sup> Exod. 27. 20.

<sup>i</sup> Rupert. Meyer.  
Idem Augustin.  
in locum.

<sup>k</sup> Euthymius in  
Joan. 3. & Au-  
gustin. tract. 11.  
in Ioan. Idem  
our Church  
Com. 2. Tit.  
pub. baptif.  
Collec. 1.



agree: for that which our Euangelist in this text writes mystically, Christ in the Gospell sauweth vnto Nicodemus plainly, yea peremptorily with an asseueration: *Verily, verily, I say vnto thee, except a man be borne of water and of the spirit, he cannot enter into the kingdome of God: he must passe thorow the glassie sea, before he can arriue at the haue of happinesse.*

<sup>l</sup> Other expound this of contemplatiue men; <sup>m</sup> other of Gods elect, illuminated by the Spirit, and shining in their good workes as the cleere Crystall; <sup>n</sup> other of a plentifull vnderstanding of the veritie, first giuen vnto Christ by the Father, and then vnto the Church by the Spirit of Christ; and it is like Crystall, cleere, beautifull and pure, without any corruption of humane phantasies: happily by this glassie sea like Crystall, is meant the CrySTALLINE heauen, as being next the heauen of heauens, in which Almighty God sits in his throne.

<sup>o</sup> Other are of opinion, that the world is meant by this glassie sea, for as the raging sea cannot <sup>p</sup> rest:

*¶ Vnà Eurasiæ Notusq; riuunt, creberq; procellis Africus; & vastos tollunt ad littora fluctus.*

hence called <sup>r</sup> *æquor, quia minime æquum & semper æstuan*, and *fretum ab undarū fremitu*: so there is much tossing and tumbling in the world; great vnstablesse, innumerable changes and turnes, and it is as brittle as glasse: *mundus transit*, saith our Euangelist in his <sup>f</sup> first Epistle; the world passeth away, and the lust thereof: as <sup>s</sup> *Augustine* diuinely, *Multi cruciatus suscipiuntur certi, vt pauci dies adiciantur incerti*: We suffer a great deale of trouble which is certaine, to prolong our daies a little time which is vncertaine: for this world is not our mansion house or <sup>u</sup> permanent citie, but an <sup>x</sup> *Inne: Omnia quibus vteris in hac vita, sic tibi debent esse tanquā stabulum viatori, non tanquā domus habitatori: memento peregrisse te aliquid, restare aliquid, diuertisse te non ad defectiōnem sed ad refectionem*: here wee must so lodge this day, as that wee must be readie to depart the next day. The world

<sup>l</sup> Em. Sa.

<sup>m</sup> Marlorat.

<sup>n</sup> Bale Nouum

Testamentum

intelligitur: per

mare historica,

per vitrum mo-

ralis, per cry-

stallinum spiri-

tualis intelli-

gentia: sicut

Ambros. in loc.

<sup>o</sup> Bullinger.

<sup>p</sup> Essay 57. 20.

<sup>q</sup> Virgil. Æ-

neid. 7.

<sup>r</sup> Calepin.

<sup>f</sup> Cap. 2. vers. 7.

<sup>s</sup> Epist. 45.

<sup>u</sup> Heb. 13. 14.

<sup>x</sup> Augustin. in

Psal 34.

world is like Rumney marsh, *hyme malus, astate molestus, numquam bonus*: affecting vs like a fit of an ague, sometime too cold, sometime too hote, alwaies vncertaine.

This sea of glasse is like to Crystal, excelling in cleerenesse: for as in Cry stall there is not any thing so little, but that it may be scene: so there is nothing done in the world so small, as that it can escape Gods all-seeing knowledge. This sea is before the seat, insinuating that our actions are not subiect to fortune, but onely gouerned by Gods iudgement and throne: furious *Senacharib* did not what he list against God, and his people, for the Lord <sup>b</sup> put an hooke in his nostrils, and a bridle in his lips, and brought him backe by the same way that he came: yea whatsoeuer he did against Hierusalem, he did it by Gods appointment: for thus saith the Lord by the mouth of his holy <sup>c</sup> Prophet, *O Ashur, the rod of my wrath, and the staffe of mine indignation; I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath, to spoile spoiles, and to tread them vnder fete, like the mire in the street.*

*Nabuchodonosor* did not what he list against Sion. <sup>d</sup> *I will besiege thee (saith God) & fight against thee on a mount, and will cast vp ramparts against thee: so likewise of another King, <sup>e</sup> Thou art mine hammer, and weapons of war, for with thee will I breake the nations, and with thee will I destroy kingdoms: Tamburlaine the great, did not what he list against the Turke; hee was (as hee called himselfe) Gods scourge. *Iudas*, and the Iewes, did not what they list; but what God would, in putting to death the Lord of life: So *S. & Peter* expressly, *Heim haue you taken by the hands of the wicked, being deliuered by the determinate cōsil, & foreknowledge of God; & haue crucified & slain.* It is reported in <sup>h</sup> prophane historie, that blind fortune made *Agathocles* of a potter, a potentate; aduancing him from the dirtie clay, to the golden crowne: on the contrary, that she pulled downe *Dionysius*, once the*

<sup>7</sup> Mr. Lambert Perambulat. of Kent.

<sup>a</sup> Traberon.

<sup>a</sup> Heb. 4. 13. *Omnia sunt in uida & patensia oculis eius.*

<sup>b</sup> 2. King. 19. 28.

<sup>c</sup> Esay 10. 5.

<sup>d</sup> Esay 29. 3.

<sup>e</sup> Ierem. 51. 20.

<sup>f</sup> Act. 2. 23.

<sup>h</sup> Am. Marcel. lib. 14. in fine.

<sup>1</sup> Luk. 1. 52.<sup>2</sup> Psal. 113. 6.<sup>1</sup> Calvin. epist.  
dedicat. Har-  
mon.<sup>m</sup> See Rhem. in  
sum. of the  
Gospell: &  
Ambros. in loc.

terror of the world, from his princely throne, and made him a poor schoole-master in *Corinth*. *Adramittanns* by the same fortune, borne in a sulling-house, was honored with the regall scepter, when as the young Prince being right heire, was constrained in his extreame need to turne black-smith: and by the same fortune *Pompey* being little, was made great, and being great, was againe made little: but wee which are verst in holy bible, know that it is God onely, <sup>1</sup> *which hath put downe the mightie from their seate, and hath exalted the humble and meek:* <sup>2</sup> *who taketh vp the simple out of the dust, and lifteth the poore out of the mire, that he may set him with the Princes, enen with the Princes of his people.*

Wherefore, seeing God beholds al things in the world as in a crysell glasse, gouerning and ordering them all, as he listis in his throne; let vs among all the changes and chances of this life possesse our soules in patience, praying euer as Christ hath taught: *Our Father in heauen, thy kingdome come, thy will be done.*

*And in the midst of the seat, and round about the seat, were foure beasts full of eyes before and behind, and the first beast was like a Lion, the second beast like a Calf, and the third beast had the face of a man, and the fourth beast was like a flying Eagle.* [The Gospell is Gods throne <sup>1</sup> where in his Maiesty rideth as in a chariot; & the foure wheeles of this chariot are the foure Euangelists: and therefore Diuines obserue generally, that these foure beasts are the foure Euangelists, <sup>m</sup> according as euery one beginneth his booke: S. *Matthew* is the beast hauing a face like a man, beginning his Gospell with the generation of Christ, as he was man; S. *Marke* the Lion, beginning his historie with the preaching of S. *Iohn Baptist*, as it were with the roaring of a Lion in the wildernes; S. *Luke* figured by the calf, for that he begins with a Priest of the old Testament, to wit with *Zacharie* the father of *Iohn Baptist*, whose office was to sacrifice Calues vnto god: our Euangelist S. *Iohn* is an Eagle, beginning his narra-  
tion.

tion with Christs Diuinity, mounting higher then the rest of his fellowes at the very first, *In the beginning was the Word, & the Word was with God, & the Word was God.*

<sup>n</sup> Other hold, that these foure beasts, are the foure great Prophets; *Esay, Hieremiah, Ezechiel, Daniel.* Other, that these foure beasts are foure chiefe mysteries of

Christian beleefe; namely, Christs  
 { *Incarnation.*  
*Passion.*  
*Resurrection.*  
*Ascension.*

Christ in his incarnation was found as a *P* man: in his passion, as a sacrificed *q* Calfe: in his resurrection, as a *L* ion: in his ascension, as an *E*agle; mounting about the clouds, and sitting at the right hand of God, in the highest heauen, *Act. 1. 11. and 3. 21.*

<sup>t</sup> Other, that these foure beasts are the foure Monarchies of the world. <sup>e</sup> Other vnderstand by the foure beasts, the foure principall estates among men, whose

ministry God vseth in his gouernment, especially

1. Preachers in the Church.
2. Magistrates in the Commonwealth.
3. Publike teachers in Vniuersities, and Schooles.
4. Masters of families in their priuate houses.

<sup>u</sup> Other expound this of all faithfull beleeuers, and earnest professors of the truth in the foure quarters of the world: these are in <sup>x</sup> Gods seat, when they teach and exhort Gods people to persist in the truth; & round about his seat, when they labor diligently to defend them from the doctrines of diuels, and errors of hypocrites.

*And those beasts are full of eyes, as well behind as before.* Which is a cleere knowledge in the mysteries of Gods holy word: for by faiths eye they <sup>x</sup> discern all things, as being <sup>t</sup> taught of God, and led into truth, euen by the Spirit of truth: and so, they see not onely things past, and before, but also iudgements of God to come, yea that

D 2

which

<sup>n</sup> Joan. Baconthorp. & Albertus apud Baleum in locum.  
<sup>o</sup> Rupert. Aretius, Meyer.

<sup>p</sup> Philip. 2. 7.  
<sup>q</sup> Ephes. 5. 2.  
<sup>x</sup> Occisus est agnus, sed Leo resurrexit. Bern. ser. 7. de resur. eius figura.  
<sup>Gen. 4. 9.</sup>  
<sup>t</sup> Vti Bullinger. in locum.  
<sup>u</sup> Chytræus in locum.

<sup>u</sup> Bale, & Lambert.  
<sup>x</sup> 2. Cor. 3. 10.

<sup>y</sup> 1. Tim. 4. 1.

<sup>z</sup> 1. Cor. 2. 15.  
<sup>a</sup> Esay 54. 13.  
 Iohn 6. 45.

<sup>b</sup> Job 19. 25. 26.

<sup>c</sup> Aretius.

<sup>d</sup> Exod. 29. 36.

<sup>e</sup> Rom. 12. 1.

<sup>f</sup> Rupert.

<sup>g</sup> Mat. 25. 35. 26.

<sup>h</sup> Bale. & Lambert.

<sup>i</sup> Marlorat.

idem Ambros.

<sup>k</sup> Arethas apud  
Bulling. in loc.

<sup>l</sup> Psal. 100. 1.

<sup>m</sup> Hieron. in

Isa. cap 6.

Maximus in

myrlogog. ca. 19.

<sup>n</sup> Emilenus; bom.

1. de symbolo.

<sup>o</sup> Lombard.

sent. lib. 1. diff. 2.

<sup>p</sup> Obiccion.

Arrian. discuss.

respon. ad ob. 4.

which is a point of the most quicke sight, the <sup>b</sup> resurrection of the dead, and after this ended, a life without end.

These true beleeuers are <sup>c</sup> Lions, in their vndanted magnanimity: <sup>d</sup> Men, in their discretion and policie: Eagles, in building their nest on high, and seeking the things aboue: <sup>e</sup> Calues, in forsaking themselves, and mortifying the corrupt lusts of their flesh: for as the Calfe was vsed much in the <sup>d</sup> Law for sacrifice; so the Christian <sup>e</sup> offereth vp himselfe daily to God, as a living sacrifice, ready to suffer all kinds of persecution and perill, for his names sake.

*And the foure beasts had each of them six wings*] These six wings, as <sup>f</sup> some conceit, are the six works of mercy: *Visito, pota, cibo, redimo, tego, colligo fratres*: as Christ in the <sup>g</sup> Gospell, *To giue meate vnto the hungry, drinke vnto the thirstie, lodging to the stranger, clothes to the naked, to visit the sick, and such as are in prison.*

<sup>h</sup> Other affirme, that the six wings, whereby Gods people shun the common mischiefs of the world, and are raised vp vnto their Father in heauen, are *faith, hope, charitie, iustice, mercy, truth*: hee that hath not those wings, is like the Ostridge, which often spreads her wings, but seldome flieth.

*And they did not rest, day nor night*] By this not resting, is meant, their <sup>i</sup> continuall hungering and thirsting after this duty: <sup>k</sup> nor that it is vnto them a restless trouble; for they serue the Lord with <sup>l</sup> gladnes, and come before his presence with a song: *they rest not in the day*, that is, in the sun. shine of prosperitie; *nor in the night*, that is, in comfortlesse aduersity, to praise God, and say, *Sanctus, Sanctus, Sanctus, &c.*

*Holy, holy, holy, Lord God almighty, which was, and is, and is to come*] The <sup>m</sup> Fathers out of these words vsually note, the sacred myserie of the Trinity in vnity, and Vnity in Trinity: <sup>n</sup> *Per hoc quod ter sanctus, Trinitas significat: per hoc quod subdit, Dominus, Deus, unitatem: ob* as <sup>o</sup> Fulgentius, *Quid est, quod terio sanctus dicitur, si non*

trina

*trina est in Diuinitate persona? cur semel Dominus Deus dicitur, si non una est in Diuinitate substantia?* In that they sing thrice *Holy*, note the Trinitie: but in that they adde in the singular, *Lord God*, note the vnitie. The meaning of this Hymne then is; Blessed art thou almightie Father, blessed art thou almightie Son, blessed art thou almighty holy Ghost: three distinct persons, and yet one only Lord God; *which was* without beginning, *art* of thy selfe without meanes, and *shall be* for ever without end. *P. Huius beate Trinitatis, & incommutabilis Deitatis una est substantia, indimisa in opere, concors in voluntate, par in omnipotentia, equalis in gloria:* the Father is holy, the Sonne holy, the Spirit holy: the Father is God, the Sonne is God, the holy Ghost is God: the Father Almighty, the Sonne Almighty, the holy Ghost Almighty: the Father eternall, the Sonne eternall, the holie Ghost eternall: *which was, and is, and is to come.*

*P. Leo, ser. 2. de Pentecost.*

This Epistle then assigned by the Church of England, is most fit for the present occasion, as containing a liuely description of the blessed Trinitie, with an Hymne of praise to the same. *S. Iohn* in his vision beheld one sitting on a throne, *which is God the Father*; and at his right hand the *Lambe, which is God the Sonne*; and the seuenfold Spirit proceeding from both, *which is God the holie Ghost*: *¶ vnus potentialiter, trinus personaliter.*

*¶ Bulling. in loc.  
¶ Cap. 5. 1.*

*¶ Breviar. Roman. Dom. Trinit.*

*¶ Ferus, ser. 1. Dom. Trinit.*

And heere let vs obserue the reason also, why the Church at this time of the yeere celebrates a feast vnto the sacred Trinitie: *¶ the Church in Advent, and Christmas* honors our Sauours incarnation; in *Lent*, his death and passion; at *Easter*, his resurrection; on *holy Thursday* his ascension; at *Pentecost*, his sending downe of the holy Ghost, by which vnspeakable benefits our whole saluation is finished: it remaineth only that now wee should blesse the most holy Trinitie for his goodnes, & declare the wonders hee hath done for the sonnes of men: and therefore let vs with the twentie foure Elders heere fall downe before him that sits on the throne, casting our



<sup>u</sup> *Arctius in loc.*

crownes before his foot-stoole, <sup>u</sup> that is, renouncing all our owne merits, and say: *Thou art worthis O Lord (our God) to receive glory, and honour, and power; for thou hast created all things, for thy wils sake they are and were created. Amen.*

## The Gospell. Iohn 3.1.

*There was a man of the Pharisees, named Nicodemus, a ruler of the Iewes, &c.*

|                            |   |  |
|----------------------------|---|--|
| parties<br>dispu-<br>ting, | Opponēt,<br>Nicodemus, de-<br>scribed<br>by his | Sect, <i>A man of the Pharisees.</i><br>Titles of honour, <i>A ruler of the Iewes, a master in Israël.</i><br>Time, when he came to Christ, <i>by night.</i> |
|                            | Respondent,<br>Christ, in<br>whō ob-<br>serue   | 1. His facility, who would.<br>2. His felicity, who could answer so soundlie, so suddenlie.  |

In this excellent Dialogue note principallie, the

Preface, which is explicitē, *Rabbi, wee know that thou art a teacher come frō God, &c.*

The speech of Nicodemus hath 2. parts, a

Proposition, or question, = *implicitē*, concerning regeneration, how a man may see the kingdom of God. Christ

points disputed,

<sup>u</sup> *Brennius, & Maldonat in locum.*

Christs answer, to this implied question, shewes directlie that two things are requisite,

Baptisme, vers. 5. *Verilie, verilie, I say vnto thee, except a man bee borne of water, &c.*

Faith in Christ, whose

Ascension openeth a doore into heauen, vers. 13. Passion is a ladder vnto heauen, verse 14. 15.

*A man of the Pharisees*] It is said in the former chapter at the 23. verse, that when Iesus was at Hierusalem at the feast of the Passouer, many beleued in his name, when they saw the miracles which he did. Among those many, *Nicodemus* (as it is thought) was one; for hee was a sweet rose, springing from a pricking thorne: the Pharisees, as S. <sup>a</sup> *Iohn* the Baptist told them flatly, were a generation of vipers; and yet *Nicodemus* a Pharisee beleued in Christ: for <sup>b</sup> *God is able of stones to raise up children vnto Abraham.* <sup>c</sup> He that will haue all sorts of men to be saved, will haue all sorts of men come vnto the knowledge of the truth; All that the Father giueth me (saith <sup>d</sup> *Christ*) shall come to me: <sup>e</sup> whom he did predestinate, them also hee called, and whom he called, them also hee iustified, and whom hee iustified, them also hee will glorifie. Wherefore seeing Gods secret will in electing and calling men to saluation is vnsearchable, let vs not sudge, <sup>b</sup> before the time: *Matthew*, though a Publican, may become an Apostle; *Magdalen*, though an harlot, may become deuout; *Paul*, though a persecutor, may become a preacher; *Iustin Martyr* a Gentile may turne Christian; *Augustine* a Manichee turne Catholike; *Luther* a

<sup>1</sup> *August. tract.*

<sup>11</sup> *in Ioan.*

<sup>2</sup> *Ardens in loc.*

<sup>3</sup> *Matth. 3. 7.*

<sup>b</sup> *Luke 3. 8.*

<sup>c</sup> *1. Tim. 2. 4.*

<sup>d</sup> *Iohn 6. 37.*

<sup>e</sup> *Rom. 8. 30.*

<sup>f</sup> *Rom. 11. 33.*

<sup>g</sup> *Matth. 7. 1.*

<sup>h</sup> *1. Cor. 4. 5.*

<sup>1</sup> Beauxamis,  
hav. Tom. 1. fol.  
117.

<sup>k</sup> Job 1. 1.  
<sup>1</sup> 2. Pet. 2. 7.  
<sup>m</sup> Philip. 2. 15.

<sup>n</sup> Matth. 2. 4.

<sup>o</sup> Maldonat. in  
locum.

P 1. Cor. 1. 26.

<sup>9</sup> Beauxamis &  
Ardeus.

Monke, turne Protestant; and here *Nicodemus* a Doct<sup>r</sup> among the Pharisees, is turned scholar vnto Christ.

*Named Nicodemus*] In <sup>1</sup> Hebrew this name signifieth, innocent blood; in Greeke, one that ouertoppeth or excelleth the people, both are fitting: for by this happie conference, *Nicodemus* was made partaker of Christs innocent blood shed for his sins, and by faith he did excel other of his fellowes. As he then beleeued among incredulous Iewes, and as <sup>k</sup> *Iob* was iust in the land of V2; and as <sup>1</sup> *Lot* was righteous among the filthy Sodomites: euen so we must be <sup>m</sup> blamelesse in the midst of a crooked and naughty nation, shining as lights in the world. Euerie man must labour to shun the common corruptions of the place wherein he liueth, and so become *Nicodemus*, one that ouercommeth other men in holinesse and righteousnesse; as *Esops* pearle in a dunghill, a lillie among thornes, Cant. 2. 2.

*A ruler of the Iewes*] *Nicodemus* is called heere princeps Iudeorum, as some Priests <sup>n</sup> elsewhere, principes Sacerdotum: it is certain there was but one high Priest, and yet many chiefe, who were *familiarum capita*, 1. Chron. 15. 5, 6, 7. verses, and chap. 24. 6. <sup>o</sup> So *Nicodemus* was head of his house, a chiefe of his ranke, a Doct<sup>r</sup> in Israel; all which hindred him in comming to Christ: for <sup>p</sup> not many wise men after the flesh, not many mightie, not many noble are called. Heere then obserue the power of Christ, in his words and in his wonders: it is said by the Pharisees in the seuenth chapter of this Gospell at the 48. verse, Doth any of the Rulers, or of the Pharisees beleene in him? and yet *Nicodemus* a Ruler and a Pharisee doth beleue; yea many beleeued among the chiefe Rulers, as our Euangelist reports, chap. 12. vers. 42.

<sup>9</sup> Other note the meeknesse of *Nicodemus*, who being a Doct<sup>r</sup>, desired to learne; and being a chiefe Ruler did not send for Christ, but went vnto him. Whose modestie condemnes exceedingly the presumption of some petite Rulers in our age, who wil not vouchsafe to come

to Christ (if he will be serued) Christ must come to them, the Supper of y<sup>e</sup> Lord must be brought vnto their table, the Minister of Christ must church their wiues at home, baptise their children at home, reade the publike prayers at home: whereas <sup>r</sup> *David said, One thing haue I desired of the Lord, which I will require still, even that I may dwell in the house of the Lord, all the daies of my life.* These gallants imagine they do God a fauour when they tread in his courts, and a grace to his Ambassadors, when they lend their eares to an houres audience.

<sup>r</sup> *Psal. 27. 4.*

*By night* If he did this vpon the sight of Christs great miracles, hungriug and thirsting after righteousness, not suffering his cies to sleep, or his eye-lids to take any rest, vntill he had found the way, the truth, and the life; then his fa<sup>r</sup> is imitable: for wee may not procrastinate our comming vnto Christ, but <sup>r</sup> *seeke the Lord while he may be found, and call vpon him while he is neere.* Or if he came by night to gaine the fitter opportunity, to talk priuately with Christ, it is also commendable; for opportunities are so gracious, as that good houres are the sutors best friends. Or if he did this out of feare, lest he should displease the <sup>r</sup> Pharisies, and be cast out of the Synagogue; then it was an imperfection in him: and yet considering that it was the first time that he came to Christ, in some sort excusable. The first time, for after once wee know the truth, and haue subscribed thereunto, wee may not play the part of *Nicodemus*, <sup>u</sup> halting between God and *Baal*, betweene Christ and the Pharisies, holding with the hound and running with the hare. <sup>x</sup> *Naaman the Syrian* was such a *Nicodemus*, as desirous to serue y<sup>e</sup> liuing Lord, and yet to worship his rotten Idoll *Rimmon*. <sup>y</sup> *Aaron* was such a *Nicodemus*, in fearing y<sup>e</sup> peoples displeasure more then the wrath of God. <sup>z</sup> *Obediah* was such a *Nicodemus*, hee did hide the Prophets of the Lord, and fed them with bread and water, and yet he durst not openly protect them. <sup>a</sup> In the courts of Princes, in Parliaments, in Vniuersities, in Councils, are many *Nicodemis*, who

<sup>r</sup> *Esay 55. 6.*

<sup>r</sup> *Iohn 12. 42.*

<sup>u</sup> *1. King. 18. 21.*

<sup>x</sup> *2. Kings 5.*

<sup>y</sup> *Exod. 32.*

<sup>z</sup> *1. King. 18. 4. 13.*

<sup>a</sup> *Ferus, ser. 4. Dom. Trin.*

<sup>b</sup> Iohn 12. 43.

who loue the good of the Church and Common-weale, yet feare to speake their mind boldly, lest they should be cast out of the Synagogue, <sup>b</sup>louing the praise of men more, then the glorie of God.

<sup>c</sup> Hist. lib. 14.

In our age the Church-Papist, or meere Parliament Protestant, is an arrant Nicodemus, his heart is set for Babel, and yet his face lookes toward Hierusalem, equiuocating with God and the King. He comes to Christ by night, he will be present at Diuine seruice, but in a close pew, no man shall see or heare what he doth & saith vnto Christ: nay the Iesuited Papists are worse then Nicodemus; for although he did something ill openly, yet he did good secretly: but they doe much hurt secretly, though they seeme to doe some good openly: so that it may be said of these close Fauxes & Foxes, vndermining our Christian estate by night, which <sup>c</sup> Ammianus Marcellinus wrote of the Saracens in his time, *Nec amici nobis unquam, nec hostes optandi*: they be such as wee can neither haue sound peace, nor yet faire warre with them:

<sup>d</sup> Anti-Cotton, pag. vltim.

<sup>d</sup> A sword they be, whose scabard is in England & France, but the handle of it is in Rome and Spaine; for the first motion to draw this sword comes from thence.

<sup>e</sup> Haymo apud Aquin. in loc.  
<sup>f</sup> August. tract. 11 in Iohn.

Mystically, Nicodemus came to Christ by night, as being yet in the <sup>e</sup> darknesse of his ignorance: <sup>f</sup> *Ad Dominum venit & noctu venit, ad lucem venit & tenebris venit*: according to that of S. Paul, Ephes. 5. 8. *Ye were once darknesse, but now light in the Lord*. An vnregenerate man is occupied in the workes of darknesse, but he that is borne againe of water and of the Spirit, is a childe of the light and of the day: Nicodemus, who came to Christ at the first by night, afterward defended him openly when hee liued, Iohn 7. 51. and bestowed cost on his funerall bountifully, when hee was dead, Iohn 19. 39.

<sup>g</sup> 1. Theff. 5. 5.

Rabbi, we know that thou art a teacher, come from God. Nicodemus auoweth in this Preface three things of Christ, <sup>h</sup>which ought to be found in euery good Pastor; he

<sup>h</sup> Ardens.

he must be for his { Learning, a Rabbi.  
Licence, sent of God.  
Life, doing such workes as that o-  
ther may see God is with him.

Rabbi, is a<sup>i</sup> title of honour, giuen vnto men of great discretion and learning, according to that of Christ in the<sup>k</sup> Gospell, *Te loue greetings in the market, and to be called of men, Rabbi, Rabbi*: so the Minister of the word must be both<sup>l</sup> apt and able to teach: a Doctor in Israel, a Rabbi. See Gospell eight Sunday after Trinitie.

Secondly, the Pastor must come from God, as being the<sup>m</sup> man of God and<sup>n</sup> mouth of God: and therefore no man ought to take this honour vnto himselfe, but he that is called of God, as Aaron was, Hebr. 5.4. See Gospell first Sunday after Easter.

Thirdly, whereas the Minister cannot doe such miracles, he must endeavour to doe such morales, as that other may see God is with him: *Ego* (quoth<sup>o</sup> Luther) *hoc video, non esse theologum qui magna sciat & multa doceat, sed qui sanctè & theologicè vinit*: a good Prelate must resemble the planet<sup>p</sup> Iupiter, which is in his effect<sup>q</sup> *benenolus, calidus, humidus, diurnus*:

*Benenolus in affectione.*

*Calidus in dilectione.*

*Humidus in compassione.*

*Diurnus in conuersatione.*

Rom. 13.13.

And so the Pastor must be

Walking honestly, as in the day, that by doing well he may<sup>r</sup> stop the mouthes of foolish and ignorant men, exciting them by good example to glorifie God in the day of his visitation.

*Iesus answered* <sup>r</sup>He did not chide Nicodemus and say, seeing I am a Prophet, come from God, and doe such miracles as none cā performe, except God were with him. I wonder why you come to me by night, and not in the day: Christ, I say, did not chide, but rather cherish Nicodemus; in the words of<sup>s</sup> *Augustine*, *Non debebat sed alabar*: he

<sup>i</sup> *Beaux amis.*

<sup>k</sup> *Matth. 23.7.*

<sup>l</sup> *1. Tim. 3.2.*

<sup>m</sup> *1. Tim. 6.11.*

<sup>n</sup> *Luther. loc. com. tit. de Miss. verb.*

<sup>o</sup> *ubi supra.*

<sup>p</sup> *Teutonius, lib. de similitud. cap. 6.3.*

<sup>q</sup> *1. Pet. 2.15.*

<sup>r</sup> *Theophylact. Iansen. Muscul. & alij.*

<sup>s</sup> *Lib. 2. cont. aduers. legis, cap. 2.*



<sup>t</sup> *Matth. 12.20.*

<sup>u</sup> *Euthymius.*

<sup>x</sup> *2. Tim. 4.2.*

<sup>y</sup> *Rupert. in loc.*

<sup>z</sup> *Iohn 6.14.*

he did not breake the bruised reede, nor quench the smoaking flax. Christ did not <sup>u</sup> condemne his pusillanimitie for comming in the night, though he taxed his ignorance, for that being a *Master in Israel*, hee knew not that a man must be borne again, before he can see the kingdom of God. Hence we may learne to reprehend and exhort with all <sup>x</sup> long-suffering and doctrine: we must direct by doctrine, correct in patience; when any come to conferre with vs about the points of holy religion, wee must vse them familiarly, as Christ did *Nicodemus*.

And as the Pastor may take this and many more good instructions heere from Christs example; so the people may learne two things of *Nicodemus*: it is their dutie to question with their teacher, *How can a man be borne whē he is old?* and againe, not dissembling their ignorance, *How can these things be?* Secondly, that which is deliuered by the iudicious Pastor in generall, they must apply in particular: Christ said, *Except a man be borne againe:* *Nicodemus* answered, *How can an old man?* applying it, as it should seeme, to himselfe. Thus much concerning the men, I come now to the matter.

*Verily, verily*] <sup>y</sup> This double asseueratio, *Amen, Amen*, is not vsed in any Gospel, excepting this of *S. Iohn*, and in no part of this Gospel so much as in this argument. As then the huntsmen gather that there is some game, whē the hounds open loud and free: so when the Scripture vseth importunitie in a point, it is an euident signe, that there is some great thing to be marked; and indeed the probleme discussed here, betweene Christ and *Nicodemus*, concerning our iustification, is one of the maine questions in all Diuinitie.

Christ in this disputation } Authority, *I say, we speake,*  
vrgeth his aduersarie with } &c.  
Arguments, *except a man*  
be borne againe, &c.

*Nicodemus* acknowledged that Christ was a Teacher sent from God, but Christ, to shew that he was the Pro-  
phet,

phet, yea the Lord of the Prophets: hee doth not speake like <sup>a</sup> *Moses, I am sent me*; nor as the rest of the Prophets in their preaching, *Thus saith the Lord*: but <sup>b</sup> *Authoritative*, with command, *I say we speake that wee know, wee testifie that wee haue seene.*

Secondly, Christ vseth arguments against his aduersarie. *Nicodemus* imagined, that a man is iustified by the pharisaicall obseruation, and externall works of the law. This opinion is confuted by Christ: <sup>c</sup> *first in generall, Except a man be borne from above, he cannot see the kingdom of God*: then in more particular, explaining the proposition: *Except a man be borne of water, & of the Spirit.*

S. <sup>d</sup> *Paul saith, that wee are first made which is spirituall, but that which is naturall, and after that which is spirituall.* A man therefore must bee first borne naturally, to come into the world; then borne againe from above supernaturally, and spiritually, to overcome the world: <sup>e</sup> *Non nascimur sed renascimur Christiani*: men are made, not borne Christians: *all that is borne of the flesh, is flesh*: euery man is <sup>f</sup> borne in sinne, and conceived in iniquity, & not vnderstanding the things of the Spirit of Godie corrupt seed begets corrupt sonnes; all of vs are by nature, <sup>h</sup> *prius damnati, quam nati*, found guilty to die, before we be borne to liue; the children of wrath, as the <sup>i</sup> Scripture plainly.

Now the Law cannot deliuer vs from this bondage of sinne, nor from the wages thereof, eternall death: and therefore *no man is iustified by the workes of the Law, but by the faith of Iesus Christ*, Gal. 2. 16. *that which is borne of the Spirit, is Spirit*: eternall life is not carnall, but spirituall: he therefore that will be the sonne of God, in his kingdom of grace; the Saint of God, in his kingdom of glory, must bee borne againe from above, by the Spirit. <sup>k</sup> How this is done, Christ sheweth here more particularly.

*Except a man be borne of water* <sup>l</sup> *Some few moderne Diuines haue conceived, that these words are not to be construed*

<sup>a</sup> Exod. 3. 14.

<sup>b</sup> Caietan in loc.

<sup>c</sup> Melanct. enar. in locum.

<sup>d</sup> 1 Cor. 15. 46.

<sup>e</sup> Hieron. aduers. Vigilant.

<sup>f</sup> Psal. 51. 5.

<sup>g</sup> 1 Cor. 2. 14.

<sup>h</sup> Bernard. ser. 2. de Pentecost.

<sup>i</sup> Ephes. 2. 3.

<sup>k</sup> Euthymius in locum.

<sup>l</sup> Caluin. Instit.

lib. 4. cap. 16. §.

25. 7. c. lib. 1.

pag. 143.

Quibus fauet.

Zepper. con. 1.

in loc.

construed of externall Baptisme, because, say they, *Christ takes water here, by a borrowed speech, for the Spirit of God, the effect whereof it shadoweth out; and so water, and the Spirit, are all one.* To this interpretation, answer is made; first, that it is an old rule in expounding of holy Scripture, that where a literall sense will stand, the furthest from the letter, is commonly the worst; and that there is nothing more dangerous in a Christian Vniuersity, then this licentious and deluding art, changing the meaning of words, as Alchimy doth, or would doe the substance of metals; euerting the truth, in peruerting the text: of these men, *Augustines* position is a prophetic: *Si praecognauerit animam alicuius erroris opinio, quicquid aliter asseruerit Scriptura, figuratum homines arbitrantur, De doct. Christ. lib. 3. cap. 10.*

Secondly, we tell them, if water were put heere for explanation, or declaration, it should not be placed before, but after the word *Spirit*, as in their owne example, *Mat. 3. 11. Hee will baptize you with the holy Ghost, and with fire.*

Thirdly, that *Origen, Chrysostome, Augustine, Cyril, Beda, Theophylact, Euthymius*, in their commentaries vpon this place; *Justin Martyr, Tertullian, Ambrose, Hierome, Basil, Gregory Nissen*, and manie moe, yea most of the Fathers, *Hooker*, a man of incomparable reading, openeth his mouth wider, auowing peremptorily, that all the ancients haue construed this text as our Church doth of outward Baptisme. See *Bellarmin. de effect. Sacrament. cap. 3. §. ad hunc locum; & de Sacram. bap. lib. 1. cap. 4. §. Secundo Calvinus: Maldonat. com. in loc. Hooker. Eccles. polit. lib. 5. §. 59. & 60. Beza maior. annot. in locum.*

By Baptisme then a man is made a member of Christ, a child of God, and an inheritor of the kingdome of heauen, as our Church out of this place <sup>u</sup> teacheth; and in Baptisme there is a visible signe, which is water, and an inward grace, which is conueyed vnto vs by the Spirit inuifibly:

<sup>m</sup> Apolog. 2.

<sup>n</sup> Lib. de Bap.

<sup>o</sup> De Spirit. S.

lib. 3. cap. 11.

<sup>p</sup> In 16. Ezech.

<sup>q</sup> Ser. de Bap.

<sup>r</sup> Lib. de sanct.

Baptismate.

<sup>s</sup> Eccles. polit.

lib. 5. §. 59.

<sup>t</sup> Common B.

Tit. Publike

Baptis. in the

beginning.

<sup>u</sup> Com. Catechif.

inuisible: for as the wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth; so is every one that is borne of the Spirit: as the Spirit is an inward necessary cause, so the water is an outward necessary meane to our regeneration: For \* Baptisme is not only a signe of profession, and mark of difference, whereby Christian men are discerned from other that be not christened: but it is a signe of regeneration, whereby, as by an instrument, they that receive Baptisme rightly, are grafted into the Church. And as † Leo speaks, incorporated into Christ: *Ut susceptus à Christo, Christumque suscipiens; non idē sit post lavacrū qui ante Baptismū fuit, sed corpus regenerati fiat carnis et ossis: \* flesh (as it were) of Christs flesh, and bone of his bone: Quoniam factus est Dominus caro nostra nascēdo; ita & nos facti sumus ipsius renascēdo:* the Spirit in this our new birth, is <sup>b</sup> in stead of a Father, the water in stead of a Mother: in this sense the Scripture tearmeth Baptisme a <sup>c</sup> bath of regeneration, <sup>d</sup> whereby God cleanseth his Church, unto <sup>e</sup> remission of sins: <sup>f</sup> *Omni hominī renascenti, aqua Baptismatis insit: ut uterū virginatis, eodem Spiritu sancto replente fontem, qui replens & virginem, ut peccatū quod ibi in dūcunt: sacra concepit, hic mystica tollat ablutio:*

Happily some will object, if this exposition bee true, then no man can be saved, except he be baptised. In cases of extremity; when publike Baptisme cannot bee had, & private is sufficient: and when not so much as private may be well obtained, yet all is enough; as our <sup>h</sup> Popish aduersaries acknowledge: *Satis est si adsit mentaliter, ubi non potest haberi sacramentaliter.* If thou canst get Baptisme for thy child; despise not this blessed Sacrament; for although it be not an immediate cause, yet it is a mediate channell of grace, whereby the mercies of God in Christ, are conveyed unto vs: according to that of <sup>i</sup> Hugo, *Fidē saluē ex istis elementis non querunt: et si in istis querunt: non enim ista tribuunt: quod per ista tribuuntur:* but if in extreame necessity, thou canst not enioy this

\* Anglican. confess. art. 27. & art. 28. an effectual signe of grace.

† Ser. 14. de passion. Dom. cap. 5.

<sup>a</sup> Ephel. 5. 30.

<sup>a</sup> Leo ser. 3. in natiuit. Dom. cap. 5.

<sup>b</sup> Ammonius apud Maldonat. in locum.

<sup>c</sup> Tit. 3. 5.

<sup>d</sup> Ephel. 5. 26.

<sup>e</sup> Act. 2. 38.

<sup>f</sup> Leo ser. 4. in natiuit. Dom. cap. 3.

<sup>g</sup> Common B. Tit. Private Baptisme.

<sup>h</sup> Rhem. & Caietan in loc.

Idem Caietan. in 3. Thom. quest. 68. art. 1.

& 2. Lombard. sent. lib. 4. dist. 4.

lanſen. Con. cap. 20. Bernard.

Biel. & c.

<sup>i</sup> Thom. part. 3. quest. 68. art. 2.

<sup>k</sup> De Sacramento lib. 1. cap. 3.

this holy water, assure thy selfe, God accepteth a desire for a deed.

<sup>1</sup> Melanc. postil.  
in locum.

If any shall aske, why Christ in this dispute concerning iustification, doth treat, first of Baptisme, then of faith; <sup>1</sup> answer is made, that the outward ministration, which especially consists in preaching the Word, and administering the Sacraments, is like *Iohn Baptist*, pointing vnto Christ, and shewing how much wee stand in neede of his mercy. This great Rabbi therefore begins his Sermon of regeneration, with outward Baptisme, but ends it with faith, in the worlds Sauour; by which all the Sacraments, and other workes of the ministration are powerfull and effectuell in vs. It is impossible for any man to see God without a Mediator, appeasing the wrath of God of himselfe, *no man ascendeth vp to heauen, but hee that came downe from heauen, even the Son of man which is in heauen*: <sup>m</sup> hee is the sole Mediator betweene God and man, opening the kingdome of heauen to all beleeuers.

<sup>m</sup> 1. Tim. 2. 5.

<sup>n</sup> Ardens.  
<sup>o</sup> Theophylact.  
& Euthymius  
in locum.  
<sup>p</sup> Num. 21.

As therefore *Moses* lift up the Serpent in the wilderness, even so must the Sonne of Man be lift up, that whosoever belueneth in him, perishe not, but haue everlasting life. <sup>a</sup> He doth aptly teach a Doctor of the Law, by a figure of the Law; <sup>o</sup> shewing that the Law and the Gospell agree; the Serpent being a type of the Sauour; the children of Israel murmuring against God, and his servant *Moses*, were stung with fierie Serpents; in such sort, that many of the people died; and therefore they desired *Moses*, that he would pray to the Lord to take away these Serpents from them: hereupon, *Moses*, according to Gods expresse commandement, made a Serpent of brasse, & set it up for a signe; & when a Serpent had bitton a man, then he looked to the Serpent of brasse, and liued; he was healed instantly, without any medicine, or other helpe; yea, without any other reason, but that God had said it should bee thus: all men haue murmured against God, and are stung with the fiery darts of that old Serpent.

<sup>q</sup> Ephes. 6. 18.  
<sup>r</sup> Apoc. 12. 9.

pent Satan : and yet all such as repent, and behold with faiths eie Christ exalted on the crosse, shal be saued from euerlasting death, of pure grace, without and before their good workes, albeit afterward being deliuered from their enemies, it be their dutie to serue God in holinesse and righteousness, all the daies of their life.

The <sup>c</sup> vertue of Christs death is better described by this one similitude, then thou couldest declare with a thousand words, it is an yniuersall medicine, *whosoener*; it pertaineth to all, but all pertaine not to it; none pertaine to it, but they that take benefit by it; and none take benefit by it, no more then by the brazen Serpent, but they that <sup>c</sup> fixe their eyes on it: *He that beleeueth in him shall not perish.* It is not enough to beleue him, except a man also *beleue in him*: <sup>2</sup> except he wholly depend on him, as his only mediator and redeemer. <sup>7</sup> And thus a man is borne againe by faith in Christ, begotten, and confirmed in vs euermore, by the blessed word and Sacraments.

Yea but what is all this to the feast of holie Trinitie? wherefore did the Church allot this Scripture for this Sunday? the reason hereof is very plaine, <sup>2</sup> because this Gospell expresth all the three sacred persons, as also their appropriat attributes; it sheweth the person of the Father, vers. 2. *We know that thou art a teacher come from God*: the person of the Sonne speaking throughout the whole dialogue; the person of the holie Ghost, verse 5. *Except a man be borne of water and of the Spirit: vnto the Father it ascribeth especiall power, no man could do such miracles as thou doest, except God were with him*: vnto the Son wisdom, *we speake that we know*; to <sup>h</sup> holy Ghost goodnesse & loue, *the winde bloweth where it listeth*, &c. And therefore let vs praise the sacred Trinity, with other Churches out of S. <sup>a</sup> Paul, *Of him, and through him, and for him are all things, vnto him be glorie for euer, Amen.* <sup>b</sup> Augustine is of opinion, that these prepositions, of, through, for, are not to be confounded; because *ex*, doth

<sup>c</sup> Tyndall Prolog vpon Leuit.

<sup>c</sup> Heb. 12. 2.

<sup>a</sup> Caietan. in loc.

<sup>2</sup> Culman. con. 3.

Dom. Trin.

<sup>7</sup> Zepper. con. 1.

Dom. Trin.

<sup>2</sup> Pontan. Bib.

con. Tom. 4.

fol. 1. & Iacob.

de Vraag. ser. 1.

de S. Trin.

<sup>a</sup> Rom. 11. 36.

<sup>b</sup> De Trinit. lib.

6. cap. 10. Idem

Galasin. de Cat.

verit. li. 2. cap. 2.



c 1. Sent. distin.

36.

d Hom. for Rogation wecke,  
part. 1.

note the Father, *per*, the Sonne, *in*, the holie Ghost: *ex*, the Father, of whom are all things; *per*, the Son, through whom are all things; *in*, the holy Ghost, in whom are all things, as *c* Peter Lombard wittily.

Vnto these expositions of *Augustine* and *Lombard*, I thinke *d* our Church alludeth, vnfoldeth the text thus, of *him*, that is, euery good and perfect gift, comes downe from the Father of light: *through him*, that is, Christ Iesus our Sauour is the meane, by whom we receiue his liberall goodnesse; *in him*, that is, in the power and vertue of the holie Ghost: God the Father is the fountaine of all goodnesse, God the Sonne the conduit, God the holy Ghost the cisterne.

*Almightie and euermlasting God, which hast given vnto vs thy seruants grace, by the confessio of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of the Diuine Maiestie, to worship the Vnitie: we beseech thee, that through the steadfastnes of this faith, wee may euermore be defended from all aduersitie, which lineest and raigest one God without end. Amen.*



The

The Epistle. 1. I O H N 4. 7.

Dearely beloued, let vs loue one another, for loue commeth of God, &c.

THIS Epistle consists of a {  
 Salutation, Dearely beloued.  
 Exhortation, let vs loue one another.  
 Confirmation, for loue commeth of God, &c.

In the first, obserue two vertues in Saint Iohn, his {  
 Loue, saluting so kindly.  
 Discretion, because commending loue to other, he sheweth abundant loue himselfe.

Dearely beloued] This gracious and kind compellation is visuall in the writings of the blessed Apostles, and therefore the Minister beginning euery solemne act in our Liturgie, with this or the like phrase, is Apostolike; Dearely beloued brethre, the Scripture moueth vs in sundry places, &c. In the set order for morning and euening praier, at the Communion, Wee be come together at this time, dearely beloued, to feede at the Lords table: at publike Baptisme, Dearely beloued, for so much as all men be conueined and borne in sinne, &c. at the solemnization of Matrimonie, Dearely beloued friends, &c. at the visitation of the sicke, Dearely beloued, know this, that Almighty God is the Lord of life and death: at the buriall of the dead, For as much as it hath pleased Almighty God of his great mercie, to take vnto himselfe, the soule of our deare brother here departed, &c. at the Communion, Brethren, in the primitiue Church, &c.

These gratulatorie termes and turnes of loue should be reciprocall betweene the Pastor and the people: we dissemble before God and men, if wee doe not loue you dearely, when often in our sermons we call you dearely beloued;

• Mr. Deering  
 lect. 16. vpon  
 the Hebrewes.

beloued; and you dissemble more with vs, if you neither respect our person, nor reuerence our place, when you tearme vs ordinarily, *spirituall Pastors, and reuerend Fathers in God.*

But herein the discretion of *S. Iohn* is most remarkable, for that exhorting other to loue, himselfe giues so good example of loue, *Beloued, let vs loue.* For whereas there be two waies to teach, one by precept, & another by patterne, men are led more by that which they see, then by that which we say. <sup>f</sup> Diuines obserue, that Saint *Iohn* is no where so great an Orator, and so subtile a Logician as in this argument of loue: for albeit he writes in this Epistle *both of faith and hope, so well as of loue; yet the greatest part thereof is spent in loue: h Locutus est multa & prope omnia de charitate:* speaking much, almost all of charitie. For as he was the most loued Apostle, so likewise the most louing Apostle, preaching and practising; and so by both instantly pressing this one point, sundrie waies, againe and againe, *Let vs loue one another.* And therefore seeing *S. Iohn* out of his loue, doth exhort vs so much vnto loue; <sup>i</sup> *Quicquid amor infuit, non est contemnere tutum.*

In the second part of this Epistle note the

Ad, *Let vs loue.*

Obiect, *One another.*

*Let vs loue* The <sup>k</sup> Schoolemen acutely distinguish betweene *amor, dilectio, and charitas*: *amor* is common to beasts with men; *dilectio* proper only to men, *electio quasi*: *charitas* is an <sup>l</sup> infused grace by the holy Ghost, onely proper to Saints, as in my text, *Every one that loueth is borne of God*: now this loue which is only from God, <sup>m</sup> is in God & for God only: for how can he loue his neighbour who doth not loue God? <sup>n</sup> *Quomodo diligit proximum tanquam seipsum, quandoquidem non diligit & seipsum?* How can he loue his neighbour as himselfe, when as he doth not loue himselfe? for the wicked man who loues not God, hateth his owne soule, Psalme *xxvi. Qui diligit*

<sup>f</sup> *Lorin. in 1. E. pist. Ioan. cap. 4. vers. 11.*

<sup>g</sup> *Pet. Aureolus & Georg. Ederus. apud Lorin. prolog. in Epist. Ioan. cap. 6.*

<sup>h</sup> *August. prefat. in exposit. Epist. Ioan.*

<sup>i</sup> *Ouid.*

<sup>k</sup> *Thom. 22. quest. 26. art. 1. & 3.*

<sup>l</sup> *Idem 22. quest. 24. art. 2. & 3.*

<sup>m</sup> *Hieron. epist. Paulin. Tom. 3. fol. 1. Christi glutino copulata.*

<sup>n</sup> *August. tract. 83. in Ioan. & Thom. 22. quest. 25. art. 7.*

*diligit iniquitatem, edist animam suam*, as Saint Hierome, and Augustine reade.

This loue comming from God, and continuing for God, ° consists in thinking well, speaking well, and doing well, as Saint Paul teacheth in his first Epistle to the Corinthians, chapter 13. *Loue* (saith hee) *thinketh not evil, it enuieth not*, that is, for the thought; *it disdaineth not, it doth not boast it selfe, it is not prouoked vnto anger*, that is, for words; *it is bountifull, and seeketh not her own*, that is, for workes, and therefore God in his law, (whose complement is loue) forbiddeth all iniuries against our neighbours; *in deed*, thou shalt not kill, thou shalt not commit adultery, thou shalt not steale; *in word*, thou shalt not beare false witnesse; *in thought*, thou shalt not couet thy neighbours house, &c. See the Decalogue.

One another] P imitating the good, tolerating the bad, louing all; howsoeuer wee may loathe the faults of many, yet we may loue the persons of all, according to that of the Emperour 9 *Otho, Pacem cum hominibus, bellum cum vitijs*; and that of ° Augustine, *Diligite homines, interficite errores*; and that of † Aquine, we must loue wicked men, not as wicked, but as men.

For loue commeth of God] This confirmation is taken from the first authour of loue, which is God: for loue commeth from God.

Giuing it, Iames 1.17. *Every good and perfect gift is from above.*

as] Commanding it, by precept: *For it is the fulfilling of his Law*, Rom. 13.10.

Commending it, by practice, ver. 8. *For God is loue*, shewing his loue to be great,

in respect of { Himselfe, the Giuer; bestowing a great gift, *his only begotten Sonne*; with great affection, *in this appeareth the loue of God.*

{ Vs the receiuers: enioying such a gift as we did most want; for when wee were

° See epistle for Quinquages. Sunday.

P. Augustin. de Cat. rudibus, cap. 27.

9 Reusner. in Symbolis.  
† Contra lit. Petilian. lib. 1. cap. 29.  
‡ 214. quest. 25. art. 6.

† Aquin. in loc.

\* dead in finnes, hee sent his onely begotten Sonne into the world, that wee might line through him.

God is loue<sup>n</sup> foure waies,

*Substantialiter,*  
*Causaliter.*  
*Actiue.*  
*Passiue.*

Secondly, God is loue, *Causaliter*, as making concord in all his creatures: he doth accord the disagreeing elements, and so temper our differing humors.

As that <sup>d</sup> Their warre, our bodies peace maintaines.  
he makes men to be of one <sup>e</sup> mind in a priuate house, and  
of one <sup>f</sup> heart in the publike Church: it is *g charitas sub-*  
*stantialis*, which giues *charitatem accidentalem*: his loue  
may be tearmed <sup>h</sup> *ignis accendens*, ours, *ignis accensus*, as  
<sup>i</sup> *Augustine* calls his wifdome, *lumen illuminans*, ours, *lumen*  
*illuminatum*: as then he that walketh in the burning  
day light, is said to bee in the Sunne, and the Sunne in  
him: *euen so whofoener dwelleth in loue, dwelleth in God,*  
*and God in him.*

Thirdly, God is loue, *active*, louing k all that he made, man especially; *louing vs first* in our election, when wee could not loue him; in our redemption, when we would not loue him: it is no great matter to preuent, or answere loue

cap. 15.

<sup>k</sup> Psal. 145.9.

loue with loue, Publicans will do the same, Matth. 5. 46.  
and<sup>1</sup> Poets enioyne the same:

*Vs prastem Pyladen, aliquis mihi prastet Oresten.*

*Hoc non fit verbis: Marce vt ameris, ama.*

But herein appeared the loue of God toward vs, in that when we were his<sup>m</sup> enemies, he sent his only begotten Son into the world, that we might liue through him: and if hee<sup>a</sup> spared not his owne Sonne, but gaue him for vs all to death, how shall he not with him, giue vs all things also? See Epist. Sun. after Christmas, and Epist. 3. Sun. in Lent.

God is not only louing for a time, but constant in his loue, Psal. 118. 1. *The Lord is gracious, and his mercy endureth for euer*: his right hand is mercy, his left, iustice. Now that hand is greatest which is most vsed, but God doth giue more with his right hand of mercy, then punish with his left hand of iudgement: as<sup>o</sup> *David* sweetly, *Gratious is the Lord & righteous, yea our God is mercifull*: as S. P. *Ambrose* notably, *Bis misericordiam posuit, semel iustitiam*: he saith once only that God is righteous, but twice in one verse that he is gracious: and in the second Commandement, Almighty God saith of himselfe, that he will punish but the third and fourth generation of such as hate him; whereas hee will shew mercy to thousands of such as loue him and keepe his Commandements.

It is very remarkable, that God in going to punish *Adam*, is said onely to *walke* a soft space: but in shewing mercy toward the prodigall child, to *run*; signifying hereby that he is *slowest to conceiue a wrath, and readiest to forgive*, he will not alway be chiding, neither keepeth hee his anger for euer: his displeasure toward his children is soone at an end, but his *mercifull goodnesse endureth for euer*, vnto the end, in the end, without end.

Fourthly, God is loue, *passiue*, being louely, most wor-  
thie to bee loued, *maxime diligibilis*, as the<sup>1</sup> Schoole  
speakes: *O taste and see* (saith<sup>u</sup> *David*) *how gracious the*  
*Lord is*. x *O how plentifull is thy goodnesse, which thou hast*

<sup>1</sup> *Martial lib. 6.*

*epigram. 11.*

*Idem Ausonius,*

*epigram 91.*

<sup>m</sup> *Rom. 5. 10.*

<sup>n</sup> *Rom. 8. 32.*

<sup>o</sup> *Psal. 116. 5.*

<sup>p</sup> *Orat de obitu*  
*Theodosij.*

<sup>q</sup> *Genes. 3. 8.*

<sup>r</sup> *Luk. 15. 20.*

<sup>s</sup> *Psal. 103. 8.*

<sup>9. 17.</sup>

<sup>t</sup> *Thom. 22.*

*quest. 24. art. 2.*

<sup>u</sup> *Psal. 34. 8.*

<sup>x</sup> *Psal. 31. 21.*



*laid up for them that feare thee, & that thou hast prepared for them that put their trust in thee, euen before the sons of men.* If loue then occasion loue, let vs loue God a little, who loueth vs exceeding much; and indeed we cannot answere God wel in any thing but in loue: for if God be angry with thee, thou must not answere him in anger; if he iudge thee, thou mayest not againe iudge him; if he chide thee, thou must be patient; if he command, thou must obey; but in that he loueth thee, thou mayest, yea thou must loue him againe. *¶ Nam cum amat Deus, non aliud vult quàm amari: quippe non ad aliud amat, nisi vt ametur, sciens ipsos amore beatos qui se amauerint.*

*¶ Bernard. ser.  
83. in Cantica.*

*¶ Basil. exercit.  
ad pietatem,  
serm. 5.*

*¶ Lorin.*

*¶ Gloss. Interlin.*

*¶ Hugo.*

*¶ Aquin.*

*¶ Matth. 5. 25.*

*¶ Philo Carp-  
thius, apud Lo-  
rin. in locum.*

As God is loue,<sup>z</sup> so the diuel is extreame malice: such then as spend themselues, or their meanes in hatred, enuie, malice, needlesse quarrels of law, contention, iniust vexations, hindring their neighbour, are darlings vnto Satan; and for the time being, vntill they repent, heires apparant of hell. On the contrary, whoſoeuer *loueth, is borne of God, and knoweth God,* <sup>a</sup> in this life by faith, in the <sup>b</sup> next by face: knowing God <sup>c</sup> experimentally, and knowne of God as a child most <sup>d</sup> resembling his father: in one word (as <sup>e</sup> some confidently speake) by this as it were made God, *for God is loue.*

The Gospell and Epistle well agree; for *Abraham*, the father of the faithful, and his sonne *Lazarus*, who loued God above all things, & their neighbour as themselues, are said to be comforted in heauenly Paradise: whereas the rich Glutton, who by louing himselfe too much, altogether neglected his loue toward other, is tormented in hell: and therefore seeing the end of vncharitableness is so terrible, the reward of loue so comfortable: *Daare-ly beloned, let vs loue one another.*

The

The Gospell. LUKE 16. 19.

*There was a certain rich man, which was clothed in purple, and fine white, and fared deliciously every day, &c.*

Christ in this<sup>f</sup> historicall Parable, or parabolicall historie, describes the state of a carelesse Epicure, and a carelesse Beggar. In the first (as *Melancthon* obserues) he doth exhort vs to compassion; in the second to passion: to compassion, in that *Abraham* denied vnto *Dives* a drop of water in hell, because *Dives* had denied vnto *Lazarus* a crumme of bread on earth. To passion and patience in aduersity: for as much as *Lazarus*, afflicted with scornes in his mind, with sores in his body, while he liued, is said to bee carried, by glorious Angels, into blessed *Abrahams* bosome, when he died.

<sup>f</sup> Iansen. con. cap. 97. Caietan. & Maldonat. in loc. ex Iustin. & Postil. Dom. I. post Trin.

The Glutton is described according to his<sup>h</sup> four-fold death:

Naturall: *There was*, but it is not. Ciuill: *a certaine man*, not worthie the naming.

Spirituall: *clothed in purple, and fine white, faring deliciously every day*, making too much of himselfe, too little of *Lazarus*. Infernall: *in hell torments, he lift vp his eyes, &c.*

<sup>h</sup> Bonauentura dist. salut. cap. 8.

Or this Epicure is painted out vnto vs according to

his three-fold estate, as hee was in his

Life: which he spent in iollitie, *clothed richly, faring deliciously.*

Death: *the rich man also died, and was buried.*

Hell: *In hell torments hee cried, &c.*

The

The description of  
his life is  
taken

1. From the circumstance of time wherein he lived, *There was.*
2. From his name, or rather indeede, no name: *a certaine man.*
3. From his possessions, *a rich man.*
4. From his manners,

Himself,  
concerning his

Backe: *cloathed in purple & fine white.*  
Belly: *faring deliciously every day.*

and behaviour  
toward

*Lazarus*, in  
sinnes  
of

Omission, in  
that  
hee

1. Denied *Lazarus*.
2. Denied him bread.
3. *A crumme of bread.*
4. *A crum of bread which fell from his table.*

Commission, or per-

mission, in that he suffered his dogs to sucke the beggers blood. In which Interpretors, I confesse, note generally the dogs to be more kind then their master, in licking the poore mans sores with their medicinable tongues: and yet for as much as our Sauours intent in this text, is to exaggerate the miserableness of *Dines*, and miseries of *Lazarus*: I mislike not their opinion, who thinke the dogs did rather hurt then heale *Lazarus*,<sup>k</sup> as taking him not for a liuing man, but for a dead carcase: for this wretched caitiffe, cared more to fill his dogs, then to feed the poore: whereas he should haue taken from his dogs to bestow vpon *Lazarus*; he tooke from *Lazarus* to bestow vpon his dogs, who fared the better by sucking his blood, and licking his sores: a true paterne of a base cormorant, who maketh vse of euery creature that walketh by his doore, or crawleth on his ground, or lieth at his

gate:

<sup>1</sup> Pet. Rau. & Maldonat. in locum.

Idem Jansen. vbi supra.

<sup>k</sup> Adeo debilis erat ut non poterat abigere canes. Euthym. in locum.

gate: like to S.<sup>1</sup> Peters fish, who though his mouth be full of gold, yet is he nibbling at every bait.

There was Abraham was rich, and Job rich, and Herod rich, and Salomon so rich, as that hee gave Cedars as the wild fig-trees, and silver as stones, 1. King. 10. 17. all these were, but now they be dead, and returned naked to the graue. The Grammarian, who declineth al other nounes in every case, cannot decline death in any case,

*Flectere per varios docuit qui nomina casus,*

*Hec cadit, & casum hunc flectere non potuit.*

Great<sup>m</sup> Iupiter had but a little tombe.<sup>n</sup> Tamberlane the terror of his time, died with three fits of an ague. Henrie the first King of England,<sup>o</sup> *decus olim, nunc dolor orbis.*

*P iam cinis est, & de tam magno restat Achille.*

*Nescio quid: parnam quod non bene compleat urnam.*

This Epicure, who whilome was a gallant, clothed in purple and fine linnen, a man of a dainty diet, a iolly hunter, hallowing & hoiting after his hounds; is now dead, and buried, and tormented in hell: *q erat, non est*: indeed there was such a rich man, but he is not now.

Here then is a monition for the rich, and a munition for the poore: for the rich an admonition, *that they be not high minded, and put their trust in vncertaine riches: and boast themselves in the multitude of possessions; for they shall carry nothing away with them, when they die, but leaue their goods for other.* All this world passeth away, and the lust thereof, & riches auaille not in the day of wrath, nor gold in the day of vengeance, Ezech. 7. 19. Money is a queene, and therefore rich men are kings in this world, ruling, ouer-ruling al by corruption and bribery; but when death, as Gods bailiffe, shall shew his *habitas corpus*, they cannot redeeme the soule; that will cost more, saith David, Psal. 49. 8. O foole, this night wil they fetch away thy soule from thee, Luk. 12. 20.

This also may comfort the poore: for albeit the rich oppress for a time; yet ere it be long, *they shall lie in hell like*

<sup>1</sup> Math. 17. 27.

<sup>m</sup> Epigram. vet.

lib. 3. visuntur

magni parua se-

pulchra Iouis.

<sup>n</sup> Paulus Iouius

illust. virorum

eleg. lib. 2.

<sup>o</sup> Huntindon.

hist. lib. 7. in fin.

<sup>p</sup> Ouid. Metam.

lib. 12.

<sup>q</sup> Chrysostom.

<sup>1</sup> 1. Tim. 6. 17.

<sup>1</sup> Psalm. 49. 6.

<sup>1</sup> Prov. 11. 4.

<sup>u</sup> Psal. 37. 1. 2.

like sheepe, death gnawing upon them, Psalm. 49. 14. <sup>u</sup> Fret not thy selfe then because of the vngodly, neither bee thou enuious against the euill doers; for they shall soone bee cut downe like the grasse, and bee withered euen as the greene herbe: haue patience for a while, and the wicked shall be cleane gone; thou shalt looke after his place, and he shall be away: *There was a rich man*, hee is not now.

*A certaine rich man*] The poore mans name is mentioned here, *There was a begger named Lazarus*: but the name of the rich man is omitted; *homo quidam* is his stile: which our blessed Sauour did for sundry reasons, as Interpreters obserue. First to shew that <sup>x</sup> his waies are not as our waies are, for <sup>y</sup> we scorne the poore, and take notice of the rich only. Genealogies of Princes, and pedigrees of Nobles, are so well knowne vnto vs as our fingers: but if any shall aske the name of a begger; <sup>z</sup> hee is a *certaine man*, old father, *what shall I call him*. Alas fillie wretch, he hath no name, except it be some by-name; as blind *Bartimaeus*, or lame *Giles*; and therefore Christ, quite contrary to the worlds humour, acknowledged the poore, but not the rich.

Secondly, Christ omitted this Epicures name, <sup>a</sup> because hee knowes not the wicked, Matth. 7. 23. I neuer knew you: God knoweth his owne children by their names, Exod. 33. 12. Esay 43. 1. for their names are written in heauen, Luk 10. 20. and so being told in his book, he doth agnise them for his sheepe, loh. 10. 14. *I am the good sheepeheard, and know mine, and am knowne of mine*. A great comfort to the godly, because they be in the book of life; not only *secundum eorum opinionem*, as the wicked are. Psal. 69. 29. but *secundum rei veritatem*, as <sup>b</sup> *Angustine* speaks in his enarration of that Psalme: not only *in libro presentis iustitiae*, but *in libro praedestinationis aeternae*: not only written on the <sup>d</sup> outside of Gods book, from whence they may be wiped away, but in the inside, out of which it is impossible they should be blotted: for

if

<sup>x</sup> Esay 55. 8.

<sup>y</sup> Greg. apud A-  
quin in locum.

<sup>z</sup> Caietan. Ian-  
sen. Gorran.

<sup>a</sup> Theophylast.  
Gorran. Ludol-  
phus.

<sup>b</sup> Tom. 8 fol.

510.

<sup>c</sup> Thom. part. 1.  
quest. 24. art. 3.

<sup>d</sup> Hugo Car.  
in Psal. 138.

<sup>a</sup> Sixt. Sen. bib.  
lib. 2. pag. 127.

if an inconstant man said, *quod scripsi, scripsi*; \* then how much more God, in whom there is no variableness, neither shadow of change? James 1.17. *I will not put out his name out of the booke of life, but I wil confesse his name before my Father, and before his Angels:* Apocal. 3. 5. *Behold, saith God, I haue graue thee upon the palme of mine hands: not writtē only, but grauen, not in stone or brasse, but in my flesh, and that in those parts which are most seene, in my hands: and in the secretest part of them, in the palmes of mine hands.*

I know God knoweth the wicked as well as the goodly: for there is a <sup>e</sup> three-fold booke of his knowledge.

1. An yniuersal common-place booke, wherein both good and bad are written; of which it is said, Psal. 139. 15. *In thy booke were all my members written.*

2. A priuate booke, Gods *Vade meum*, in which only the names of his elect are written, whose waies hee doth know, that is, approue, Psal. 1. verse last, *The Lord knoweth the way of the righteous.*

3. His booke of accounts, or blacke booke, wherein only the wicked are written, Dan. 7. 10. *The iudgement was set, & the books opened:* so that almighty God knoweth the wicked in the world to come, but to their condemnation; and he knoweth them in this life, but not to their commendation, hee will not vouchsafe <sup>h</sup> to make mention of them with his lips; as in the text he concealeth the rich Epicures name.

Thirdly, Christ omitted the Gluttons name, <sup>i</sup> to signify that the <sup>k</sup> memoriall of the iust shall be blessed, but the name of the wicked shall rot. <sup>l</sup> The remembrance of *Iosias* is like the composition of the perfume that is made by the art of the Apothecarie, it is sweet as hony in all mouths, and as musicke at a banquet of wine: *Abel* being dead, yet speaketh, Hebr. 11. 4. A good name, saith <sup>m</sup> Fulgentius, is the godly mans heire: but God saith of *Amalek*, <sup>n</sup> *I will utterly put out the remembrance of Amalek, from under heauen.* Either the names of the wicked are preter-

<sup>o</sup> *Augustin in Psal. 68.*

<sup>e</sup> *Esay 49. 16.*

<sup>e</sup> *Euthymius in Psal. 68. & Psal. 138.*

<sup>h</sup> *Psal. 16. 5.*

<sup>i</sup> *Gorran. Stella.*

<sup>k</sup> *Prou. 10. 7.*

<sup>l</sup> *Ecclesiasticus 49. 1.*

<sup>m</sup> *Mytholog. li. 1.*

<sup>n</sup> *Exod. 17. 14.*



mitted altogether, as in this place, *there was a certaine man*; or else recorded to their eternall infamie: as *Ieroboam* is mentioned in the *Chronicles of Israel*: *Pontius Pilate* in the Creed, and *Stephen Gardiner* in our Martyrologies.

Fourthly, Christ did omit this Epicures name, ° to pull downe the mightie from their seat, & to exalt the humble and meeke. The proud build Cities to get them a name, Gen. 11. 4. *Is not this great Babel, that I have built for the honor of my maiesty?* Dan. 4. 27. P they ioyne house to house, and lands to lands, imagining their mansion shal endure from generation to generation, calling their Manors after their owne names, Psal. 49. 11. Christ therefore concealeth heere the rich mans name, q for *where-with a man sinneth, by the same shall he be punished.*

These reasons are common among the Fathers and other Interpreters; vnto which I will adde, how Christ happily named not this Epicure, because he spake much in his dispraise. Heere then is a good lesson for all Christians, especially Preachers in this vncharitable detraeting age, wherein euery *State-criticke*, like *Augustus Caesar*, taketh vpon him to taxe al the world, and to coniuire all publike actions, vnder the narrow circle of their priuie censure, ° as if men held the copie of their liues, by the breath of their mouth, and by the dash of their pen: it is our dutie, ° laying aside all maliciousnesse, enuie, guile and euil speaking, to follow Christs example: whē we censure the facts of great ones liuing, or the faults of rich ones dead, let vs not doe it in partiaall and personall inuectiues bitterly; but in generall and discreet tearmes charitably, *there was a certaine man.*

Wherefore seeing Christ hath not expressed this Gully-guts name for so many good reasons, it is idle curiositie for other to say that it was ° *Nabal*, or ° *Ninenfis*, or ° *Herod*, who beheaded *John the Baptist*: assuredly such inquisition is to schoole Gods Spirit, and to teach that eternall Word to speake.

Rich

° Greg. apud Aquin. Idem Chrysost. Beda. Pontan.

P Esay 5. 8.

q Wisd. 11. 13.

° Stella. Maldonat. Pontan.

° Luke 2. 1.

° B. Bisson, Preface B. of Church gouernment.

° 1. Pet. 2. 1.

° Ludolphus de vita Christi, part. 2. cap. 16.

° Quidam editione Heb. apud Euthymium in locum.

° Consule Zepher con. 1. Dom. 1. post Trinit.

*Rich man*] It is apparant in this Scripture, that goods in themselves are not euill : *Ne putentur mala, dantur & bonis ; & ne putentur summa bona, dantur & malis* : as <sup>a</sup> *Augustine* told *Boniface* : lest they should be reputed euill, they are giuen vnto the good, as to Father *Abraham* : and on the other side, lest they should be thought the chiefe good, often bestowed vpon the bad, as heere vpon this *Epicure*, *There was a certaine rich man*. Again, *Lazarus* is said, vers. 22. to be translated into *Abrahams* bosome. Consider therefore not only <sup>b</sup> *qui sublatu*, sed *quod sublatu* ; poore, but good *Lazarus*, is carried into rich, but good *Abrahams* bosome, to signifie that neither pouertie demerits heauen, nor riches hell : as *Augustine* disputes in his 89. Epistle to *Hilarius* : and therefore the same Father in his tract against <sup>c</sup> *Adimantus*, cap. 20. citing the text of *Paul*, 1. Tim. 6. *Trist not in vncertaine riches, but in the liuing God, who giueth all things abundantly* ; cōcludes in fine, y it is not *culpabile habere ista, sed eapraferre & conferre* : to preferre riches, or compare riches with faith and a good conscience, by which our soule is enriched ; and so, the Glutton is condemned heere, <sup>d</sup> not for hauing, but for abusing riches in rior, or not vsing them in hospitalitie.

Such then are *non-resident* from the text, who disallow large reuenewes in Clergie men, because some get them ill, and spend them worse : *Possunt hac in quosdam veraciter dici & nostros & vestros, qui si vitriſq; nostrum disſident, neq; nostri, neq; vestri sunt* : as Saint <sup>e</sup> *Augustine* told the *Donatists*. Inueigh so long as you will, & so much as you can against pride, negligence, couetousnesse, but let every Assie beare his owne burden, and every malefactor answere for his own fault. Is any Priest a ruffian in apparell ? I am sure the <sup>f</sup> Statutes appoint modest habits, and the thirtieth Iniunction requires execution of the same. Doth any Diuine frequent the Tauerne more then the Tabernacle ? examine the <sup>g</sup> Canons of our Church, and Statutes of our Colledges, & you shall vnderstand these (if

<sup>a</sup> *August. ep. 70.*

<sup>b</sup> *Augustin; Psal. 51.*

<sup>c</sup> *Tom. 6. pag. 141.*

<sup>d</sup> *Atelanthon. postil. in loc.*

<sup>e</sup> *Lib. 2. contra lit. Petilian. cap. 57.*

<sup>f</sup> See *Pultons Abstract. Tit. apparell, & Canon. 74.*  
<sup>g</sup> *Can. 75. & Iniunction. 7. Elizabeth.*

h Epist. 193.

i Gorran. in loc.  
k Psal. 104.l Erasmo. Colloq.  
Franciscan.m Church hom.  
against excess  
of apparell.  
Idem Ludolph.  
de vita Christi.  
part. 2. cap. 16.  
n Rom. 13. 14.o Clem. Alexan.  
Pedag. lib. 2.  
cap. 12.p Deering. Iesl.  
2. Hebr.

(if there be any of these) to be the very scorne of the conformable clergie; *Quia nec ordinem tenent, nec ab ordine tenentur*, as h Bernard of Abeldarus. Let God haue his honor, the Church her reuerence, the State her commendations, euery one his due. Shooe not at randome, as blind men at crowes, or like mad men striking such as are next you: but particularise the fault, as Christ in the text, insinuating that this Epicure did get his goods wrongfully, keepe them basely, spending also that he did spend riotously: with the last hee begins first, shewing the rich mans excess in gorgeous attire, being clothed in purple for ostentation, in fine linnen for delectation.

\* David acknowledging Gods exceeding great bounty toward mankind, sheweth that he doth not only provide things necessarie for vs, as meat and drink, but also things to reioyce & comfort vs, as wine to glad the heart, and oyle to make the face to shine. God then hath allowed vs apparell, not onely for necessitie, but also for honest comelinesse; as in herbes we haue not only the necessarie vse, but the pleasant smell, and the faire sight to refresh vs. It is lawfull to weare sumptuous habits according to the customes of our countrie, and honour of our place in which wee liue: but in attiring our selues wee must obserue m foure rules especially,

that our garments be not too

|   |            |
|---|------------|
| { | Costly.    |
|   | Curious.   |
|   | Statelily. |
|   | Many.      |

Wee must not make prouision to nourish the lust of our flesh, as the Poets haue fained *Venus* to commit adulterie in chaines; o hereby signifying that ornaments and chaines about our calling, are enticements vnto sin: Prou. 7. *I haue deckt my bed* (saith the harlot) *with ornaments, carpets, and laces of Egypt, I haue perfumed it with myrrhe, alces and cinnamon*: p hee must not weate filke that is not able to buy cloth.

Secondly, we must not be too curious in our apparell, either

either for the fashion or for the wearing of it: Englishmen are so new fangled in their attire, that whereas wee giue other nations the foil, yet they giue vs the fashion: euery thing that is far fetcht and deare bought is fit for our gallants.

*Omnis Aristippum decuit color, & status & res.*

It is well observed, that arte *Cosmetique* hath parts ciuill & effeminate: cleannesse of body was euer esteemed to proceed from a due reuerence to God, our selues and societie; but artificiall decoration is neither fine enough to deceiue, nor handsome to vse, nor wholesome to please. The Lord by the mouth of his holy Prophet *Esay* complained of the dames of Sion, because they did walke with stretched out neckes, and with wandring eyes mincing as they went, and making a tinckling with their feet. *Chrysostome* said of certaine women in his time, that they were *propter venustatem inuauusta*: *mulier enim recte olet ubi nihil olet.* Or as *S. Hierome*, *Non bene olet, quia bene semper olet.* Our women are so pointed & painted, that whereas heretofore there were two faces vnder one hood, now there is one face vnder two hoods.

And as most women, so most men are blotted worthily for their vanities in this kind; as Popish *D. Parry*, whē he was executed for treason, *an. 1584.* desired the hangman, when hee put the rope about his necke, that hee would not disorder or marre his ruffe. It is reported of *Mounſier Bircon*, \* lately executed in France, that hee would not suffer the deaths-man to touch his haire, but entreated a Gentleman of his acquaintance, to performe that kinde office vnto him, as to compose his lockes in such order, that the hangman might not cut off one haire. So *Seneca* writes of some, who spend many a good houre betwene the combe and the glasse: but *S. y Paul* exhorteth vs to vse y world as if we vsed it not; for such as are much occupied in caring for things pertaining to the body, most commonly bee negligent in matters appertaining to the soule. Let vs not therefore be too care-

¶ Aduancement of learning, lib. 2. pag. 44.

¶ Cap. 3. 16.

¶ *Plautus* in *Mosell. Act. 1. scen. 3.*  
¶ *Epist. ad Demetriadem.*  
*Tom. 1. fol. 70.*

¶ *Iesūs. Cat. lib. 3. cap. 3.*

¶ Executed at Paris, *an. 1602.*

¶ *1. Cor. 7. 31.*

<sup>a</sup> Mat. 6. 25. 33.

full and curious: what we shall eat, or what we shall drinke, or wherewith we shall be clothed, but rather seeke the kingdom of God and his righteousness, and all these things shall be given abundantly. See Thomas 22<sup>a</sup>. quest. 169. art. 1. 2. & Caietan. ibidem.

<sup>a</sup> Matth. 11. 8.

<sup>b</sup> Epist. ad Demetriad. digna res risu imo placentu: dum domina virgo procedit ornatio.

<sup>c</sup> Augustin. confes. lib. 3. cap. 8.

<sup>d</sup> Thomas 22<sup>a</sup>. quest. 169. art. 1.

<sup>e</sup> Ambros. lib. de Naboth. cap. 5.

<sup>f</sup> In Pœnulo.<sup>g</sup> Ouid.<sup>h</sup> Iames 5. 1.

Thirdly, we must in our apparell consider our vocation and quality, for God is a God of order, appointing euery man his degree, within the limits whereof he must keepe himselfe. <sup>a</sup> Soft clothings are for such as are in the Kings court, Camels haire for Iohn Baptist in the wilderness: it would make a man laugh, or rather indeed weepe, saith <sup>b</sup> Hierome, to see the maid finer then the mistresse: it is vnlawfull to breake the laudable customs of the Common-weale wherein wee liue. <sup>c</sup> *Quæ contra mores hominum sunt flagitia pro morum diuersitate vitanda sunt.* <sup>d</sup> We must therefore weare such robes as our fashion and place require, Clericall habits are for Priests, and Court-like for Princes.

Lastly, we must not haue too many garments, either on our backs, or in our presse. Not on our backs: It is truly said that pride is neuer too cold or too hot; clothe a woman in winter only with fine filkes, and she will not complaine of cold; adorne her in summer with heauie chaines, and borders and iewels, and she wil neuer complaine of heat. <sup>e</sup> *Habent & gemma pondera sua, habent & vestimenta frigora sua, sudatur in gemmis, algetur in sericis, tamē precia iuuant, & qua natura auersatur, commendat auaritia.* <sup>f</sup> *Plautus* would neuer haue wondered why dainty dames are so long in trimming themselves, if hee had considered what a shoppe of vanities vsually they weare and beare about them.

<sup>g</sup> *Decipiunt cultu, gemmis, auroque teguntur Omnia, pars minima est ipsa puella sui.*

Again we must not haue too much apparell in our presse: <sup>h</sup> *Go to now ye rich men, weepe and howle, for your miseries shall come upon you, your riches are corrupt, and your garments are moth eaten.* It is a fearefull thing to consider

sider how the proud Epicure<sup>i</sup> clothes his wall with rich hangings, and stuffes his chest with so many suites, as hee cannot tell how many, while Christ in his poore naked members is ready to starue for cold. O most vnfortunate catiffe, which hast a mine, but wantest a minde to doe good.

And fared deliciously euery day ] *Epulabatur*,<sup>k</sup> noting his intemperate voracity, *splendide*, noting his delicate luxurie, *quotidie*, noting his wastfull prodigality: hee might haue fared well, and feasted sometime, but it was his fault in his bankets to bee so dainty and daily, giuen ouer to <sup>m</sup> security and <sup>a</sup> sensuality, making his belly his <sup>o</sup> god; saying with the greedie dogs in <sup>e</sup> Esay, Come, I will bring wine, & we will fill our selues with strong drinke, and to morrow shall be as this day, & much more abundant: as he was *Cassius* in his purse, so *Cassius* in his pots.

There was a certaine beggar named *Lazarus* ] In <sup>e</sup> Hebrew, *Lazarus* is as much as *adiutus a Domino*: for when al men had forsaken him in his trouble, the Lord was his present helpe. Or as <sup>r</sup> other, in *adiutorium*, as expecting helpe: not of any mortall man, but of the liuing God. *Azarius*, is *adiutus*; but *Lazarus* in *oe ad adiutorium*, quod *nulla re mundana fretus ad solum Deum respiceret adiutorium*. Hence we may learne in our affliction to <sup>c</sup> cast al our care on God, for he careth for vs. O cast thy burthen vpon the Lord; and he shall nourish thee, *Psal.* 55. 23.

Which lay at his gate, full of sores, desiring to be refreshed with the crummes, which fell from the rich mans board, and no man gaue him; the dogs also came and licked his sores. ] Euery word doth amplifie the woes of *Lazarus*, and the wretchednesse of *Dives*. The begger was so feeble: that he could neither walke, nor stand, nor sit, but lie, at his gate; which euidently demonstrates as well the poore mans patience, as the rich mans inhumanity: the poore mans patience, who did neither <sup>a</sup> blaspheme God, nor <sup>r</sup> murmur against his neighbour, although hee could not be satisfied in that place where other surfeited: and

<sup>i</sup> Ambros. de Nabath. cap. 13.

<sup>k</sup> Gorran.

<sup>i</sup> Theophylact.

<sup>m</sup> Melancthon.

<sup>a</sup> Caietan.

<sup>o</sup> Philip. 3. 19.

<sup>e</sup> Esay 56. 12.

<sup>q</sup> Greg. in Euan- gel. hom. 40.

Erasmus annot.

in locum.

Chrysostome.

Augustine.

<sup>r</sup> Iansen. con-

cord. cap. 97.

<sup>c</sup> i. Pet. 5. 7.

<sup>e</sup> Caietan, & Pontanus in loc.

<sup>m</sup> Theophylact.

<sup>r</sup> Euthymius.



<sup>1</sup> Chrysostome.<sup>2</sup> Pontan.<sup>a</sup> Idem Pontan.<sup>b</sup> Hom. in loc.<sup>c</sup> Prou. 28. 17.<sup>d</sup> Prou. 19. 17.<sup>e</sup> Erasmus annot. in loc.<sup>f</sup> Iansen. concord. cap. 97.<sup>g</sup> Bib. K. Henry the eight.<sup>h</sup> Diet. feria. 5.<sup>i</sup> post Dom. 2. in quadrages. idem Chrysost.<sup>j</sup> 1. Sam. 31.<sup>k</sup> August hom. 7. inter hom. 50.

it leaueth therich man inexcusable, <sup>7</sup> for hee could not say that he neuer heard nor saw *Lazarus*, he was laid at his owne gate full of sores, Et <sup>2</sup> tot ora clamantia quot vulnera, so many sores, so many fighes; and so many fighes, so many sutes: he could not as he went out and in to his house, but heare so many mouthes, and see so many wounds.

*Desiring to be refreshed with the crums which fell from therich mans boord* [He did not desire <sup>a</sup> *sauari*, sed *saturari*, not to bee thoroughly restored vnto perfect ease by the rich mans expence, but onely to be refreshed in his sickness, and how? with *crummes*, and with such crummes as fell from therich mans table. *Dives*, O *Dives*, what doest thou meane, wilt not thou giue <sup>a</sup> crumme, to gaine a crowne? *fac damna lucrum*, as <sup>b</sup> Chrysostome sweetly: crummes which fall from thy boord are lost, and yet if thou wilt giue these lost crummes vnto the poore which lieth at thy gate, thou shalt not <sup>c</sup> lacke: for hee that giueth vnto the needie, <sup>d</sup> lendeth vnto the Lord, who will reward abundantly.

*And no man gaue vnto him*] The best Expositors obserue generally, that this clause crept out of the margine into the text, for it is not in any <sup>e</sup> Greeke, nor in other ancient copies: and therefore the Church of England hath done well to print it in <sup>g</sup> different letters, as discerning it from originall Scripture: the <sup>h</sup> meaning of it is, *like master, like man*. Vnhappy *Saul* conquered in battel, tooke a sword and fell vpon it, and when his armour-bearer saw that *Saul* was dead, hee likewise fell vpon his sword and died with him: if the good man of the house bee liberall, the rest of the family for the most part will not be niggardly; but if the master grudge a crust, the seruant dare not giue <sup>a</sup> crumme.

This sheweth also that the glutton is tormented in hell, <sup>k</sup> not for that hee did hurt, but for that hee did not helpe *Lazarus*: hee was rich indeed, but of his owne; clothed in purple, but of his owne; eating deliciously, but

but he did eate his owne. This was his fault, and in conclusion his fall, that hee refreshed not hungry *Lazarus* at his gate with a few fragments of his table: *Non quòd abstuleris aliena, sed quòd non donârit sua.* <sup>m</sup> What hell then, and how many torments are provided for oppressing *Dines*, who taketh from *Lazarus*; if this Epicure be so tortured in end. Hee blame for not giuing to *Lazarus*? Whatsoeuer I said in the beginning of this Gospels exposition concerning his sins of commission, I desire you to construe it as spoken coniecturally, not categorically.

And it fortunèd that the begger died, and was carried by the Angels into *Abrahams bosome*. You hear what these two were in their life, now you shall heare what they were in and after their death. *Lazarus* was comforted in Paradise, *Dines* tormented in hell: in the one, paine was turned into pleasure; in the other, pleasure into paine: both died alike, for <sup>m</sup> it is appointed that all men shall once die: but their comfort in dying, and iudgement after death is not alike. The rich man died, and his soule was <sup>o</sup> against his will fetched away, Luk. 12. 20. but *Lazarus* died, and his soule was yeilded vp into the hands of his Redeemer cheerfully. *Dines* was snatched away by foule fiends into hell, *Lazarus* carried away by good Angels into heauen: His happinesse then is in

respect of his <sup>o</sup> Porters, carried by Angels.  
<sup>o</sup> Port, *Abrahams bosome*.

Hee that in his life was scorned of men, and had no companions but dogges, is now so regarded of God, as that Angels are his seruants: he that could neither go, nor sit, nor stand, is now carried, not on the shoulders of men, as the Pope the proudest in earth: but hee rides on the wings of *Angels*, in the plural, for many good Angels attend one good man, to make the <sup>q</sup> quier full, and the ioy perfect.

But whither did they carrie him? out of this worlds tumult and troubles, into the port and hauen of happinesse: heere called *Abrahams bosome*, a metaphorph taken

<sup>1</sup> Chrysostom.  
<sup>m</sup> Gregor. hom.  
40. in Euang.

<sup>n</sup> Hebr. 9. 27.

<sup>o</sup> Theophylact.  
in Luc. 12.

<sup>p</sup> Hebr. 1. 14.

<sup>q</sup> Chrysostome.

<sup>r</sup> *Arboreus in loc. Idem. Pet. Martyr in 2. Reg. 2.*  
<sup>r</sup> *Rom. 4. 11.*

<sup>r</sup> *Augustin. de anima & eius origin. lib. 4. cap. 16.*  
<sup>r</sup> *August. epist. 99 & lib. 12. de Genesi ad litteram. cap. 33.*  
 34.

<sup>r</sup> *Hebr. 9. 8.*

<sup>r</sup> *Pontan.*

<sup>r</sup> *Iansen.*

<sup>r</sup> *Caietan.*

<sup>r</sup> *Mr. Deering*  
*Le& 19. Hebr.*

from <sup>r</sup> Sailors, who carrie their ships out of the tempestuous waues, into the good harbour or quiet bosome of the sea, where they may repose themselves: and it is called *Abrahams bosome*, for that he was *the father of all them that beleene*. Such then as before Christ departed in the faith of *Abraham*, were carried into the bosome of *Abraham*, that is, translated into the blessed estate wherein *Abraham* was. *Abrahamum intellige remotam sedem quietis atq; secretam, ubi est Abraham.* This could be no Popish *Limbus*, or part of <sup>r</sup> hell, it was an heauen assuredly, that is, an happie state wherein *Abraham*, and all other departed in *Abrahams* faith enioyed the presence of God: an heauen, howsoeuer it be not necessary to determine peremptorily that it was *the heauen*, so called properly; because *the way into the holiest of all was not yet opened, while the first Tabernacle was yet standing*. See the notes of the *Geneua Bible in English*, *Hebr. 9. 8. & 12. Calvin. Instit. lib 3. cap. 20. §. 20. & eiusdem, lib. cap. 25. §. 6. Bulling. in 1. Pet. cap. 3. vers. 19. Luk. 16. 23. Hebr. 9. 8. Pet. Martyr, 2. Regum 2. 8. 11.*

*The rich man also died*] Christ speaking of their estate in this life, <sup>r</sup> began with the rich, and ended with the poore; but shewing their estate in the world to come, first he speakes of the poore, then of the rich. It is worth obseruing also, that the poore man who liued in misery died first, and the rich Epicure wallowing in pleasure last; <sup>r</sup> intimating that God doth hasten to shew mercy, but is slow in proceeding to iudgement.

*And was buried*] There was nothing said of the poore mans buriall; but about the rich mans funerall, vsually there is great <sup>r</sup> pompe, and much noise: for albeit hee were so blacke as the blacke horse mentioned *Apocal. 6.* that nothing were in him but darknesse, and shadow, <sup>r</sup> yet he shall find a black Prophet, with a black mouth, and a headlong tongue, for a blacke gowne, to make him as white as the white wooll, or as white as the white snow: and if a false tongue may colour him more then that,

that, it is set to sale, and may bee bought easily. For although he was buried in hell, as being the diuels <sup>c</sup> parishioner all his life, yet his heires happily for a little money, got some Priett to commend, and canonize him for a Saint when he was dead.

<sup>c</sup> Ludolphus.

*And being in hell torments he lift up his eyes*] A feare-

full description of hell, <sup>d</sup> which is { Large,  
Long,  
High,  
Deepe.

<sup>d</sup> Bellarmin.  
Cat. cap. vlt.

Large, containing all kind of paines, as well *sensus*, as *damni*: for this Epicure was deprived of all comfort, which hee desired either for himselfe or his friends: and endured all sorts of torment which hee would not: his sight being afflicted with vncomfortable darknesse, and vgly diuels; his hearing with hideous and horrible cries; his smelling with noysome stinkes; his taste with raue- nous hunger, and bitternesse of gall; his feeling with intolerable fire.

*Cicero* writes that there be 8. kinds of punishment; according to the Ciuil law: Losse, Bonds, Ignominy, Talio, Stripes, Exile, Seruitude, Death. <sup>e</sup> All which are found in hell: as first, the reprobate lose God, and all that is good, as well in hap as in hope. Secondly, they bee bound hand and foot in that darke dungeon, Matth. 22. 13. Thirdly, they suffer ignominie, seeing all their wickednesse in thought, word, deed, & the punishment inflicted on the for all this wickednesse, is knowne vnto men, Angels, Saints, Diuels, vnto their best friends, & worst enemies. *I will bring an euermlasting reproch vpon you, and a perpetuall shame, which shall neuer bee forgotten*, Ierem. 23. 40. Fourthly, they make satisfaction and recompence so far as they can: <sup>f</sup> *Reward her euen as shee hath rewarded you, giue her double according to her workes: in as much as she glorified her selfe, and lined in pleasure, so much giue ye to her torment and sorrow*. So Father *Abraham* in the text, *Sonne remember, that thou in thy life time receiuedst thy*

<sup>e</sup> Jo. Combr.  
compend. Theo-  
log. lib. 7. cap. 22.  
& Carthusian.  
de quatuor No-  
uiss. part. 3.  
art. 6.

<sup>f</sup> Apoc. 18. 6. 7.

<sup>s</sup> Prou. 19. 29.

<sup>b</sup> Matth. 25. 10.

<sup>i</sup> Matth. 22. 13.

<sup>k</sup> Iohn 8. 34.

<sup>l</sup> Apocal. 21. 8.

<sup>m</sup> Augustin. de  
cinit. Dei, lib.

21. cap. 3.

<sup>n</sup> Apocal. 9. 6.

<sup>o</sup> Esay 66. 24.

<sup>p</sup> Augustin. de  
Spiritu & ani-  
ma, cap. 56.

<sup>q</sup> Matth. 25. 41.

<sup>r</sup> De cinit. Dei,  
lib. 21. cap. 24.

<sup>t</sup> Numb. 11. 6.  
& 21. 5.

pleasure, and Lazarus on the contrary received paine, but now he is comforted, & thou punished. Fifthly, <sup>s</sup> Iudgements are prepared for the scornors, & stripes for the backs of the fooles. Sixthly, the reprobate shall be shut <sup>h</sup> out of Gods kingdome, and <sup>t</sup> cast as exiles out of his presence into vter darknesse. Scuenthly, the reprobates are the <sup>k</sup> sons of sinne, and made tributarie to Satan, euer paying, and yet neuer satisfying their debt. Eighthly, they suffer the <sup>i</sup> second death, a death after death, a death and yet euerlasting; for as hell is large, so long: *Betweene vs & you*, saith Abraham in Paradise, to Dines in hell, *there is a great space set, so that they which would go from hence to you can not, neither may they come from thence to vs*. Infortunate Dines, in hell flames is euer dying, and yet neuer dead.

O immortall death, O deadly life, what shall I tearme thee? for if thou bee'st life, wherefore doest thou kill? if death, how doest thou still endure? there is neither life, nor death, but hath some good in it: for in life there is some ease, and in death an end, but in thee neither ease nor end. <sup>m</sup> *Prima mors animam dolentem pellit de corpore, secunda mors animam nolentem tenet in corpore*. The damned shall <sup>n</sup> seeke death, and shall not finde it, for <sup>o</sup> their worme shall nor die, neither shall their fire be quenched. <sup>p</sup> *Vermis conscientiam corrodat, ignis carnem comburet, quia & corde & corpore deliquerunt*. And therefore such as hold with Origen, that the Diuell and his angels one day shall bee released from their tortures, and that the words of Christ, <sup>q</sup> *Depart from me ye cursed into euerlasting fire*, were spoken *minaciter potius quam veraciter*, are confuted by the Scripture, *planissime atque plenissime*, saith <sup>r</sup> *Augustine*.

Hell is high also, for the torments of it are most bitter in the highest degree without intermission, abatement, or change; without which, all things not onely painfull, but euen pleasant (as it appeared by the Manna) become insupportable: <sup>t</sup> *We can see nothing but this Manna, our soule loatheth this light bread*.

Lastly,

Lastly, bottomlesse hell is deepe, for that hellish pains are absolute without any mixture of comfort: *Dives* cannot get one drop of cold water to coole the tip of his tongue, tormented in the flame.

*Desiderauit guttam qui non dedit micam*, hee that denied a crum of bread in his life, was denied a drop of water in hel: alas what are ten thousand riuers, or the whole sea of water, vnto that infinite world of fire? yet *Dives*, vnhappy *Dives*, who wasted in his time so many tunnes of wine, cannot now procure water enough, a pot of water, an handfull of water, a drop of water to coole the tip of his scorched tongue: as he did offend in all the powers of his minde, and in all the parts of his body: so was he doublelesse tormented in all them vniuersally, yet most in his tongue, because hee did sin most in his taste: for God punisheth in <sup>u</sup> proportion, inflicting a paine for sinne, correspondent to the pleasure in sin. Because *Pharaoh* drowned the men children of the Hebrewes in a riuier, *Exod.* 1. 22. himselfe and his host were ouerwhelmed in a sea, *Exod.* 14. 28. Because the tyrannous Egyptians compelled the children of Israel extraordinarily to labour and sweat in <sup>x</sup> making bricke, by which happily lice were bread in their bodies; Almighty God in his iust iudgement afflicted this persecuting people with such y lice that no <sup>z</sup> medicine could destroy them. <sup>a</sup> *Adonibezek* having cut off the thumbes of seventy Kings, and making them all gather bread vnder his table, was at the last overcome by *Iudab*, who cut off the thumbes of his hands, and of his feet: *As I haue done* (quoth *Adonibezek*) *so God hath rewarded me*. Because proud *Baiazet* in his insolent cruelty, vowed if hee should overcome *Tamberlaine*, that he would imprison him in a cage of iron, and so haue carried him vp and downe the world in triumph: *Tamberlaine* conquering in a mortall battell this insulting tyrant, shackled him in fetters and chaines of gold, and shut him vp in an open iron grate, that he might on euery side bee seene, and so carted him

<sup>r</sup> *August. hom. 7.*

<sup>u</sup> *Carthusian. de*  
*4. nauissimis,*  
*part. 3. art. 3.*

<sup>x</sup> *Exod. 5.*

<sup>y</sup> *Exod. 10. 17.*  
<sup>z</sup> *Iosephus anti-*  
*quit. lib. 2. cap. 5.*  
<sup>a</sup> *Iudges 1. 6. 7.*

<sup>b</sup> *Knoles in the*  
*life of Baiazet*  
*the fourth.*



vp and downe as he passed thorow *Asia*, to bee derided and scorned of his owne people. Let the drunkard then, and Epicure, who turne so much good liquor, and so much delicates ouer their tongue wantonly, wastfully, tremble at this fearefull example.

<sup>c</sup> In Euangel.  
hom. 40.

<sup>d</sup> Matth. 15. 8.

<sup>e</sup> Mr. Foxe in  
the marty. of  
R. Glouer.

<sup>f</sup> Paeuinius a-  
pud Aul. Gel-  
lium, lib. 13.  
cap. 8.

<sup>h</sup> In lib. 5. de  
Aste.

<sup>i</sup> Matth. 24. 51.

<sup>k</sup> De ciuitate  
Dei, lib. 3. cap.

<sup>20.</sup>  
<sup>l</sup> Church hom.  
against adul-  
tery, part. 3.  
<sup>m</sup> *Enead.* 6.

<sup>n</sup> Melancthon  
posil. in loc.

<sup>c</sup> Gregory the great obserues vpon this place, that *Diu-nes* was most tormented in his tongue; for that hee did prattle much of religion, and practice little: *Verba legis in ore tenuit, quæ opere seruare contempsit*: <sup>d</sup> he drew neare to God with his lips, but his heart was farre from him. O that the <sup>e</sup> *table-gospellers* of our time, who place deuotion in the tip of their tongue, not in the roote of their heart, would aright consider this terrible iudgement, <sup>f</sup> *Homines ignana opera, & philosopha sententia, virtutem qui verba putant, vt lucum ligna.*

We desire God daily, that his will may be done on earth as it is in heauen: and what is that (as <sup>h</sup> *Budæus* wittily) but that our body which is earthly, should agree with our soule which is heauenly? that our mouth and our mind, our outward and our inward man, should accord in seruing God. Otherwise, <sup>i</sup> hel is the portion of hypocrites, where they shall be most afflicted in their tongue, for that they most offended in their talke.

It is full of horror to reade, much more to write (saith <sup>k</sup> *Augustine*) the lamentable destruction of *Saguntum*. How terrible then is it to report the storie of hell? and if wee tremble and shake <sup>l</sup> at the naming and hearing of these paines; oh what shall they do that shall feele them, that shall suffer them, and euer endure them, world without end? I conclude with <sup>m</sup> *Virgil*:

*Non mihi si centum lingua sint, oraque centum,  
Ferreæ vox, omnes scelorum comprehendere formas,  
Omnia pœnarum percurrere nomina possim.*

Thinke on this againe and againe ye rich lay-men, and suffer not the members of Christ to perish at your gate, while ye surfet at your table: thinke on this all ye learned <sup>n</sup> Clergie-men, and suffer not any Christian people

people committed to your charge, which hunger and thirst after righteousness, at the Temple doore to starue for spirituall food. Almighty God hath endowed you with abundant knowledge, and all varietie of vsfull art, so that if you will endeouour to doe good, you may feed, yea fill them euen with the crummes that fall from your table. *Panis verbum est, & verbi fides est, & mica dogmata fidei*, saith *o Ambrose*, ¶ If thou pour out thy soule to the hungry, and refresh the troubled soule, then shall thy light spring out in the darknesse, and thy darknesse shall be as the noone day, and the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters faile not. ¶ *Blessed are the mercifull, for they shall obtaine mercy*; ¶ *but there shall bee iudgement mercilesse to him that sheweth no mercy.*

*They haue Moses and the Prophets, let them heare them*] Vngodly men hauing too little faith, & too much curiosity, will not beleue that there is an heauen, or an hel, except one come vnto them from the dead. Christ therefore teacheth in the person of Abraham, that the Scriptures ought to bee a lanterne to our feet, the which are not far off that we should say, ¶ *who shall goe vp for vs to heauen, and bring it vs? neither is it beyond the sea, that thou shouldest say, who shall go ouer the sea for vs? & cause vs to heare it, that we may do it? but the word is very neare to thee, euen in thy mouth, and in thine heart.* Moses and the Prophets are read daily, let vs heare them instructing vs sufficiently concerning heauen and hell, and all other points appertaining necessarily to saluation. ¶ The Law doth intimate how we must liue, the Prophets how wee must beleue: by these two wee may learne to shun the torments of hell, and obtaine the ioyes of heauen: if we will not heare *Moses* and the Prophets, assuredly neither will we beleue, though one arose from death againe. ¶ For Christ raised another *Lazarus* from the dead, and yet

° *Lib. 8. in Luc. cap. de diuit. induit purpura.*  
¶ *Esa. 58. 10. 11*

¶ *Matth. 5. 7.*  
¶ *Iames 2. 13.*

¶ *Deut. 30. 12. 13. 14.*

¶ *Pontas.*

¶ *Iohn 11. 44.*

yet the Pharisees continued in vnbeliefe.

By this one sentence, foure Popish assertions are confuted: as first, their <sup>a</sup> denying the Bible to lay *Lazarus* in a vulgar tongue, by which hee may know the way, the truth, and the life. Secondly, their opinion concerning the Scriptures insufficiencie: for if the Prophets and the Law were sufficient to warne and instruct the brethren of *Dines*, <sup>x</sup> how much more shall *Moses* and the Prophets, & the Gospell too, <sup>y</sup> make the man of God absolute and perfect vnto all good works? Thirdly, their <sup>z</sup> inuocation of Saints departed. And lastly, their obambulation of spirits, and apparitions of <sup>a</sup> dead men, reporting the miseries of Purgatorie. <sup>b</sup> Let none bee found among you that askeb counsell at the dead, for all that do such things are abomination vnto the Lord. <sup>c</sup> To the Law, to the Testimony: if they speake not according to this word, it is because there is no light in them. If a Saint should arise frō death againe, yee would not belecue him: if an <sup>d</sup> Angell from heauen should preach another Gospell, yee may not beleue him: it is sufficient if you search the Scriptures, hearing *Moses* and the Prophets, <sup>e</sup> for in them ye shall finde eternall life.

<sup>a</sup> Chrysostom.  
hom. 3. de Lazaro, & in Matih.  
hom. 2.

<sup>x</sup> Marlorat. in  
locum.

<sup>y</sup> 2. Tim. 3. 17.

<sup>z</sup> Melancthon.  
postil. in loc.

<sup>a</sup> Chrysostom.  
hom. 2. de Laz.

Luther. postil.  
maior Dom. 2.

post Trin. &  
Caluin. apud

Marlorat. in loc.

<sup>b</sup> Deut. 18. 11.

<sup>c</sup> Esay 8. 20.

<sup>d</sup> Galath. 1. 8.

<sup>e</sup> Jobn 5. 38.

<sup>f</sup> Augustin.  
Confess. lib. 11.  
cap. 2.

*Domine Iesu, fuit casta delicia mea, Scriptura tua,  
nec fallar in eis, nec fallam ex eis.*



The

The Epistle. I. EPIST. IOHN CAP. 3. VERS. 13.

Marnell not my brethren, though the world hate you, &c.

THE s loving Disciple being euer like himselfe, persecuteth in this text his accustomed argument of charity :

First exhorting vs to loue by two reasons, <sup>h</sup>a

Secondly, shewing how we must loue, to wit,

two points are enforced by a three-fold argument :

*Bono diligentium, we know that we are translated from death vnto life, because we loue the brethren.*

*Malo non diligentium, hee that loneth not his brother, abideth in death, vers. 14. 15.*

*Affectionately, not shutting vp our compassion from the brethren, v. 17. Effectually, let vs not loue in word, neither in tongue, but in deed, and in verity, verse 18. and these*

1. From Christs example, who gave his life for vs, vers. 16.

2. From Gods expresse commandement, for it is his commandement that we loue one another, vers. 23.

Peace of conscience : hereby we may know that wee are of the verity, and can quiet our hearts, vers. 19. 20. 21.

3. From the fruits of loue which are

Affurance that God heareth our prayers : what soeuer wee aske, we receiue of him, vers. 22.

Ioy in the holy Ghost : hereby we know that hee abideth in vs, vers. 24.

Marnell

<sup>h</sup> Totus Amatus, uti Bertrand in Euang. Dom. 2. post. Pentecost.

<sup>h</sup> Aquin. in loc.

<sup>h</sup> Beza in loc.

\* Genes. 4. 8.

† Genes. 27. 41.

m Genes. 21. 9.

n 1. Pet. 4. 12.

o Horat. lib. 1.

epist. 19.

p 2. Cor. 6. 14.

q Esay 9. 21.

r Iob. 16. 8.

s Terent. in Andria act. 1.

scen. 1.

t Galath. 4. 16.

u Apud Lorin.

in locum.

x Aquin. in loc.

y Iames 4. 4.

z Galath. 1. 10.

*Maruell not* It is neither new, nor rare that the louers of the world should hate the godly; not new, for it was so from the beginning: \* *Cain* hated *Abel*, † *Eſau* *Iacob*, m *Iſmael* *Iſaack*: not rare, but exceeding common at all times, in all places: and therefore n *thinke it not ſtrange concerning the fiery trial which is among you, to prone you, as though ſome ſtrange thing were come vnto you.*

For firſt, contrary diſpoſitions of Saints and worldlings, occaſion contentious oppoſitions.

o *Oderunt bilarem triſtes, triſtemque iocoſi,*

*Sedatum celeres, agilem gnaumque remiſſi.*

p What fellowſhip hath righteousneſſe with vnrighteouſnes, and what concord hath Chriſt with *Beſial*, and what communion hath light with darkneſſe? q *Ephraim* is againſt *Manaſſes*, and *Manaſſes* againſt *Ephraim*, and both againſt *Iuda*. *Cain* ſlew his brother, and wherefore ſlew he him? our Apoſtle telleth vs in the words immediately before my text, *becauſe his owne workes were euill, and his brothers good.* *Abel* ſaid, *Sacrum pingue dabo, non macrum ſacrificabo*: but *Cain* on the contrary, *Sacrificabo macrum, non dabo pingue ſacrum.*

Secondly, the children of God, by the Spirit of God, r *reprone the world of ſinne*: hating the manners of the wicked, euen with a perfect hatred, *Pſalm. 139. 21.* Now ſ *ueritas odium parit*. Am I therefore become your enemy, ſaith t *Paul*, becauſe I tell you the truth? and Chriſt, *Iob. 7. 7.* *The world cannot hate you, but it hateth me, becauſe I teſtifie that the workes thereof are euill.* And therefore bee not aſtoniſhed, (as u *Tertullian* and *Fulgentius* reade) for it is a follie to feare that ye cannot ſlie; neither maruell, (as our Church and other interpreters generally) for it is not a point of wiſdome to wonder at that which is neither x *magnum*, nor nouum, nor rarum; it were a more ſtrange wonder if the world ſhould not hate you, ſeeing y *the friendſhip of the world is enmity with God*. & z *he that pleaſeth men, is not the ſeruant of Chriſt*. I pray ceaſe to maruell, not to loue; nay rather tie the bond of peace faſter,

faster, and loue thy brethren so much the more, because the world hateth you.

*We know that we are translated from death vnto life*] By faith in Christ we know that we shall be translated from a corporall death, vnto eternall life: or as <sup>b</sup> Augustine, that we are now translated from the death of sin, to the life of grace: for the iust doth liue by faith, Galat. 3. 11. euen that faith which worketh by loue, Gal. 5. 6. S. Iohn doth not say, <sup>c</sup> *transimus. sed translati sumus*; hee that is dead in sinne, cannot raise himselfe, but it is God <sup>d</sup> *who deliuered vs from the power of darknes, & hath translated vs into the kingdome of his deare Son*: neither doth he say, *transferemur*, wee shall in the future, but in the present we are translated, <sup>e</sup> intimating an vndoubted certaintie, that we <sup>f</sup> *shall not come into condemnation, but passe from death vnto life*: now we seeme to be dead, our life being hid with Christ in God, but when Christ which is our life shall appeare, then shall we also appeare with him in glory, Col. 3. 3. <sup>g</sup> *Viget enim gloria, sed adhuc in hyeme, viget radix, sed quasi aridi sunt rami, intus est medulla qua viget, intus sunt folia arborum, intus fructus, sed astatem expectant.*

*Because we loue the brethren*] <sup>h</sup> This argument is not from the cause, but from the effect. We are not translated from death vnto life, because wee loue; but because wee loue, it is a <sup>i</sup> signe that we are borne of God, <sup>k</sup> for God is loue, and the <sup>l</sup> fruit of the Spirit is loue, ioy, peace, long-suffering, gentleness, &c. <sup>m</sup> *Emanuel Sa*, who was a Iesuite, (as <sup>n</sup> Ribadeneira notes of him) *In omni disciplinarum genere diligentissime versatus*, accords with this exposition: it is an argument (saith he) that wee be translated from death vnto life, because wee loue the brethren. And <sup>o</sup> *Lorinus* another Iesuite more fully; *Causalis particula causam continet non rei, sed cognitionis*: For (quoth he) wee are not translated from death vnto life, because we loue; but by this action as an effect of grace, we know y we liue the life of grace. S. Iohn here, doth reason as his

master

<sup>a</sup> Cyril. in verba Christi.

<sup>b</sup> Iohn 5. 24.

<sup>c</sup> Tract. 22. in

Euang. Iohn.

<sup>d</sup> Aquin in loc.

herein according with the Latine rather then the Greeke.

<sup>e</sup> Coloss. 1. 13.

<sup>f</sup> Bullinger apud

Marlorat.

<sup>g</sup> Iohn 5. 24.

<sup>h</sup> Augustin.

tract. 5. in epist.

Iohn.

<sup>i</sup> Calvin.

<sup>j</sup> Sacerius.

<sup>k</sup> 1. Epist. Iohn.

4. 8.

<sup>l</sup> Galath. 5. 22.

<sup>m</sup> Notat. in loc.

<sup>n</sup> Catalog. Iesuit.

in vite Sa.

<sup>o</sup> Com. in loc.



P Luk. 7. 47.

q Lib. 3. cap. 22.

r Contra Iovinian. lib. 2.

s Epist. lib. 6.

t In Luc. 7.

u Rom. 6. 4.

x Galath. 5. 21.

y Carthusian.  
Aquin. Lorin.

z Hom. 42.

a Ecclesiasticus  
34. 22.b Apud Marlo-  
rat. in loc.

master & elsewhere, many sinnes are forgiven her, because she loved much: her loue was not the cause of Gods loue, but on the contrary, Gods loue the cause of her loue: for to whom a little is forgiven, he doth love a little. Christs argument is from the effect to the cause, not from the cause to the effect: as <sup>q</sup> Irenaeus, & <sup>r</sup> Hierome, & <sup>s</sup> Gregory the great, and Cardinall <sup>t</sup> Tolet obserue. See Epistle Sunday after Ascension in fine.

He that loveth not his brother abideth in death [An argument *ab incommodo*; from the discomfort of not loving; hee that loveth not, is not <sup>u</sup> risen againe with Christ from death vnto newnesse of life: which our Apostle proues by this syllogisme: No manslayer hath in him eternal life: whosoever hateth his brother is a manslayer: Ergo, No man hating his brother hath eternall life. The Maior proposition is true, without shall be murderers, Apocal. 22. 15. The workes of the flesh are manifest, adulterie, fornication, vncleannesse, wantonnesse, idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, enuie, murthers, &c. <sup>x</sup> They that doe such things shall not inherite the kingdome of God. And the proposition is yniuersall, No manslayer hath eternall life. Whether hee destroy the life ciuill of his brother, as the back-biting slanderer; or the life spirituall, as the soule-slaying heretike: or the life naturall, as the curthrote murderer.] Every manslayer abideth in death, as well he that killeth himselfe, as another: he that actually murdereth, and hee that intentionally killeth; *occidisti quem odisti*, saith <sup>z</sup> Augustine; every manslayer, as well he that taketh away from Lazarus, as he that giueth not vnto Lazarus in extremity things necessary for his sustentance: so the <sup>a</sup> Wise-mā expressly, *The bread of the needfull is the life of the poore, he that defraudeth him thereof is a man of blood: Si non paupisti* (quoth Ambrose) *occidisti*: and <sup>b</sup> Seneca diuinely, *Qui succurrere perituro potest & non succurrit, occidit*: he that seeth his brother ready to starue for hunger, and doth not, if he can, fill him, is said

to kill him. The *Minor*, or assumption is as true: for truth it selfe saith, *c* It was said vnto them in old time; thou shalt not kill, for whosoever killeth shall be culpable of iudgement: but I say vnto you, whosoever is angrie with his brother vnadvisedly, shall be in danger of iudgement. See Gospell sixth Sunday after Trinitie.

Hereby perceiue we loue, because he gaue his life for vs, and we ought to giue our liues for the brethre. How Christ loued vs, and how wee must in louing our brethren imitate his example, see Epistle 3. Sunday in Lent, and Epistle 2. Sunday after Easter. <sup>d</sup> When the people wondred at the bountifullnesse of Iohannes Eleemosynarius, he said vnto them, O my brethre, I haue not yet shed my blood for you, as my master commanded me. For in times of persecution, whē our suffering may stand the brethren in better stead then our flying, wee must <sup>e</sup> neglect our temporall estate, for their eternall good: as <sup>f</sup> blessed Apostles, and holy Martyrs in all ages. It is not enough (as that <sup>f</sup> valiant champion in Gods cause stoutly) to profess the Gospell, *ad ignem exclusiue*, but we must (quoth he) stick to God, *ad ignem inclusiue*: wee must forget our selues, and as it were forget our soules in a fierie zeale, with <sup>g</sup> Moses and <sup>h</sup> Paul for our brethrens sake.

But who so hath this worlds good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? <sup>i</sup> Liberalitie consists in beneuolence & beneficence, for it is not sufficient to wish well, except we do well: and againe, not sufficient to do well, except wee wish well vnto our brethren; giuing <sup>k</sup> cheerefullie, with open bowels and <sup>l</sup> enlarged hearts, euen with a <sup>m</sup> sympathie, feeling their infirmities, and being touched with their bonds, as if our selues were bound with them, Heb. 13. 3. The <sup>n</sup> Arke was pitched as well within as without: if in almes we shall open our purse, but shut vp our browes and bowels, how dwelleth the loue of God in vs? A bountifull man hath an open heart, so well as an open house. The <sup>o</sup> Latine translators

G

vually

<sup>c</sup> Mat. 5. 21. 22.

<sup>d</sup> Lorin, in loc.

<sup>e</sup> Aquin. Marlorat.

<sup>f</sup> D. Rowland Taylor, martyr, in a letter to the reuerend BB. Crammer, Ridley, Latimer.  
<sup>g</sup> Exod. 32. 32.  
<sup>h</sup> Rom. 9. 3.  
<sup>i</sup> Ambros. offic. lib. 1. cap. 30.

<sup>k</sup> 2. Cor. 9. 7.  
<sup>l</sup> 2. Cor. 6. 11. 12.  
<sup>m</sup> 1. Cor. 12. 26.  
<sup>n</sup> Genes. 6. 14.

<sup>o</sup> Vulgar. Vatablus, Beza. Augustin. tract. 5. in epist. Joan.

p Coloff. 3. 12.

q Luke 6. 36.

r Psal. 103. 13.

s Com. in epist.

Paul ad Philem.

t Lorin. in loc.

v Et omnes quo-

dammodo par-

turiamus, in vte-

ro gestemus, &

tanquam visce-

ra nostra diliga-

mus.

u Matth. 23. 9.

x James 1. 17.

y Esay 6. 9.

z 1. Cor. 4. 15.

a 1. Pet. 1. 23.

b Epistle to

Philemon, vers.

10.

c Ibid. vers. 12.

d Galath. 4. 19.

e Lorin. in 1. E-

pist. Ioan. cap. 2. 1

vers. 1.

f Tracl. 5. in

Epist. Ioan.

g Aquin. Ar-

dens, Beza.

h Caluin. & Ca-

ietan.

i James 2. 15. 16

vsually reade, *clausuris viscera sua*, for the bowels are the seate of our affections: and therefore *p Paul* willeth vs to put on the bowels of mercies: insinuating (as *Oecumenius* vpon that place) that our affection must be not fraternall only, but parentall also: because we must be <sup>a</sup> mercifull, as our Father in heauen is mercifull, and God is mercifull, <sup>r</sup> as a father who pitieth his owne children: and children, as *S. Hierome* speakes, are *viscera parentum*, even the bowels of their parents. Hence then we may learne, not only to forbear a brother that trespasseth against vs vnto seuentie times seuen times: but also when he shall haue need, to beare him in our <sup>r</sup> bowels, and bo some, pitying him as our owne child, which is flesh of our flesh, and bone of our bone.

*My babes*] All of vs haue but <sup>u</sup> one Father in heauen, the Father of <sup>x</sup> lights, and <sup>y</sup> euerlasting life, of whom is named all the family in heauen and in earth, *Ephes. 3. 15.* Yet notwithstanding the Pastors are deputie parents, and spirituall Fathers in God, <sup>z</sup> begetting children in Christ, <sup>a</sup> not of mortall seede, but of immortall by the word of God, able to make men perfect vnto all good workes, *2. Tim. 3. 17.* In this sense *Paul* called  *Onesimus* his <sup>b</sup> owne sonne begotten in bonds, and his owne <sup>c</sup> bowels, <sup>d</sup> of whom he did trauaile in birth, vntill Christ was formed in him. Our Apostles diminutiue, *filioli*, repeated eight times in this one Epistle, <sup>e</sup> doth argue more tender affection, because men naturally loue little children, which want helpe most of all, best of all.

Let vs not loue in word, neither in tongue, but in deede & in verity] *S. Iohn* would neuer haue vsed so many kind words, as, *little children, dearly beloved, brethren, my babes*. if it had bin vnlawful to loue in word: his meaning is (as <sup>f</sup> *Augustine* and <sup>g</sup> other obserue) that we must not onely loue in word, and in tongue, but in deede and in truth: <sup>h</sup> opposing workes vnto words, and veritie to vanitie. Let vs not boast and say, but evidently demonstrate and shew that we loue. <sup>i</sup> For if a brother or a sister

be naked, and destitute of daily foode, and one of you say to them, depart in peace, warme your selues, and fill your bellies, notwithstanding ye giue them not those things which are needfull to the body, what helpeth it? Idle complements are not implements: if wee promise kindnesse in shew, but performe nothing in substance, wee cannot quiet our hearts before God, nor haue trust that wee shall receiue whatsoeuer wee aske, nor assuredly know that hee dwelleth in vs, and we in him. See Gospell fourth Sunday after Trinitie.

The Gospell. LUKK 14.16.

A certaine man ordained a great supper, and bade many.

IN this Gospell three principall persons are remarkable, namely:

|     |  |                  |                        |  |   |
|-----|--|------------------|------------------------|--|---|
| The | Feast-maker,<br>in whom<br>obserue             | Mercie<br>in his | Inuitation,<br>bidding | Preparation, ordaining a<br><i>great supper.</i><br>Many men.<br>By manie<br>meanes.   |   |
|     |  |                  |                        |  | Iustice, being angrie, vers. 21. and<br>in his anger protesting, <i>that none<br/>of those which were bidden, and re-<br/>fused to come, should taste of this<br/>supper, vers. 24.</i> |
|     |  |                  |                        |  |   |
|     | Inuiters: hauing two com-<br>mendable vertues: |                  |                        | Diligence in exhort-<br>ing and inuiting<br>the guests, vers. 22.<br>Faithfulnesse in re-<br>porting vnto their<br>Lord their successe.<br>vers. 21. |   |
|     |  |                  |                        |  |   |
|     |  |                  |                        |  |   |
|     |  |                  | G 2                    | Guests:  |   |

|  |   |
|--|---|
| Such as were called and would not come, as the     | Proud, I have bought a<br><i>farme, ver. 18.</i><br>Covetous, I have bought<br><i>fine yoke of oxen, ver. 19.</i><br>Voluptuous, I have mar-<br><i>ried a wife, and there-</i><br><i>fore cannot come, ver. 20.</i>                           |
| Guests:<br>either                                  | (Poore. i. such as sin<br>vpon negligence,<br>Feeble. i. such as sin<br>vpon infirmities.   |
| Such as were cal-<br>led and<br>did come<br>vpon a | Gentle<br>perswa-<br>sion, as<br>the<br>Blind. i. such as sin<br>vpon ignorance.<br>Halt. i. such as sin<br>vpon knowledge,<br>halting betweene<br>God and Baal.<br>Powerfull exhortation, as it<br>were compelling them to<br>come, ver. 23. |

This man, is God: called *Man*, for the capacitie and comfort of men. In executing his seuerer iudgements he is as a Lion, and a Leopard: Hosea 13.7. *I will be unto thee as a very Lion, and as a Leopard in the way of Ashtur. I will meet them as a Beare, that is robbed of her whelps, and I will breake the kall of their beares.* But in shewing his mercie like to man (as<sup>k</sup> Interpreters obserue): for a man, if hee be not transformed into an inhumane beast, hath compassionate bowels, and a soft heart: or if with *Augustine* we construe this of Christ, he was a certain man: *homo verus*, albeit not *homo merus*: and this supper is the whole work of our saluation, euen that heavenly banquet, which Almighty God ordained before the foundations of the world, for his elect people, begun in his kingdome of grace, but accomplished in his kingdome of glorie, when as wee shall see him face to face. The riches

<sup>k</sup> Chrysostom.  
 Theophylact.  
 Euthymius in  
 loc. I led them  
 with cords of a  
 man. Hos. 11.4.  
<sup>l</sup> De verbis,  
 Dom. serm. 33.  
<sup>m</sup> Consule Pa-  
 nigarol. prolog.  
 hom. dominic. 2.  
 post Pentecost.  
 Et Caten. Aquin.  
 nat. in locum.

riches of his abundant mercie then appeare both in his preparation, and inuitation. First, in his prouision, his guests bring not any thing with the to furnish his feast: *"He hath killed his fatlings, drawne his wine, prepared his table.* He that is all in all, hath himselfe provided all, and enioyneth his seruants to tell this vnto all; *Come, for all things are now ready.* Paradise was made before man was created, a great supper ordained, the guests as yet not inuited. Here then is no place for *merit*, we cannot bring one dish vnto the Lords table, not one daintie to this heauely banker, nay we cannot bring so much as a little sauce to quicken our appetite, not one good *thought* to stir vs vp vnto a good worke, but all our *sufficiencie* is of God: electing alone, creating alone, redeeming alone, glorifying alone. The preparation and participation of all this great supper is, *gratia sine merito, charitas sine modo*: grace beyond merit, loue beyond measure.

This feast is commended heere by a double name: *I. Because a supper. 2. Because a great supper.* There be foure kinds of suppers,

as *one* wittily, the *Sinners*  
*Diuels*  
*Good mans* } Supper.  
*Lords*

The sinner maketh a supper vnto the diuel, whē in gaining the world, he loseth his owne soule, *"fœnus pecunie, fœnus animæ*: for as there is *x* ioy in heauen when a sinner is found, which once was lost: so there is as it were a feast in hell, when a sinner is vtterly lost, which once was found.

Secondly, the diuell prepareth a black banker for sinners in hell, where there shall bee but these two dishes only, *weeping and gnashing of teeth*. At other feasts (as it is in the prouerb) the more the merrier, but as at this sortie supper the more people, the greater miserie: fathers howling for their children, wiues for their husbands, e- uery friend and fellow lamenting each other.

G 3

Thirdly,

*" Prou. 9. 2.*

*o Marlorat & Culman in loc.*

*p Philip. 2. 13.*

*q 2 Cor. 3. 5.*

*r Bernard.*

*r Dormi-secur. Dom. 2. post Trinit.*

*\* Matth. 16. 26.*

*u Leo ser. 6. de Jeiuio decimi mensis.*

*x Luke 15. 7.*

*y Matth. 24. 51.*



<sup>z</sup> Apocal. 3. 20.

<sup>a</sup> Rupert. &  
Bullinger in  
Apocal. 3.

<sup>b</sup> Rom. 14. 17.

<sup>c</sup> Prov. 15. 15.

<sup>d</sup> Calvin. Mar-  
lorat. Zepper.

<sup>e</sup> Theophylact in  
locum.

<sup>f</sup> Heb. 1. 2.

<sup>g</sup> Hom. in Luc.

<sup>h</sup> In Matth. 22.  
14.

<sup>i</sup> Haymo apud  
Veg. Dom. 2.  
post Pentecost.  
Idem Bertrand.  
& alij.

<sup>k</sup> Philip. 2. 12.

Thirdly, the good man provideth a supper vnto God himselfe, when as hee doth open the doore of his heart, and suffer the words of exhortation and doctrine to come in: *Behold* <sup>z</sup> (saith Christ) *I stand at the doore, and knocke, if any man heare my voice, and open the doore, I will come in vnto him, & will sup with him, and he with me.* <sup>2</sup> I will heere sit with him at the feast of his cheerefull conscience, while he liueth: and hereafter hee shall be filled with the great supper of my glorie, when he is dead. For God ordaineth a feast also for his elect, begun in this life, which is *our* <sup>b</sup> *ioying in the holy Ghost, and* <sup>c</sup> *feasting in our conscience:* continued in the next, when as we shall haue perfect consummation and blisse both in body and soule.

If we construe this of the <sup>d</sup> preaching of the Gospell, of the feast of grace by Christ, it may well be termed a <sup>e</sup> *supper:* because Christ was manifested in the last <sup>f</sup> daies, in the worlds euening, as the paschal Lambe was offered about the going downe of the Sunne, Deut. 16. 6. But if we take this (as <sup>g</sup> Gregory the great and <sup>h</sup> Hilary) for the cheere which heauen affords, it may most fitly be called a supper: for the promulgatio of the Law was as it were a breakfast in the beginning of the day: the first preaching of the Gospell a dinner in the noone of the Church: as Christ himselfe teacheth, *I haue prepared my Dinner,* Matth. 22. 4. But the fruition of happinesse obscurelie shadowed in the one, more fully shewed in the other, is a supper: <sup>i</sup> because after this meale wee shall goe to rest and endlesse ease. There is toying in our Lords vineyard, and labouring in his haruest after breakfast; and after dinner: his seruants vnder the Law, yea his sonnes vnder the Gospell also, <sup>k</sup> *must worke out their saluation in feare and trembling.* But as soone as they begin to liue the life of glorie, there followeth a continuall Sabbath: *Euen so saith the Spirit, blessed are they that die in the Lord, for they rest from their labours, and their good works follow them,* Apocal. 14. 13.

Let vs examine now why this Supper is called *great*,  
and that is in respect of the

{ Feast-maker.  
Cheere.  
Companie.  
Place.

The Feast-maker is so great, as that all the tongues of men and Angels cannot report how great; and therefore they tell of his greatnesse, not in the positive degree, but in the comparative: <sup>1</sup> *A great King above all gods*: and in the superlatiue, *optimus maximus*: euen <sup>m</sup> all in all: <sup>n</sup> *Est super omnia, sine quo nulla essent omnia*: for of him, and through him, and for him are all things, Rom. 11.36.

Secondly, the Supper is great in respect of the great cheere, which exceedeth all sense, and all science: for as our eye cannot see; so our heart cannot conceiue what daintie fare <sup>o</sup> *God hath prepared for them that loue him*. If the transfiguratiō of Christ on the mount, accompanied only with two Saints, *Elias* and *Moses*, amazed *Peter* in such sort, that he cried out, <sup>p</sup> *Master it is good for vs to be here*: then how good will it bee for vs to <sup>q</sup> rest on Gods holie hill, where we shall euer enjoy the companie of all the Patriarkes, of all the Prophets, of all the Saints, of all the glorious Angels, yea the presence of God himselfe, seeing face to face?

Thirdly, this Supper is great in respect of the company, which is not only good, as I haue said, but also great: such as come to this feast are many, such as being inuited earnestly will not come, are more. Gods elect compared with the reprobate, are but <sup>r</sup> *a little flock*, but consider them in themselves, and you shall find them many: for all the poore, feeble, blinde, and halt come to this feast: and our Sauiour saith expressely, that <sup>s</sup> *many shal come from the East, and West, and shall sit downe with Abraham, Isaac, and Iacob in the kingdome of heauen*: yea the number of such as eate of the Lambs Supper is without number, Apocal. 7.9.

Fourthly, this Supper is great in respect of place: for

<sup>1</sup> *Psal. 95.3.*  
<sup>m</sup> *1 Cor. 15.28.*  
<sup>n</sup> *Augustin. contra Iesum lib. 6. cap. 6.*

<sup>o</sup> *1 Cor. 2.9.*

<sup>p</sup> *Matth. 17.4.*  
<sup>q</sup> *Psal. 135.1.*

<sup>r</sup> *Luke 12.32.*

<sup>s</sup> *Matth. 8.11.*

the finest things are situate in highest places : as for example : The earth as grossest is put in the lowest roome, the water about the earth, the ayre about the water, the fire about the ayre, the spheres of heauen about any of them, and yet the palace where this feast is kept, is about them all, in the heauen of heauens.

\* See Cowper in  
Rom. 8. 18.

<sup>u</sup> Psal. 90. 10.  
<sup>x</sup> Luke 16. 9.

\* Every child of God at three sundrie times, hath three sundry places of residence: the first is our mothers womb; the second, earth; and the third, heauen. If we compare these three together in time, bounds and beautie, we shall finde the second doth not so farre excell the first, as the third excels the second: in our first house we remaine ordinarily nine moneths; in our second house some continue <sup>u</sup> threescore and ten times twelue moneths : but in our third house we liue for euer, as being an <sup>x</sup> *euerslasting habitation*. If we compare them in largenes, we shall find that as the belly of a woman is but of narrow bounds in regard of this ample vniuerse; so this is nothing in comparison of that high palace, being infinitely greater then the whole firmament; one starre whereof is bigger then the whole earth: if wee compare them in beautie, the firmament, which is the ceiling of our second house, beautified with Sunne, Moone, and Starres, and shining more gloriously then all the pretious stones in the world, shall be no other thing but the nether side of the pavement of our third house.

<sup>y</sup> Varro apud  
Aul. Gell. lib. 13.  
cap. 11.

<sup>z</sup> Solilo. cap. 36.

If then the rule bee true, that foure things especially perfect a good feast: *y Homines belli collecti, locus electus, tempus lectus, apparatus non neglectus*; assuredly this Supper is very great, as being ordained by y best Feast-maker, and furnished with the best cheere, in the best place, for the best companie. I will end this meditation with <sup>z</sup> *Augustine, Merces tua domine, magna nimis, magnum enim magna decent; neq; enim magnus es tu, & parua merces tua, sed vt magnus es tu, ita magna merces tua*: Great O Lord is thy reward, for great things doe well become great persons: as thou then art great, so thy feast is great:

great: *A certaine man ordained a great supper.*

*And bad many* First his speciall guests, and peculiar people the Iewes, inuiting them <sup>a</sup> at sundry times, and in diuers manners, in old time by the Prophets, in these last daies by his Son. But when they put off their calling, God caused his seruants to<sup>b</sup> turne to the Gentiles. As soone as the bidden guests all at once began to make excuse, God commanded his inuiters, the Prophets and the Preachers, to go into the streetes, high waies, and hedges, and to compell all such as they met to come vnto the feast: that is, (as <sup>c</sup> Christ expounds himselfe) when the Iewes the children of his kingdome were cast out, hee called the Gentiles dispersed ouer the face of the world, from the East, and West, to sit downe with *Abraham, Isaac, and Iacob*, in the kingdome of heauen: for <sup>d</sup> God is no acceptor of persons, but in euery natiō he that feareth him, and worketh righteousness, is accepted with him: he will that all mē should be saved, and come vnto the knowledge of the truth.

As God doth call many, so many waies; inuiting some gently, compelling other more forcibly, <sup>e</sup> not by fetters and fire, but by strong reasons of powerfull exhortations out of the Scripture: <sup>f</sup> for lightnings & thundrings proceed out of his throne, as well as milde voices: he calleth vs vnto this great supper, as <sup>h</sup> Salomon insinuat especial-

- ly foure waies:—
1. By the outward preaching of his word.
  2. By the inward operation of his holie Spirit.
  3. By manifest iudgements.
  4. By manifold benefits.

By these meanes he calleth vs, as he did our forefathers heretofore: the number of Preachers amongst vs is <sup>i</sup> great, and his Spirit <sup>k</sup> dwelleth in vs, his Iudgements vpon our nation haue been many, but his mercies aboue all: and therefore let vs not <sup>l</sup> harden our heart, but heare his voyce, lest he sweare in his wrath, that wee shall not enter into his rest. I beseech you let vs not while he calleth

<sup>a</sup> Heb. 1. 1.

<sup>b</sup> Acts 13. 46.

<sup>c</sup> Matth. 8. 11.

<sup>d</sup> Acts 10. 34.

<sup>e</sup> 1. Tim. 2. 4.

<sup>f</sup> Iohn Frith answer to the B. of Rochester, page 57.

<sup>g</sup> Apocal. 4. 5.

<sup>h</sup> Prou. 1. verse 23. 24. 25.

<sup>i</sup> Psal. 68. 11.

<sup>k</sup> 1. Epist. Iohn 2. 27.

<sup>l</sup> Psal. 95. 8. 11.

leth vs vnto this great supper in season, & out of season, so friendly, so freely, so frequently, make friuolous excuses, and say that we cannot, or will not come: lest he protest in his displeasure that we shall not taste of his Supper.

<sup>m</sup> *Matth. 7. 14.*

*They all at once began to make excuse*] The <sup>m</sup> way to heauen is narrow, and few find it; the gate strait, and few enter in: many be called, but few come to this heauenly Supper. Here then if there were no more text in all the Bible, we may learne not to do as the most, but to doe as we must. It is better to haue good companie in heauen, then great companie in hell: euery man almost affects to be singular in his fashion, and singular in his faction also: but if any will be singular indeed, let him be Christs guest, let him come to the supper of the Lambe. For many are bidden, and most refuse to come: the first saith, *I haue bought a farme.* It is lawfull to purchase a farme, to buy bullockes, and to marrie: but these things hinder vs in our comming to this feast, when as we preferre them before this feast: as S. <sup>n</sup> *Paul* expounds this parable notably: *Let such as haue wiues, be as though they had no wiues, and they that buy, as though they possessed not, and they that vse this world, as though they used it not.* The

<sup>n</sup> 1. *Cor. 7. 19.*

30. 31.

<sup>o</sup> *Augustin. ser.*  
33. *de verbis*  
*Domini.*

<sup>p</sup> 1. *Epist. Ioan.*  
216.

<sup>q</sup> *Sic Augustin.*  
*ubi supra. Ian.*  
*sen. concord.*

*cap. 91. & Diet.*  
*com. 2. in loc.*

<sup>r</sup> *Ludolphus de*  
*vita Christi,*  
*part. 1. cap. 81.*

<sup>t</sup> *Iacob de vo-*  
*rags. & Pontan.*

<sup>o</sup> first stop in our way to Christ is ambitio, *I haue bought a farme, and I must needs goe to see it.* The second is couetousnesse, *I haue bought fine yoke of oxen, and I goe to prone them.* The third, pleasure, *I haue married a wife, and therefore cannot come.* For <sup>p</sup> all that is in the world, is, lust of the flesh, the lust of the eyes, and pride of life. <sup>q</sup> Lust of the flesh, *I haue married a wife:* lust of the eyes, *I haue bought fine yoke of oxen:* pride of life, *I haue bought a farme.*

<sup>r</sup> *Villa, bones, vxor, cenam clausere vocatis:*

*Abundus, cura, caro, celum clausere renatis.*

Here <sup>t</sup> some note the proud mans absurd folly: for whereas he should haue first scene, and then bought his farme; he first bought it, and then desired to see it: indeed none are more blind the the proud, who to satisfie their

their ambitious humour, forget often their profit & ease. The Court is ſea wherein aspiring minds deſire to fiſh; but what get they? You demand, ſaid that <sup>a</sup> old Courtier, what I do in the Court? mine anſwere is, *I do nothing but vndoe my ſelfe*: and I can ſay this of other ſuitors, *If ſen be diſpatched, ninetie be deſpighted*. It is worthily noted that *ambition is charities Ape*: for as loue giueth almes to the poore; ſo pride bribes to the rich: as loue is patient for eternall things; ſo pride is patient for earthly things: as loue ſuffereth long for veritie; ſo pride ſuffereth long for vanitie: in a word, as <sup>u</sup> loue; ſo pride, *Beleeueth all things, hopeth all things, endureth all things*: <sup>x</sup> *Ambitio crux: ambient in*, ambition is the proud mans rack, whereon he is tortured in the middeſt of his honour, as neglecting all religion, acquaintance, mirth, eaſe, good fellowſhip: preferment in the Court, offices in the Citie, Lordſhips in the countrey muſt be got, yncouth, ynknowne, vnſcene, *I haue bought a farme, and I muſt needs goe to ſee it*.

But his greateſt fault was <sup>y</sup> in loſing an euerlaſting Kingdom, not for <sup>a</sup> Popedome, or Dukedome, or Earledome, or for ſome great Lordſhip, but for a little land, a vile village, *Villam emi*. Without al queſtion if the proud man had thoroughly conſidered, and knowne his farme before <sup>z</sup> he bought it, he would neuer haue purchaſed it at ſuch a deere rate. The couetous is ſuch an arrant foole too, <sup>a</sup> reſpecting his baſe cowheard, more the his ſoules ſhepherd: and the voluptuous man is not a whit <sup>b</sup> wiſer in forſaking eternall ioy, for a ſhort pleaſure: <sup>c</sup> *breuis eſt, & non vera voluptas*.

Moſt of the Popiſh poſtillers, eſpecially the Friers, obſerue that the married man is more wicked and vnciuill then the reſt: for whereas they make formall excuſes, and craue pardon for not comming, he ſaith in plain termes, I cannot come. Their words indeede are better, but their practice worſe: <sup>d</sup> *Sonat humilitas in voce ſed ſuperbia in actione*: <sup>e</sup> the voice is *Iacobs* voice, but the hands are the hands of *Eſau*: they ſeeme more religious and ciuill before.

<sup>a</sup> Anton. Guenara epiſt.

<sup>u</sup> 1. Cor. 13. 7.

<sup>x</sup> Bernard. lib. 3. de conſiderat;

<sup>y</sup> Dies con. 1, in locum.

<sup>z</sup> Pontan.

<sup>a</sup> Melanſibon.

poſtilin loc.

<sup>b</sup> Inſania lea voluptas. ſymbol.

<sup>c</sup> Ouid,

<sup>d</sup> Gregor. hom. in locum.

<sup>e</sup> Geneſ. 27. 12.



fore men, but they be no better affected to God, and his Supper, then the greatest ruffians in the world: nay this hypocritical holiness is more damnable then open wickedness.

<sup>f</sup> Com. in loc.

<sup>g</sup> Origen. apud  
Aquin. in loc.

S.<sup>f</sup> Ambrose by these three sorts of men excluded from the great Supper, vnderstands mystically, *Gentiles, Iewes and Heretikes*: & other, otherwise, but the best exposition is neereſt the letter. Hee that hath an eare to heare, let him heare while God calleth,

<sup>h</sup> Bertrandus in  
Euangel. Dom. 3.  
poſt Pentecoſt.

<sup>h</sup> Ad cenam  
in Mensa

Scriptura, doctrinalem sapientiam.  
Ecclesia, Sacramentalem Eucharistiam.  
Denota conscientia, spiritualem letitia.  
Gloria, immortalem sufficientiam.

Obey while God knocketh at thine eare by his Spirit, and ſpeaketh vnto thine eare by the Preachers of his word, leſt thy conſcience applie that to God which once

<sup>i</sup> Aeneas. 2.

<sup>i</sup> Virgil of *Aeneas*, crying after his loſt wife *Crenſa*:

*Nequicquam ingeminans, iterumq, iterumq, vocani.*

<sup>k</sup> Matth. 23. 37.

Leſt one day Chriſt himſelfe ſay to this nation as hee did heretofore to <sup>k</sup> Hieruſalem: O England, England, how often would I haue gathered thy children together, as the hen gathereth her chickens vnder her wings, and ye would not.

<sup>l</sup> Bertrand. ubi  
ſupra. Ferus fer.  
2. Dom. 3. poſt  
Pentecoſt.  
Idem poſtil.  
cum gloſſis et  
alijs.

The Goſpell and Epiſtle parallel excellently, for<sup>l</sup> we cometo the great Supper, commended in the one by faith, and loue commanded in the other.

O Father of mercie, which art willing all men ſhould be ſaued, and come to thy great Supper; exclude me not, I beſeech thee, from thy feaſt, and fauour: but euer guide me with thy Spirit, in thy waies vnto thy kingdome, that I may ſhun daily more and more pride of life, luſt of the fleſh, immoderate cares of the world, and all things elſe which hinder our comming to thee. Lord. I am poore in merit, but thou rich in mercie: *feeble*, but thou art my ſtrength: *halt*, but thou canſt direct my ſteps, and make me to tread in thy paths vpriſhtly: *blind*, but thou art the light of my world. Sweete Ieſu, draw me, that I may come

to thee, and runne after thee, that I may taste in this life  
thy Supper of grace, and bee filled in the next with thy  
Supper of glorie. Amen.

*The Epistle.* 1. PET. 5.5.

*Submit your selves every man one to another.*

**S**aint *Peter* in this Epistle doth exhort vs to sundrie  
duties, instructing vs in our carriage

Men, Submit your selves every man one to another, &c. for God resisteth the proud, and giveth grace to the humble, vers. 5.

Humble your selves under his mighty hand, that he may exalt you when the time is come, vers. 6.

<sup>m</sup> Toward God, *Cast all your care upon him, for he careth for you, vers. 7.*

Give him all honour; *to him be glory  
and dominion for ever and ever, A-  
men.* vers. II.

<sup>m</sup> *Aquin in loc.*

Satan, resisting him in

|   |  |            |
|---|--|------------|
| { | Sobrietic:   | } vers. 8. |
|   | Watchfulness:  |            |
|   | Faith: vers. 9. as being assured that the God of all |            |

grace, which hath called vs unto his eternall glorie by  
Christ Iesu, shall his owne selfe (after that ye haue suffered  
a little affliction) make you perfect, fettle, strenght and sta-  
blish you, vers. 10.

*Submit your selues euery man one to another*] The eight beatitudes mentioned Matth. 5. are a like *Iacobs ladder*, reaching from earth vnto heauen: and the first step thereof is humilitie, *Blessed are the poore in spirit*. For as God hangeth the earth vpon nothing, that it might wholly depend vpon him: & euen so doth he found the world of his Christian Common-wealth vpon nothing, and this nothing is an humble disprizing, and forsaking of all our owne

<sup>n</sup> *Cromatius*  
con. de 8. beati-  
tud.

• *Iob 26.7.*

P *Paraldus*  
*Lugdunensis*.

<sup>q</sup> Hugo, Carthusian. Arias apud Lorin. in loc.

<sup>r</sup> Calvin.

<sup>f</sup> Ignatius epist. ad Smyrnen.

<sup>e</sup> Gloss. interlinear.

<sup>u</sup> Arias.

<sup>x</sup> Hugo.

<sup>y</sup> Lorin.

<sup>z</sup> Em. Sa exhibete. Hen. Stephan. humilitatem ut que sit ornamento amplectimini.

<sup>a</sup> Coloss. 3. 12.

<sup>b</sup> Job 29. 14.

<sup>c</sup> Annot. in loc.

<sup>d</sup> Job. 13. 4.

<sup>e</sup> Ephes. 4. 16.

<sup>f</sup> Cantic. 6. 3.

owne abilities, and an onely relying vpon his almightie power, and grace: submit your selues therfore ye yonger, especially to such as are elder in <sup>q</sup> order, or in <sup>r</sup> age. The <sup>f</sup> Deacon in obedience to the Priest, the Priest to the Bishop, and the Bishop to Christ: and so downeward in humilitie: the Prelate to the Priest, the Priest to the people, being *ensamples to the stocke, not Lords ouer Gods heritage*, 1. Pet. 5. 3. euery man seruing one another in loue, Galath. 5. 13.

*Knit your selues together in lowlines of mind*] In the vulgar Latine, *humilitatem insinuate*, that is, in <sup>r</sup> *sinu habete*: <sup>u</sup> cherish it in your bosome, with loues <sup>x</sup> heate, that it may be <sup>y</sup> both heartie and <sup>z</sup> ready for vse, when occasion is offered. The latter English Bibles interpret *insinuate*, *decke your selues inwardly with lowlinesse of minde*. For a faire woman hath not a better ornament then modestie, nor a great man a more comely garment then humility. <sup>a</sup> *Put on therefore tender mercie, kindnesse, humblenesse of minde, meeknesse, long-suffering*. Here with adorne your selues as with a <sup>b</sup> robe and a crowne.

But the translation of King Henry the eighth, and our text here, *Knit your selues together in lowlines*; as <sup>c</sup> Erasmus and Vatablus elegantly: *Sentis humilitatem arde retinenda in animo, veluti nodis illigatam, ne per ullam occasionem queat extundi*. St. Peter alluded happily to Christs example, who washing his Apostles feet as a patterne of humilitie, <sup>d</sup> *girded himselfe with a sowe*. The Church is <sup>e</sup> *a body knit together by euery ioynt*. It is very fit therefore that we should button fast, and bind sure the garment of meeknesse about euery part. And the Church is an *army with banners*, in battell aray: we must therefore be knit together in lowlinesse, euery mā obseruing one another in his ranke, strictly: for if any shall either out of feare play the coward, or out of ambition bee too forward, and so disorder the fight, he doth open a gap to the common enemy, *who goeth about as roaring Lion seeking whom he may deuour*. The fore-ward in al battels euen by a certaine

certaine preheminance in right of their manhood be-  
longeth vnto the 8 Kentish men : and our Archbishop  
(vnder God and the King) is as chiefe in the holy warres  
of our Church : his Diocesse then ought aboue all other  
to be knit together in lowlines and loue : but if the fore-  
ward shall be backward, and the reareward on the con-  
trarie proue too forward, and so wee march out of or-  
der and ranke, what can wee well expect but <sup>h</sup> *fightings*  
*without, and terrors within?*

For God resisteth the proud, and giueth grace to the  
humble] There be many motiues to meeknesse, as the

consideration of things {  
Intra.  
Iuxta.  
Contra.  
Infra.  
Supra.

If we looke into our selues ; our conscience will shew  
that our sinnes are for their number great, and for their  
nature grieuous. If we looke round about vs; one neigh-  
bour hath more wit, another more credit, many more  
wealth, and all (for any thing wee can learne truly) more  
worth : happily wee may gesse at some few follies in o-  
ther, but we certainly know many faults in our selues. If  
we look what is against vs, *our aduersary the diuell, as a*  
*roaring lion, walketh about, seeking whom he may deuour.* If  
we look downward, we behold our mother earth, as the  
wombe from whence wee <sup>k</sup> came, and the tombe to  
which one day we must returne againe : *cum sis humi-*  
*mus, cur non humilimus?* If wee looke vpward ; God in  
heauen *resisteth the proud, and giueth grace to the humble :*  
he resisted proud <sup>l</sup> *Pharao*, proud <sup>m</sup> *Haman*, proud <sup>n</sup> *He-*  
*rod*, the proud <sup>o</sup> *Pharise*, thrusting proud <sup>p</sup> *Lucifer* out  
of heauen, proud <sup>q</sup> *Adam* out of Paradise, proud <sup>r</sup> *Saul*  
out of his kingdom, proud <sup>s</sup> *Nebuchadnezzar* out of  
his society, to conuerse with beasts. On the contrary, he  
did exalt *Abraham*, esteeming himself *but dust and ashes*,  
Gen. 18. 27. to be the father of all that beleene. Rom. 4. 11.

He

<sup>8</sup> Lambert Per-  
ambulation of  
Kent, page 14.

<sup>h</sup> 2. Cor. 7. 5.

<sup>i</sup> Bonauent. diet.  
salut. cap. 36.

<sup>k</sup> Genes. 3. 19.

<sup>l</sup> Exod. 14.

<sup>m</sup> Ester. 7.

<sup>n</sup> Acts 12. 23.

<sup>o</sup> Luke 18.

<sup>p</sup> Esay 14. 12.

<sup>q</sup> Genes. 3.

<sup>r</sup> 1. Sam. 31.

<sup>s</sup> Dan. 4. 29.

<sup>t</sup> 1. Kings 19.

<sup>u</sup> Esay 57. 15.

<sup>x</sup> Psal. 113. 6.

<sup>y</sup> Bernard. ser.  
34. super Cant.  
& Ardens in  
locum.

<sup>z</sup> Ieremy 5. 3.

<sup>a</sup> Blondus &  
promptu. Ico-  
num: part. 2.  
pag. 160.

He did exalt humble *Dauid* from the shepheards crook, to the Kings crowne: he gaue such grace to meeke *Daniel* and *Ioseph*, as that of poore prisoners he made them companions of Princes: and he so regarded the lowlines of the Virgin *Mary*, that all generations account her blessed. It is <sup>t</sup> recorded in holy writ, that the Lord went by the Prophet *Eliab*, and a mightie strong winde rent the mountaines and brake the rockes, before the Lord, but the Lord was not in the winde: and after the winde, came an earthquake, but the Lord was not in the earthquake: and after the earthquake came fire, but the Lord was not in the fire: and after the fire came a still and soft voice, and then the Lord spake to the Prophet, insinuating that God will not rest in a turbulent spirit, puffed vp with the winde of vaine-glorie; nor in a cholericke angrie soule which is cuer in combustion and heate; nor in an auarous heart, buried in furrowes of earth and cares of the world: but he will <sup>u</sup> dwell in a contrite and humble spirit, <sup>x</sup> taking up the simple out of the dust, and lifting the poore out of the mire, pulling downe the mightie from their seats, and exalting the lowlie, resisting the prond, and giuing grace to the humble.

Submit your selues therefore vnder the mightie hand  
of God.] There be some which are {  
Humbled, but not  
humble.  
Humble, but not  
humbled.  
Both humbled, and  
humble.

*Pharao*, *Iulian*, *Herod*, were humbled vnder the Lords Almighty hand; but they were not in any submission humble. <sup>z</sup> Thou hast stricken, O Lord, but they haue not sorrowed, thou hast consumed them, but they refused to receiue correction. Some mē, albeit not humbled vnder affliction, are humble: so we <sup>a</sup> reade that *Goshfrey* of *Bolton* being in the top of his honor, refused to be crowned at *Hierusalem* with a crowne of gold, because Christ his Master

Master had been crowned in that place with a crown of thornes. And <sup>b</sup> Cyprian writes of *Celarius*, & *Anrelius*, *In quantum gloriæ sublimis, in tantū verecundia humiles, ut dū nihil in honore sublimius, nihil in humilitate submissius.* And <sup>c</sup> *Augustine* acknowledged himselfe to be the least, whē as indeed he was the best Bishop of his times: *Ego minimus non solum omnium Apostolorum, sed omnium Episcoporum.* Other are both humbled vnder Gods hand, and humble. So *Danid* and *Paul*, and the children of *Israel*; in a word, all the sonnes of God: <sup>d</sup> *When hee slew them they sought him, and enquired after God early.* For the good, it is good to be in trouble, *Psalm* 119. 71. Affliction is like the red sea; wicked Egyptians are drowned in it, but all *Israelites* are safe: *Crosses* are <sup>e</sup> *bitter arrowes shot from a louing hand*; and therefore let vs submit our selues vnder this hand of God, *who will (after wee haue suffered a little affliction) exalt vs in the time to come*; <sup>f</sup> *in his due time*, both in this world & in the next: and therefore seeing <sup>g</sup> *times and seasons* are in his power onely, let vs cast all our care vpon him, and say with <sup>h</sup> *Eli*, *It is the Lord, let him doe what seemeth him best*; and with <sup>i</sup> *Iudas Machabeus*, *As the will of God is in heauen, so be it*; & with <sup>j</sup> *Ioab*, *Let the Lord do that which is good in his eyes*: he will in good time <sup>k</sup> bind vp the broken hearted, appointing oile of ioy for mourning, & giuing a garment of gladnesse for the spirit of heauinesse, exalting such as haue submitted themselues vnder his mighty hand.

*Cast all your care vpon him*] Christ in saying, *be not careful for your life, what ye shall eat, or what ye shall drinke*; cōdemnes extraordinary <sup>l</sup> diffidence, not ordinary prouidence: immoderate carking, not a moderate care: for euery man must <sup>m</sup> labour in his vocation, and <sup>n</sup> prouide for his owne; namely, for them of his household, otherwise *he devieth the faith, and is worse then an Infidell*. An Heathen man, onely taught by the lawes of nature, will take care for his family; much more ought Christians instructed by the word of God. If it be not lawful to care

H

proui-

<sup>b</sup> *Epist.* 34.

<sup>c</sup> *Lib. 1. de actis Cum Felice. Manic. cap. 6.*

<sup>d</sup> *Psalm* 78. 34.

<sup>e</sup> *Nazianzen.*

<sup>f</sup> *Aet.* 1. 7.

<sup>g</sup> *1. Sam.* 3. 18.

<sup>h</sup> *1. Mac.* 3. 60.

<sup>i</sup> *2. Sam.* 10. 12.

<sup>k</sup> *Esay* 61. 1. 3.

<sup>l</sup> *Musculus & Caluin. in Mat.* 6. 25.

<sup>m</sup> *Ephes.* 4. 18.

<sup>n</sup> *1. Tim.* 5. 8.



° *Prov.* 6. 6.  
P *Prov.* 31. 13.

¶ *Iohn* 13. 6.

¶ *1. Cor.* 7. 34.

¶ *Matth.* 6. 33.

° Cast thy bur-  
then vpon the  
Lord, and he  
shall nourish  
thee: *Psa.* 55. 23

¶ *Psal.* 40. 20.

° *Psal.* 139. 15.

¶ *Rom.* 9. 21.

¶ *Isaiah* 64. 8.

° *Psal.* 2. 9.

° *Genes.* 32. 10.

providently for to morrow: wherefore did ° *Salomon* send the sluggard to the Pismire? and P commend the good hufwife? *she seeketh wooll and flaxe, and laboureth cheerfully with her hands; as the ships of Merchants, shee bringeth her food from a far.* Wherefore should the Scripture magnifie the wisdom of *Ioseph*, in laying vp corne for seuen yeeres to come? Wherefore had Christ a ¶ bag, and *Beniamin* a sack? Whereas therefore

there is a three-fold care, *sollicitudo* } *Spiritus,*  
 } *Corporis,*  
 } *Curiostatis.*

The first is ° commanded, the second permitted, and only the last forbidden; as exceeding in measure, & preceding in place. For ° first, we must seeke the kingdome of God, and the righteousness thereof, and then in their place provide for things of this world, every man in his calling honestly, painfully, cheerfully, leauing the ° successe to God, and as it is in the text, *Casting all our care vpon him: See Thomas 2. 2. quæst. 47. art. 9. in fin. quæst. 55. art. 6. per totum. Melancthon, Marlorat, Maldonat in Matth. 6. 25. sed præcipue Lorin in hunc loc. & com. act. cap. 11. vers. 29.*

For he careth for you] ° *David* saith, *I am poore and me-die, but the Lord careth for me.* For how shall he (quoth *Augustine* vpon that place) not care for thee now, who did care for thee being yet ° vnborne? *Qui habuit curam tuam antequam esses, quomodo non habebit curam tuam, cum iam hoc es quod voluit ut esses?* He is our maker, and we are as ¶ clay in the potters hand. If then we fall from him at any time, we shal be dashed in ° pieces as a potters vessell: but if we be not wanting vnto our selues and him, he wil neuer be wanting vnto vs; as the same Father in the same place sweetly, *Nusquam tibi deest, tu illi noli deesse, tu tibi noli deesse.*

The ° Patriarke *Iacob*, pondering in his minde Gods exceeding great care towards him in his pilgrimage, breakes forth into this excellent confession: *I am not*  
worthie

worthy of the least of all the mercies, and al the truth which thou hast shewed unto thy seruant; for with my staffe came I ouer this Iordan, and now haue I gotten two bands. Euen so many a poore scholler borne in the North, and in the South too, may well say with holy Iacob: I came to Cambridge with my walking staffe onely, destitute of meanes and money; yet almighty God hath so blessed me, that I now possesse two Benefices, as a reward of my labour, and for further imployment: I am taken vp out of the dust, and lifted out of the mire to sit with Princes of the people, Psal. 113. 6. 7.

Saint <sup>b</sup> *Augustine* thinking often of this argument, concludes in fine with this heauenly meditation: O good God, thou dost so behold my waies and my pathes, and so watch and ward night and day for my safety, like a continuall watch-man, as though thou haddest forgot all thine other creatures in heauen and earth, & haddest cast all thy care vpon me alone, hauing no care at all of the rest; for the light of thine vchangeable sight neither encreaseth, doe thou see but one, nor diminisheth if thou behold things diuers & infinite. Thou seest all things as one thing, and one thing as all things; and therefore thou being whole in all time, and without time, dost behold me wholly together & alwaies, euen as if thou haddest nought else to consider of: yea so thou standest vpon my guard, as though thou wouldest forget all other things, & bend wholly to me alone: for alway thou shewest thy selfe present, if thou find me ready to receiue thee; go I where I will, thou wilt neuer forsake me, vlesse I forsake thee first.

Here the Gospell and Epistle meet: for God so careth for vs as a good shepheard, which hauing an hundred sheep, if he lose one of them, instantly leaueth ninety & nine in the wilderness, and goeth after that which is lost, vntill he find it: or as a woman hauing ten groates (if she lose one) doth light a candle, and sweep the house, and seeke diligently till she find it.

Be sober and watch, for your aduersary the diuell]

H 2

cerning

<sup>b</sup> Soliloq. cap. 14. & confes. lib. 3. cap. 11.

<sup>c</sup> Iosua 1. 9. Heb. 13. 5.

cerning our resisting of Satan and his malice, see Gospell Sund. 1. and 3. in Lent. Gospell on Whitsunday, Epistle. 21. Sunday after Trinity.

*Sit clypeus firmata fides, oratio telum,  
Et gladius verbum, cetera Christus agat.*

### The Gospell. L V K E 15. 1.

*Then resorted unto him all the Publicans and sinners to heare him.*

**I**N this Gospell I obserue three points especially:

1. Resorting of sinners unto Christ, vers. 1.
2. The murmuring of the Pharisees against it, vers. 2.
3. Christ's apologic for it: intimating in

*m Et vna &  
vniuersalia  
sunt verba: Lu-  
ther in locum.*

*n Prou. 15. 29.  
o Psal. 119. 155  
p Eay 59. 2.*

*q Culman. con. 1.  
Zepper. con. 2. in  
locum.*

*r James 4. 8.*

two<sup>m</sup> quicke parables, one of the lost sheepe, another of the lost groat, that hee came into the world to seeke and saue that which was lost: and therefore conuersing with sinners, he did not (as the Scribes imagined) infect himselfe, but affect their persons, and effect their good.

*Then resorted vnto him all the Publicans and sinners* We find in holy Scripture that <sup>n</sup> the Lord is far off from the wicked, and that <sup>o</sup> saluation is far from the vngodly, because their <sup>p</sup> iniquities haue separated betwene them and God, & haue hid his face that he will not heare them. How then I pray<sup>q</sup> doe sinners, or rather how can sinners resort vnto Christ? answer is made by <sup>r</sup> a distinction, impenitent, retchlesse, incorrigible sinners, heaping vp wrath against the day of wrath, every day pulling downe greater damnation vpon their head, make wallies of separation between themselves and Christ: but the contrite being sorrowfull for that which is past, and carefull to preuent all occasion of sinne to come, <sup>r</sup> draw neare to God, and hee doth draw neare to them: hee drew them first by

by grace, then they ran after him by repentance. Cant.  
1.3. Draw me (saith the Church to Christ) and we wil run  
after thee: for *no man can come to me* (saith our Saviour)  
except my Father draw him.

In the coming then of  
sinners vnto Christ, three  
things are regardable:

1. *Terminus à quo recedi-*  
*tur*, from whence they  
come.
2. *Terminus ad quem acce-*  
*ditur*, whither they go.
3. *Modus per quem procedi-*  
*tur*, vpon what feet, and  
how.

They went from their sinne to their Saviour, from the  
wolfeto the shepheard, from death vnto life, from the  
pathes of hell, in which are found all <sup>z</sup> sorts of darknesse,  
namely, *superiour* darknesse, as wanting the <sup>7</sup> beatificall  
vision: *inferiour* darknesse, hell being a bottomlesse pit,  
*Abyssus sine basi, profundum sine fundo*: *interiour* darknes,  
in the soule, which is the Labyrinth of conscience; for  
vngodly men are <sup>z</sup> wearied in the waies of destruction;  
as one prettily, *a Labyrinthus quasi labor intus*: *exterior*  
*darknesse*, as being full of vgly blacke finnes; out of this  
way, leading vnto such vncomfortable darknesse, these  
Publicans and sinners returne to Christ, the blight of the  
world, <sup>c</sup> enlightening all such as sit in darknes and in the  
shadow of death. Hee giueth vs externall light, for his  
word is a lanterne to our feet, Psalm. 119. 105. internall  
light, <sup>d</sup> leading vs into all truth, euen with his owne Spi-  
rit: eternall light, for the Saints in heauen shall shine as  
starres for euer and euer, Dan 12.3.

The feet on which all these come to Christ was re-  
pentance, <sup>e</sup> consisting in  

|             |             |
|-------------|-------------|
| }<br>}<br>} | Contrition. |
|             | Faith.      |
|             | Obedience.  |

First, a penitent must haue sorrow, *Come vnto me* (saith  
Christ) *al ye that are wearie and laden, and I wil ease you*.  
The proud sinner who doth not find his sin, the carelesse

<sup>c</sup> Bernard. ser.  
21. in Cantica.

<sup>e</sup> Iohn 6.44.

<sup>u</sup> Bertrandus  
Dom. 3. post.  
Pentecost.

<sup>z</sup> Iacob. de Vo-  
ragin. serm. 2.  
Dom. 3. post.  
Trinit.  
<sup>7</sup> Matib. 23. 41.

<sup>z</sup> Wisdome 5.7.

<sup>a</sup> Jfiodor. Ety-  
molog. lib. 4.  
Idem Dier. com.  
1. Dom. 3. post  
Pentecost.

<sup>b</sup> Iohn 1.9.

<sup>c</sup> Luk. 1.79.

<sup>d</sup> Iohn 16.13.

<sup>e</sup> Melancthon.  
posil in loc.

<sup>f</sup> Matib. 11. 28.

who doth not feele his sinne is not entertained of Christ, only such are refreshed as weigh the burden of their sins, and groane vnder the same: *Come all ye that are laden.*

In this sorrow, left a sinner despaire, he must adioyne faith, apprehending the merits of Christ for the free pardon of all his finnes. At this time, and in this businesse, he may not meddle too much with the law, but account *Moses* (as *Luther* boldly speakes) an excommunicate person, and so cast his eyes vpon Christ alone, being the Lambe of God which taketh away the finnes of the world.

Vnto faith hee must adde obedience, that vnderstanding how he is deliuered out of the hands of all his enemies, he may serue God in holines and righteousness all the daies of his life. These vertues appeared in these Publicans: *heartie sorrow*, for that they turned from their old course: *true faith*, in comming to Christ the Sauour of the world: *unfained obedience*, for that they came nigh him and heard him. If we shall be like these, Christ assuredly will euer be like himselfe: when any shall proue such sinners, he will not faile to be such a Sauior. When *S.<sup>t</sup> Basil* asked *Ephreem* why he would not be a Priest, *Ephreem* answered him, because he was a great sinner: vnto whom *S.<sup>t</sup> Basil* replied, *I would to God I were such a sinner*: and so well were it for vs, if wee were such sinners as these Publicans: otherwise this Gospell affords no comfort for vs. The text indeed saith, that there shall be ioy in heauen ouer a sinner, but it is *ouer a sinner that repenteth*: as<sup>1</sup> one doth aptly glosse the place, *Non super vno peccatore poenitentiam cogitante, aut super vno poenitentiam dicente, aut super vno poenitentiam docente, sed super vno poenitentiam agente*. Christ embraceth here sinners, but such as heare him, and come nigh him; *erant appropinquantes*, as it is in the vulgar latine.

In matching cloth and horses, we say that such as are vnlike, come not neare one to the other, albeit they bee in the same place; but of things that are like, we say that they

<sup>1</sup> Com. in Gal.  
lat. 4.3.  
<sup>2</sup> Iohn 1.29.

<sup>1</sup> Heb. 13.8.

<sup>2</sup> *Ampilochius*  
apud *Vossium* de  
vita *Ephreem*.  
pag. 16.

<sup>1</sup> *Ludolphus* de  
vita Christi,  
part. 2. cap. 7.  
*Idem* *Stella*.

they come nigh one another: in like sort this neereſt is not in reſpect of place, for ſo the moſt vnrepentant wretch is neare God, according to that of <sup>m</sup> *David, Whither ſhalt I flie from thy preſence?* but this nearneſſe is in reſpect of grace, drawing neare to God in quality, being <sup>n</sup> *mercifull as our Father in heauen is mercifull, and* <sup>o</sup> *perfect as he is perfect.*

<sup>m</sup> *Pſal. 139. 6.*

<sup>n</sup> *Luk. 6. 36.*  
<sup>o</sup> *Matth. 5. 48.*

Againe, theſe Publicans came to Chriſt not onely to wonder at him, or as the Pharifſes heere to murmure againſt him, and intrap him; but with an honeſt heart to heare, that is, (according to the <sup>p</sup> *Scripture phraſe*) to obey him. A Preacher <sup>q</sup> *offereth vp his hearers vnto God;* euery pariſhioner therfore muſt examine himſelfe, whether his Paſtor haue ſacrificed him or not. If vncleane perſons, as the Sow, returne to their mire; & drunkards, as the dogge, returne to their vomit; they be not offered vp vnto the Lord, but are like the beaſt which hath broken the rope & will not be ſacrificed. He that hath eares to heare let him heare. Let him reſort vnto the Church as the Publicans vnto Chriſt, not to ſleepe, nor to carpe, nor to gaze, but to mark whatſoeuer is ſaid out of Gods holy word attentiuely, to lay it vp in his heart faithfully, to practice it in obedience fruitfully.

<sup>p</sup> *Luk. 10. 16.*  
*Matth. 18. 15.*  
<sup>q</sup> *Rom. 15. 16.*

*The Pharifſes and Scribes murmured* ] <sup>r</sup> *Murmuring* is between ſecret back-biting and open railing; they could not vtterly concale their hatred, & they durſt not openly vent it: they *murmure* therfore. Now there be <sup>s</sup> *many* cauſes of this murmuring: the firſt is enuie, by which a man in creation little leſſe then an Angell, is in this reſpect made a great deale worſe then a diuell; for one diuell enuieth not another, and yet the proud Pharifſes enuie the poore Publicans in their comming to Chriſt. It is <sup>t</sup> *obſerued* truly, that we may ſaue our ſelues from the liar by not ſpeaking with him, and from the proud by not accompanying him, and from the ſlothfull by not troubling him, and from the glutton by not eating with him, and from the contentious by not diſputing with

<sup>r</sup> *Ardens in loc.*

<sup>s</sup> *Heming. poſſit. in locum.*

<sup>t</sup> *Guevara epiſt.*



<sup>u</sup> 1. Cor. 15. 42.

him: but from the spitefull it is not sufficient either to flie or flatter him, he cannot be wel if another be better; and therefore God, as it may seeme, should wrong him exceedingly to send him vnto heauen, where <sup>one</sup> doth excell another in glory, and God aboute all; he must be cast into the pit of hell, where he may finde no matter of enuie, but all obiects of extreame misery.

<sup>x</sup> Gregor. Mag.

The second cause was their intolerable pride, highly scorning & Publicans as dogs, in so much as they would neither eate nor enter into an house with them: as <sup>x</sup> one notes wittily, *The diuell being cast out of the Pharisees by praier and fasting, enters againe at the stately gate of pride and priuie staires of enuie.*

<sup>7</sup> Exod. 23. 32.  
<sup>8</sup> 34. 12.

A third cause was their preposterous zeale, making the Commandements of God a cloake to their murmuring: for the Law saith, an Israelite may not conuerse with a Canaanite or wicked Idolater: *7 Thou shalt not make conenant with the, neither shalt they dwell in thy land, lest they make thee sin against me.* They pretend in deepe hypocrisie, zeale to God, yet intend to slander his onely begotten Sonne, saying, *Hee receiueth sinners and eateth with them*: insinuating to the comon people, that Christ was such a one as they were with whom he was conuersant: I will therefore turne the words of the <sup>2</sup> Poet vpon them: — *quantum vertice ad auris*

<sup>2</sup> Virg. *Æneid.* 4

*Æthereas, tantum radice in tartara tendunt.*

<sup>a</sup> Ierem. 9. 3.

<sup>b</sup> Psal. 11. 2.

<sup>c</sup> Psal. 120. 3.

<sup>d</sup> Vega, Dom. 3.  
<sup>e</sup> *post Pentecost.*

<sup>e</sup> Ecclesiastes  
9. 20.

<sup>f</sup> Vatablus.

The wicked <sup>a</sup> bend their tongues like their bowes, and then they <sup>b</sup> shoot at such as are true of heart, cemen mighty and sharp arrowes: and aptly doth the Scripture compare bitter words vnto the winged dart <sup>d</sup>: for as a war-arrow makes a double wound, one in piercing the flesh, another in the pulling of it out: euen so scandalous imputations at the first hurt by the report, and then at the last, albeit they be wiped out, leaue still a skarre. This made the <sup>e</sup> Wise man say that the slanderer is a terrible man in his countrie, *terribilis*, as the vulgar Latine, or as <sup>f</sup> other, *Formidandus est in cimitate sua vir lingnax.*

As

As in cases of mortality, one scabbed sheepe infects a whole flocke: so in morality, <sup>g</sup> with the cleane thou shalt be cleane, & with the froward thou shalt learn frowardnes, a <sup>h</sup> little leaven sowresh a whole lump: yet Christ being the Sunne of righteousness, could not bee corrupted in shining vpon the dunghill of sin, but in accompanying the bad he made them good, <sup>i</sup> feeding them spiritually, while they fed him corporally. The Pharisees obiection, *he receiveth sinners*, is false; for he did not consent vnto their sinne, but correct it: as then an <sup>k</sup> vnbeleeuing wife is sanctified by dwelling with a beleeuing husband: so these sinners eating & conuersing with Christ our <sup>i</sup> righteousness are made Saints: it is a good rule, Keepe company with such as thou maist make them better, or they thee; them better, <sup>m</sup> *infirmum fratrem assume*; thee better, *nunc te melioribus offer*, as a Poet, according with a Prophet, *With the holy thou shalt be holy, and with a perfect man, thou shalt be perfect*, Psal. 138. 25.

But he put forth this parable] <sup>n</sup> Some Diuines attribute feuerally these three parables in this chapter, vnto the three persons in holy Trinity, referring the parable of the lost sheepe vnto God the Sonne, of the lost groat to God the holy Ghost, of the lost child, to God the Father: all referre the first parable to Christ, which is <sup>o</sup> *good Shepheard*, in whom our Euangelist notes especially

- |              |  |
|--------------|--|
| foure things | 1. He seekes a lost sheepe vntill he finds it.           |
|              | 2. When he hath found it, hee layeth it on his sholders, |
|              | 3. He doth reioyce.                                      |
|              | 4. He brings it home.                                    |
- Life, sought the lost sinner vntill hee found him.
- So P Christ in his
- Death, he laid him on his sholders.
- Resurrection, he reioyced for him.
- Ascension, he did open the doores of heauen, and bring him vnto his owne Fathers house and home.

<sup>g</sup> Psal. 138. 26.

<sup>h</sup> 1. Cor. 5. 6.

<sup>i</sup> *Ardens in loc.*

<sup>k</sup> 1. Cor. 7. 14.

<sup>i</sup> 1. Cor. 1. 30.

<sup>m</sup> Rom. 15. 1.

<sup>n</sup> See Zepper. con. 2. Dom. 3. post Trinit.

<sup>o</sup> Iohn 10. 14.

<sup>p</sup> Panigarola hom. in Euang. Dom. 3. post Pentecost. part. 2. Idem serm. Caetan. & Culman. in locum.

The

¶ Diet. con. 1.  
Dom. 3. post  
Pentecost.

¶ Exod. 20. 18.  
¶ Osee 9. 11.

¶ Philp. 2. 7.

¶ Hom. 2. in  
Genes.

¶ Apolog. Da-  
uid. cap. 5.

¶ In Matth. 18.

¶ Hom. 60. in  
Matth.

¶ In Matth. 18.

¶ Idem Gregor.  
hom. 34. in E-  
uangelia.

¶ Tom. 3. fol. 126

¶ Euthymius in  
Matth. 18.

¶ Panigrol.

hom. Dom. 3.  
post Pentecost.  
part. 1.

¶ Albinus quest.  
in Genes. Idem  
Augustin. de  
mirabil. scripte.  
lib. 1. cap. 2.

¶ Mark. 10. 18.

¶ Augustin. ubi  
supra.

¶ Augustin. En-  
chirid. ad Lau-  
rent. cap. 28.

The fowler doth not affright the birds with any terrible noyse, but allure them vnto his ginne with a sweete call.

*Fistula dulcè canit, volucrem dum decipit anceps.*

Almighty God in giuing the law, terrified the people with thunders and lightnings: ¶ *Ephraim therefore fled away like a bird:* but our blessed Sauior in deliuering the Gospell vsed an enticing voice, *Come vnto me all ye that are laden, and I will ease you.* Yet the best trick the fowler hath, is to bring game to his snare by a stale or quoy duck: so Christ that he might the better call home sinners, and win men vnto God, appeared in the shape of a servant, & conversed with sinners: he being the Son of God became the son of man, that the sons of men might bee made the sons of God. He did leaue ninety & nine sheepe in the wilderness, and went after one that was lost until he found it: that is (as ¶ *Origen*, & ¶ *Ambrose*, & ¶ *Hilarie*, & ¶ *Chrysostome*, & ¶ *Euthymius* expound it) he did leaue the Angels, and for vs men and our saluation came downe from heauen, and was incarnate by the holy Ghost. Other, as ¶ *Hierome* epist. ad Damasum, ¶ *Augustin. quest. Euang. lib. 2. cap. 32.* ¶ *Theophylact in loc.* & ¶ *Anselmus in Matth. 18.* and most of our new writers, Hee did leaue the iust and sought after sinners only.

If we take the first exposition, it may bee said that hee did leaue the good Angels in the mountains, ¶ that is, in heauen, as hauing no need of repentance, the damned angels in the wilderness, that is, in ¶ hell, as being vncapable of grace. Now the reasons are manifold why Christ did seeke lost Adam, rather then the lost Angell: as first, the diuell was the party seducing to sin, but Adam the party seduced: ¶ *Angelus ergo quanto sublimior in gloria, tanto maior in ruina; sed homo quanto fragilior in natura, tanto facilius ad veniam.* Secondly, Satan instantly fell from heauen as ¶ lightning, and was vtterly lost, and therefore could not bee found againe: but Adam had space and grace giuen him also to repent. Thirdly, ¶ all Angels

Angels did not fall with *Lucifer*, and so none were partakers of his punishment, but such as had been partners in his sin; but in *Adam* all men were lost. Fourthly, <sup>k</sup> man is Gods groate, bearing his superscription and image more fully then Angels: and therefore Christ leauing the diuels in hell, and Angels in heauen, came into the world, to redeeme man out of the hands of all his enemies. If we take the latter interpretatiō, Christ is said to leaue the iust in an estate of grace, to seeke and saue the lost sinner; <sup>m</sup> or rather hee leaueth in the wildernesse all such as hold themselves iust, and think they need no repentance, that is, *the Scribes & Pharisees*, and embraceth *al Publicans & sinners*, acknowledging themselves to be sicke, and that they need a Physition: *for he came not to call the righteous, but the sinners to repentance*, Mat. 9. 13.

Christ finding the lost sheepe in his life, laid him on his sholders at his death; his <sup>n</sup> owne selfe bare our sins in his body on the crosse, that we being deliuered from sin should liue to righteousness: *Humeri Christi crucis brachia sunt, illic peccata mea deposui, in illa patibulis nobilis cernice requiesci*, saith <sup>o</sup> *Ambrose*: the braces of the crosse are the sholders of Christ, I haue laid all the burthen of my faults vpon them, able to beare the sinnes of the whole world: I will lie downe and take my rest in the boughes and bosome of that sweet tree. But how can this be construed of the crosse, seeing the text saith, hee laid it on his sholders with ioy? Christ cried on the crosse, *Behold and see if there be any sorrow like vnto my sorrow*, Christ himselfe doth answer this obiection. Ioh. 10. 17. *I lay downe my life for my sheep, no man taketh it from me, but I lay it downe of my selfe*. And <sup>q</sup> so Christ is said to lay the lost sheepe on his sholders ioyfully, for that hee died willingly, *Quia voluit, quando voluit, & quomodo voluit*.

And as Christ died for the sinnes of the lost sheepe, so he rose againe for his iustification: and then he reioyced saying, *peace be to you*: but in his ascension, as soone as he

<sup>l</sup> 1. Cor. 15. 22.

<sup>k</sup> See Panigrol. ubi supra.

<sup>l</sup> Bucer. apud Marlorat. in loc. Iansen. concord. cap. 94. Ludolphus de vita Christi, part. 2.

cap. 7.

<sup>m</sup> Augustin. quest. Euangel. lib. 2. cap. 32.

Ambrose, Fulg. Culman, Panigrol. in loc.

<sup>n</sup> 1. Pet. 2. 24.

and Esay 53. 4.

<sup>o</sup> Com. in loc.

<sup>p</sup> Lament. 1. 12.

<sup>q</sup> Caietan. & Vega. in loc.

Consule Thom. part. 1. quest. 46.

& 47.

<sup>r</sup> Augustin. de Trinit. lib. 4.

cap. 13.

<sup>s</sup> Rom. 4. 25.

<sup>t</sup> Iohn 20. 19.

<sup>u</sup> Rhem. in. loc.

<sup>x</sup> Thom. part. 1.  
quest. 20. art. 4.

<sup>y</sup> Caictan. &  
Iansen. in loc.  
<sup>z</sup> Gregor. hom.  
34. in Euangel.

<sup>a</sup> Vbi supra.

<sup>b</sup> De duplici  
Martyrio.

<sup>c</sup> E/ay 53.6.

<sup>d</sup> Rom. 3.10.

<sup>e</sup> 1. Cor. 12.12.

he came home, he called together his Iouers & neighbors, saying vnto the, Reioyce with me: for I haue found my sheep which was lost: and so there shall be ioy in heauen ouer one sinner that repenteth, more the ouer ninety & nine iust persons which need no repentance. If we confitue this clause (which need no repentance) of such as are iustified & stand in the state of grace, <sup>u</sup> neither God, nor Angels, nor men esteeme more a penitent sinner, then they doe of them that continue iust and godly: <sup>x</sup> for the greatest measure of grace, requireth alway the greatest measure of our loue: but in this vnexpected alteration, & happy change, there is a <sup>y</sup> newer occasion of ioy, and thanksgiuing to God in another kinde, then for the perseuerance of the iust: as a <sup>z</sup> Captaine for the present reioyceth ouer one coward stoutly charging vpon his enimie, more then ouer ninety nine tall souldiers who neuer forsooke the field: and as a ploughman in a sudden motion reioyceth ouer one bad acre that brings him a good crop, more then ouer all the rest of his land: or as <sup>a</sup> *Aquine*, an hundred markes bestowed vpon a begger, is a greater gift, then if it had been giuen vnto a King. And thus (as <sup>b</sup> *Cyprian* obserued) Christ (speaking to mans capacity, sheweth here that the conuersion of euery sinner is exceeding acceptable to God.

But alas, <sup>c</sup> *all we like sheepe haue gone astray*, wee haue turned euery one to his owne way from the pathes of God; all therefore need Christ to fetch vs home: *all need repentance, for there is <sup>d</sup> none righteous; ouis illa genere vna est, non specie*, saith *Ambrose* vpon the place: by this one sheep is meant al such as are saued by Christ, it is one in kinde, but not in particular: for all are <sup>e</sup> *one body, but many members*. I subscribe therfore to their iudgment, who by such as need no repentance, vnderstand hypocriticall Iustitiaries, hauing such an high conceit of their owne purity, that they thinke they need not amendment: and so there is greater reioycing in heauen ouer one penitent sinner, then ouer many such impudent Saints.

First,

First, the glorious Angels haue ioy, for that they see so good fruit of their <sup>f</sup> ministry. Secondly, for that their number is <sup>g</sup> encreased, and so the more the merrier: againe, the whole Trinity reioyceth at the conuersion of a penitent; God the Father, Sonne, and holy Ghost.

An earthly Father hath ioy when his sonne is conceived; as <sup>h</sup> Abraham reioyced at the conception of Isaac: when he is borne; so <sup>i</sup> Zacharias at the birth of S. Iohn Baptist: when he is growne vp and standeth at the table, Psal. 128.4. So God our heauenly Father hath ioy when a man is made his child, begotten and borne by the seed of his word, especially when hee comes home to <sup>k</sup> eate bread at his table in his house.

God the Son likewise doth ioy: first, in seeing such a good effect of his passion, implied in the parable of the lost sheep. Secondly, for that his image decayed in man, is restored fully, described in the parable of <sup>l</sup> the lost groat. Thirdly, for that his <sup>m</sup> brother which was lost is found againe, declared in the parable of the lost childe. Lastly, God the holy Ghost hath ioy, for that the <sup>n</sup> dens of Satan, and <sup>o</sup> instruments of sinne, from one iniquity to another, are now become his sanctified members, his dwelling <sup>p</sup> houses, his holy temples, 1. Cor. 6.19.

The Church of God on earth hath her part in this heauenly reioicing also: <sup>q</sup> *Qui sunt isti pater, pastor, & mulier? nonne Deus pater, Christus pastor, mulier Ecclesia? Christus te suo corpore uerbit, qui tunc in se peccata suscepit; querit te Ecclesia, recipit pater.*

Three things moue men  
to compassion:  
Simplicite.  
Propinquitie.  
Necessitie.

So these three moue God to pitie: first, our simplicity, noted in the parable of the lost sheep, which is a sillie creature. Secondly, our propinquitie, signified in the parable of the lost groat; for a Christian hath Gods image, and beares Christs name. Thirdly, necessity shewed in the parable of the lost sonne: *How many hired seruants at*

<sup>f</sup> Hebr. 1.14.  
<sup>g</sup> Psal. 91.11.  
<sup>h</sup> Mat. 22.30.

<sup>h</sup> Gen. cap. 18.  
<sup>i</sup> & 21.  
<sup>j</sup> Luke 1.

<sup>k</sup> Luk. 14.15.

<sup>l</sup> Psal. 22.23.  
<sup>m</sup> & Heb. 2.17.  
<sup>n</sup> Luk. 11.14.  
<sup>o</sup> 15.

<sup>p</sup> Rom. 6.19.  
<sup>q</sup> 1. Cor. 6.  
<sup>r</sup> Heb. 3.6.

<sup>s</sup> Ambros. com.  
in locum.

<sup>t</sup> Ludolphus de  
uita Christi.  
part. 2. cap. 7.



my fathers haue bread enough, and I die for hunger? O sweet Iesu, who diddest leaue the glorious Angels in heauen, the damned spirits in hell, the iust men on earth, and camest into the world to call sinners only to repentance; seeke me thy lost sheepe, saue me thy lost son, that there may bee mirth on earth, and reioycing in heauen ouer one sinner that repenteth, more then ouer ninetie nine which need no repentance.

The Epistle. ROM. 8. 18.

I suppose that the afflictions of this life, are not worthy of the glory which shall be shewed vpon vs.

† 2. Pet. 3. 16.  
 † See Melan-  
 Ethon, argu-  
 ment. & dispo-  
 sit. orat. epist. ad  
 Rom. Tom. 4.  
 fol. 3. & Pet.  
 Martyr. prefat.  
 com. ad Rom.  
 † Sarcenius in  
 locum.  
 † 1. Cor. 22.  
 † Cowper. in loc.

SOME things in the writings of S. Paul are hard to be vnderstood: this Epistle containing the chiefe mysteries of all Diuinity, so difficult as any: this Scripture more darke then other parts of this Epistle: "whether we consider the matter, or the words. It is a tract of eternall glory which is not fully reuealed vnto vs here, but shall be shewed vpon vs hereafter: and it hath a phraze or two not vsed y elsewhere throughout the whole Bible: but leauing curious and criticall annotations vnto such as list to reade (Augustin. lib. quasi. 83. quasi. 67. & lib. exposit. quarund. proposition. ex epist. ad Rom. Ambros. epist. 21. 22. Hieron. com. in loc. & epist. ad Auitam, tom. 2. fol. 153. Calvin. Institut. lib. 2. cap. 1. §. 5. & lib. 3. cap. 25. §. 2. Sixt. Senen. Bibliothec. lib. 6. annot. 245. & 340. Theophylact. Occumen. Primasius. Anselme. Aquin. Caietan. Erasmus. Peter Martyr in loc.) I wil, according to my accustomed breuity, selekt a few most vsfull obseruations to strengthen vs against vnbeliefe, and misbeliefe.

Our Apostle then in the text read, comforteth all such as are vnder Christs crosse, by three reasons especially:

† Melanethon.  
 Tileman. Roy-  
 ard. in loc.

The

The first is taken from the blessed end of our afflictions and happy <sup>a</sup> Catastrophe, vers. 18. wherein observe,

Who speaks, I suppose. What is spoken, the afflictions of this life not worchie of the glory which shall be shewed upon vs: insinuating <sup>b</sup> foure excellencies in the

Celestial reward:

1. Dignitie, for that it is a glory.
2. Eternitie, not a present, but a glorie which shall be.
3. Claritie, for that it shall be shewed.
4. Verity, so that it shal not onely be reuealed vnto vs, but also reuealed in vs, or shewed vpon vs.

<sup>a</sup> Martyr. in loc.  
<sup>b</sup> Aquin. in loc.

The second argument is from the communion of sufferers, <sup>c</sup> Every creature feruently desireth and hopeth for our redemption, yea groweth with vs, & trauellith in pain together: and therefore let vs not be discouraged in our affliction hauing so great company:

*Solamen miseris socios habuisse doloris.*

<sup>c</sup> *Aspice venturo latentur ut omnia seculo, Virgil. Eclog. 4.*

The third argument is from the paterne and patience of the blessed Apostles, & other deere children of God: Not onely the creature, but also wee which haue the first fruits of the spirit, mourn in our selues, & wait for the adoption of the children of God, euen the deliuerance of our bodies: and therefore hauing so good company, let vs <sup>d</sup> chuse rather to suffer aduersity with the people of God, then to enioy the pleasures of sinne for a season.

<sup>d</sup> Heb. 11. 25.

I [suppose] The <sup>e</sup> Wise man saith, He that hath good experience can talk of wisdom. Paul then hauing tried both; affliction, as <sup>f</sup> being in labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft, in perils of waters, in perils of robbers, in icoperdies of his

<sup>e</sup> Ecclesiasticus 34. 9.  
<sup>f</sup> 2. Cor. 11.

E 2. Cor. 12.

<sup>h</sup> Dr. Fulke defence of Eng. translations against G. Martin. cap. 9. sect. 1. Idem Martyr & Beza in loc. <sup>i</sup> Anselmus & Caietan. in loc.

<sup>k</sup> Theophylast.

<sup>l</sup> Tertullian. lib. ad Martyr.

<sup>m</sup> Virgil.

<sup>n</sup> See S. Augustin. de Ciuit. Dei, lib. 5. cap. 18. & Martyr. in locum.

<sup>o</sup> 2. Cor. 4. 17.<sup>p</sup> Iohn 3. 3.<sup>q</sup> Rom. 8. 14.<sup>r</sup> Heb. 2. 17.<sup>s</sup> Cap. 13. 8.

his owne nation, in ieopardies among the Heathen, &c. and glory, being taken vp into the third heauen, and hearing words which cannot be spoken, which are not possible for man to vtter: I say, *Paul* who suffered more present affliction, and had seene more future glory then vs all, out of his owne experience concludes, *I suppose*: the verb *λογίζομαι*, doth import thus much, After iust reckoning, this is the summe which I collect and gather, or after long reasoning I thus positiuely determine: so that it is not only *Pauls* opinion, or meere coniecture: but (as some <sup>i</sup> Popish interpretors obserue with vs) his certaine knowledge, *That the passions of this life are not worthie the glory which shall be shewed vpon vs.*

The first excellency noted in our felicity, which in the world to come shall be reuealed, is, that it is a glory; or very name whereof is acceptable; for what would not a Heathen man doe to win glory? <sup>1</sup> *Q. Mutius Scenola* burnt his owne hand for striking amisse: *Curtius* in glittering armour, and well mounted on his horse, cast himselfe into a gulf, to deliuer his country from the plague: *Brutus* also being ambitious of honour, to preserue the liberties of his natie soyle, neglected the liues of his owne sonnes.

<sup>m</sup> *Vicit amor patriæ, laudumq; immensa cupido.*

If <sup>a</sup> Infidels endure so much affliction onely for a puffe of a little vain-glory; what ought a Christian to suffer for <sup>o</sup> a far most excellent and eternall waight of true glory? The burgeses of Hierusalem aboue, be not of base lineage, but truly noble; for by their <sup>p</sup> second birth all of them are the <sup>q</sup> sons of God, and <sup>r</sup> brothers of the Lord Iesus. The citizens of Tyrus are described by <sup>y</sup> Prophet *Esay* to haue bin companions vnto Princes; but in that heauenly Hierusalem, every citizen is a crowned King, and none but Kings are free-men of that incorporation, knit among themselues by the bond of one spirit into such an holy communion, as that every one of them accounteth the glory of his brother an encrease of his own glory:

glorie: for it is not in heauen as vpon earth, heere the ioy of one doth occasion oft sorrow to another: here the light of the Sunne doth darkē the Moone; and the light of the Moone doth obscure the lustre of the Stars; here when halfe the earth is illuminated, al the rest is in darknesse: but in heauen albeit there is another glorie of the Sun, and another glorie of the Moone, and another glorie of the Starres, one Starre differing from another in glory: yet the light of the one doth augment the light of another, the glory of one shal be the glory of all: <sup>u</sup> *Dispar est gloria singulorum, attamen communis latitia omnium.*

2 This glory is not now, but shall be: noting a secret opposition betweene the <sup>x</sup> present troubles of this life, which are but for a now, and the future ioyes of the next which endure for euer: our light affliction which is but for a moment, causeth vnto vs a farre most excellent and eternall weight of glory, 2. Cor. 4. 10. And as the crosse which is now comes short of that crowne which shall be, both in weight and eternitie: so the pleasures of sin continuing but for a season, are not of any worth to bee compared with that infinit weight of eternall wrath due to them. As the seuen yeeres of famine in Egypt 7 did eate vp the former seuen yeeres of plenty: so shal the endlesse paines of the reprobate make al their former pleasure to be forgotten, the day will come wherein they will say, *We haue no pleasure in them.*

3 We note the clarity of this glorie, <sup>z</sup> for that it shall be renewed or shewed vpon vs: it was from <sup>a</sup> euerlasting prepared for vs, but it is not as yet possessed of vs: indeed <sup>b</sup> we are now the sons of God, but yet it doth not appeare what we shall be: <sup>c</sup> for our life is hid with Christ in God, but when Christ which is our life shal appeare, then shal we also appeare with him in glory. <sup>d</sup> Then the reprobate shall change their mind and sigh for griefe, and say, this is he who wee sometime had in derision, & in a parable of reproch; we fooles thought his life madnes, & his end without honor, but now is he counted among the childre of God, & his portio is among the Saints.

I

Eternall

<sup>e</sup> 1. Cor. 15. 41.

<sup>n</sup> Augustin. Medit. cap. 25.

<sup>x</sup> Oecumenius in locum.

<sup>y</sup> Genes. 41. 30.

<sup>z</sup> Theophylact. Oecumenius, Aquin.

<sup>a</sup> Matth. 25. 34.

<sup>b</sup> 1. Epist. Iohn

3. 2.

<sup>c</sup> Coloss. 3. 3.

<sup>d</sup> Wisdome 5. 3.

c 2. Cor. 5. 6.

f De Sanctis

Serm. 46.

8 Ecclesiastes 3. 4

h Iohn 16. 33.

i Psal. 126. 6.

k Luke 21. 19.

l Philp. 4. 4.

m Psal. 34. 8.

n Cantic 1. 3.

o Bernard. Ser.

47. in Cantic.

p 1. Cor. 13. 10.

q Aquin.

Caietan.

Comper.

r Psal. 45. 14.

s Esbic. lib. 1.

Eternall happines is granted in our election, promised in our vocation, confirmed in our iustification, but not thoroughly possessed vntill our glorification: for *while we are strangers in the body, we are absent from the Lord: non queras in via, quod tibi seruetur in patria* (saith *Augustine*) I seeke not that in the way which is reserued for thee till thou come to thy countrie. There is *a* time to weepe, and a time to laugh; heere the time is to weepe, for *in the worldye shal haue afflictio*: hereafter our mourning shall be turned into mirth, Ioh. 16. 20. *for they that sow in teares, shall reape in ioy.* Let vs therefore *k* possesse our soules in patience, *l* reioycing in the Lord alwaies, and againe, I say, reioycing. O taste and see (saith *m Daniel*) how gracious the Lord is, blessed is the man that trusteth in him. If thou wilt draw me (quoth the *n* Church vnto Christ) we will run after thee, wee will reioyce and be glad in thee. *o Si sic bonus es sequentibus te, qualis futurus es consequentibus?* If thou (Lord) be so good to such as seeke thee, what wilt thou be to such as find thee? for wee may bee well assured that the first fruits of the spirit and earnest of our heauenly inheritance, wherein our greatest comfort consists in this life, shall appeare as nothing, when that infinite masse of glory shall be broken vp and communicated vnto vs, according to that of our Apostle, *p When that which is perfect is come, then that which is imperfect shall be done away.*

Lastly, *q* Diuines obserue the verity or solidity of this glorie, for that it shall bee shewed *upon vs*, or as other reade, *in vs*. Here then is a remarkable difference between the glory of a Christian, and the glory of a worldling: *r the Kings daughter is all glorious within*; but the worldling is all glorious without. Now the *s* Philosopher hath taught truly, that ciuill honour is not in the power of the person honored, but in the person honoring: and therefore the worldlings glorie depending vpon the breath of vainemen, and possession of vaine matters, is altogether vncertaine: but the Christians glorie, which

is within, <sup>1</sup> cannot be taken from him.

<sup>1</sup> Iohn 26, 22.

First, this doctrine concerning our glorie to come, cōfutes evidently the popish opinion of merit: for there must be an equall proportion betweene the labour and the reward, where the labour deefrueth the reward: but there is a great disproportion heere betweene our present affliction and future glorie, not only <sup>u</sup> *cognitione, sed conditione*: the reward infinitely surpassing y<sup>e</sup> worke both in truth and in time. Therefore no passion or action can be worthy of the glory which shall be shewed vpon vs, as their own *Varabius* doth reade; *non sunt pares*: as *Arias Montanus*, *Non sunt dignæ passionēs nunc temporis ad futuram gloriam*: as the *Rhemists*, according to the vulgar Latine, *the passions of this time are not condigne to the glory to come*. For although a man could serue God most feruently for the space of a thousand yeeres, & suffer, if it were possible, ten thousand deaths euen for Christs sake, yet hee should not deserue to liue one halfe day in the courts of heauen, as their owne <sup>x</sup> *Anselmus* ingeniously. This collection I find in the Commentaries of the most ancient y<sup>e</sup> Fathers, as also stoutly maintained in our new writers: see Gospel for *Septuagesima* Sunday, *Fulk in loc.* and defence of English translatiō against *Martin*. cap. 9. from the first to the seuenth section: Doctor *Abbot* against *Bishop*, tit. *merit*. pag. 667. Doctor *Morton* ap-  
peale, lib. 2. cap. 11. §. 5.

<sup>u</sup> *Gorran in loc.*

<sup>x</sup> *De mensurat. crucis: S. nasci- tur autem. y Chrysostom. Theodoret. Oecumen. Primasius.*

Secondly, this ouerthroweth <sup>x</sup> *Epicurus*, denying Gods prouidence, because the wicked surfet in pleasure, while the godly suffer in paine: for there is another reckoning in another life, where the mirth of the one shall be turned into mourning, & the griefe of the other into glory.

<sup>x</sup> *Melancthon. in locum.*

Thirdly, the meditation of our felicity to come, should thrust out of our vnbeleeuing hearts al doubtfull, and all carnall conceits of heauen; it is a glory, not hidden as in this life, but *reuealed*, and so reuealed as that it is not on- ly without vs, or vpon vs, but reuealed *in vs*, and that not for a now, but for euer.



<sup>a</sup> Rom. 6. 23.

<sup>b</sup> 1. Pet. 5. 4.

<sup>c</sup> Heb. 12. 28.

<sup>d</sup> 1. Pet. 1. 4.

<sup>e</sup> Comper. in loc.

Lastly, this should incite men vnder the crosse to run with patience the race that is set before them, as being assured that their reward in heauen is a life, and such a life as is <sup>a</sup> eternall : a glorie, and such a glorie as is a <sup>b</sup> crowne of glorie : a kingdome, and such a kingdome as cannot be <sup>c</sup> shaken : it is an inheritance, and such an inheritance which is <sup>d</sup> immortall and fades not away. <sup>e</sup> Tell O man what thou most desirest? Is there any thing thou louest better then life? Is there any better life then a life of glory? Is there any greater glory then a kingdome of glory? Is there any surer kingdome then that which is thine by the right of an immortall and permanent inheritance? Yet all these things are provided and reserued for them who patiently suffer with the Lord Iesus.

Preached in *Holyngborne*, Ian. 15. an. 1610. at the funerall of Sir *Martin Barnham* Knight, who was in his time the diamond of his family, the oracle of his acquaintance, *Romney* marshes eye, the glorie of his parish, and starre of those parts. Vpon whom Almighty God infinitely rich in mercie, bestowed in the gifts of the world, *good measure*; in the gifts of nature, *pressed downe*; in the gifts of grace *shaken together*; in the gifts of glorie, now *running oner*.

Concerning the two subsequent arguments, if I haue spoken already the truth and enough, embrace it; if not, I pray thee draw me with good reasons, and I will runne after thee further, as <sup>f</sup> *Augustine* in the like case. But in the meane while I will accuse my selfe with <sup>g</sup> *Origene*; *Gratias ago Deo quod ignorantiam meam non ignoro*: yet excuse my selfe with the <sup>h</sup> Poet:

*Non ego cuncta meis amplecti versibus opto.*

<sup>f</sup> Lib. 1. de Trinit. cap. 3.

<sup>g</sup> In Iosuum.

<sup>h</sup> Virgil. 2.

Georgic.

The

The Gospell. L V K E 6.36.

Be ye mercifull as your father also is mercifull, &c.

Christs excellent sermon preached in the <sup>1</sup> champion of the Mount vnto his <sup>k</sup> newly chosen Apostles, hath <sup>1</sup> two principall parts, one concerning the Gospell, another expounding the Law. This our text is parcell of the second part, to wit, an <sup>m</sup> abridgement of all his long discourse touching loue, wherein he doth exhort al his followers vnto mercifulnesse:

|   |   |  |   |   |
|---|---|--|---|---|
| Precept, Be ye<br>mercifull, in             | { | Abstaining   | { | Indge not, condemne   |
|   |   | from in-<br>iurie,   |   | not, amplified, vers.<br>41.42.   |
| By  | { | Doing good   | { | Forgiuing, ver. 37.   |
|   |   |  |   | Giuing, vers. 38.   |
| Paterne, as your father<br>is mercifull, in | { | Vnderstanding, a perfect<br>master, and not a blind<br>leader of the blind, ver.<br>36.40. | { | Affection, euer ready to<br>giue and forgiue, kinde<br>vnto the vnkind. |
|   |   |  |   |   |

Promise, Indge not, and ye shall not be indged, condemne not, and yee shall not be condemned, forgiue, and ye shall be forgiuen, giue, and it shall bee giuen vnto you: recompensing every point of our mercie with a greater portion of his grace.

Be ye mercifull] He saith, <sup>n</sup> estate, non fugite, not onely seeme, but shew your selues mercifull indeed & in truth, as S. Iohn expounds his Master, 1. Epist. chap. 3. vers. 18. The <sup>o</sup> Romans vsually painted friendship with her hand on her heart, signifying that a true friend should haue nothing in the circumference of his lips, which at the first came not from the center of his loue: saluting, iudging, giuing, forgiuing from the heart. Hypocrites are so pre-

<sup>1</sup> See S. Augustin. de consensu Euang. lib. 3. cap. 19. & Maldonat. in Mat. 5. reconciling Matthew and Luke.

<sup>k</sup> Luke 6. 13.  
<sup>1</sup> Zepper. con. 1. in Euang. Dom. 4. post Trinit.  
<sup>m</sup> Luther. postil. maior in loc.

<sup>n</sup> Ferns Sermon. 1. Dom. 5. post Pentecost.

<sup>o</sup> Pagius com. in Apophtheg. Rab. cap. 5.

P De Ser. Dom.  
in monte, lib. 2.  
in principio.  
q Lib. de Elia,  
cap. 10.  
r Matth. 7. 15.

t Dr. Humfred.  
in vita Iuelli,  
pag. 26.

\* Psal. 28. 3.

u Ficinus in vita  
Platonis.  
x Epitaph. Ber-  
nard. in fine  
operum.

y Plautus in  
Truculento,  
act. 1.

cise, that Comedies and other like pastimes are reputed by them either hellish or heathenish: and yet by their good leaue, themselves are the greatest stage-keepers, and the most vsuall maskers in the whole world: as *Augustine* and *Ambrose* speak, *Theatricall actors of others parts and persons*, appearing in *sheeps cloathing*, when as inwardly they bee rauening wolues. If a distressed neighbour come to their gate, they will shew him more Diuinitie then humanitie, cloying his memorie with texts against idlenesse and beggerie, but I warrant you, not ouercharging his stomach with meate against hunger: and for that a *Papist will rather lose a penny then a pater noster*; they to crosse the superstitious in al their damnable positions, are more willing to giue a *pater noster then a penny*. The wicked will giue *panem promptuarij*, but they forsooth are so mercifull as to giue *panem sanctuarij*: as if an hungrie soule were like *Charles of Prage*, who supped oft with a few sentences and arguments in the Schoole.

Againe, *Christes estate* makes against apish Courtiers, as being more curious to salute, then carefull to salue their brethre. That old fashion of saluting hand in hand is left, and now embracing one another we cast armes in armes; but (as one well obserued) *an handfull of that old friendship is better then an armefull of the new curtesie*. This fault heretofore was vpon the point a Courtier only, but now citizens and countrimen too can *speake friendly, imagining mischief in their heart*. Howsoeuer they seem to be like *Plato*, who was accouted an *hony mouth*, or *Bernard*, so called *quasi bona nardus*, as sweet as spick-nard: or *Theophrastus*, so tearmed for his heavenly language: yet if you wil examine their actiōs, you shall finde them as faithlesse as *Peter*, denying their master; as treacherous as *Iudas*, betraying their Lord; as cruel as *Doeg*, slaying their Priests; as malicious as *Cain*, killing their brother; as vnnatural as *Nero*, murthering their mother: *in T melle lingua sita atq; orationes, lacteq; corda sunt felle*  
lita.

*lita atq; acerbo aceto*: so that we may cōclude with <sup>z</sup> Bernard, *periculosa tempora iam non instant, sed extant*: the dangerous daies foretold by <sup>a</sup> Christ, wherein our charitie should wax cold, are not instant only, but extant.

<sup>z</sup> De considerat. lib. 1.

<sup>a</sup> Matth. 24. 12.

*As your Father is mercifull*] Adam aspiring to be like God in knowledge, was cast out of Paradise: Lucifer aspiring to be like God in maiestie, was cast out of heauen; but by coueting to bee like God in goodnesse and loue, neither man nor Angell, euer did nor shall transgresse. As, in the text, is a note of qualitie, not equalitie: we cannot equall God in loue; for alas all our mercifulnes is faint and finite, whereas his mercie towards vs is full and infinite: yet we must be <sup>b</sup> followers of God as deere children, imitating his example so fast as we can, and so far as we may; louing one another as Christ loued vs, as for the manner, albeit we cannot for the measure. See Epist. 3. Sund. in Lent.

<sup>b</sup> Ephes. 5. 1.

Now God is

Skilfull in *dirigendo*, being a perfect master.

Pitifull in *corrigendo*, not <sup>c</sup> breaking the buisled reede, nor quenching the smoaking flax.

<sup>c</sup> Matth. 12. 20.

Bountifull in *porrigendo*, giuing to all <sup>d</sup> bread and <sup>e</sup> breath and all things.

<sup>d</sup> Matth. 6. 11.

<sup>e</sup> Acts 17. 25.

<sup>f</sup> 2. Tim. 4. 2.

<sup>g</sup> Galat. 6. 10.

<sup>h</sup> 1. Iob. 3. 16.

According to this copy we must draw the lines of our life, not iudging any *but in long suffering and doctrine, & doing good vnto all, especially to such as are of the household of faith*: in giuing we must be so merciful as Christ, <sup>h</sup> who laid downe his life for vs: in forgiuing, readie to pardon euery man, *euē as God for Christs sake forgane vs*, Ephes. 4. 32.

*Judge not*] <sup>i</sup> He doth not here simply forbid to iudge, but rather instruct how to iudge. He doth not infringe the publike iudging of the Pastor, or Prince: not of the Pastor, for his Apostle <sup>k</sup> Paul in his name, did excommunicate an incestuous Corinthian, and it was his own canon elsewhere, *dic Ecclesie*, Matth. 18. 17. and as for the

<sup>i</sup> Hieron. in Matth. 7.

<sup>k</sup> 1. Cor. 5. 4.

<sup>1</sup> Exod. 18. 21.

22.

<sup>m</sup> Rom. 13. 1.<sup>n</sup> 1. Cor. 11. 31.<sup>o</sup> Matth. 18. 15.<sup>p</sup> 1. Tim. 5. 24.<sup>q</sup> Matth. 7. 16.<sup>r</sup> Esay 5. 20.

<sup>e</sup> Augustin. de  
serm. Dom. in  
monte. lib. 2.  
Jansen. concord.  
cap. 43. Perus  
ser. 4. Dom. 5.  
post Trin.  
Chrysostom. Eu-  
thym. Anselm.  
Caetan. Maldo-  
nat. in Matth. 7.  
& reliqui fere  
omnes in loc.

ciuill Magistrates authoritie to iudge. <sup>1</sup> God com-  
manded *Moses to provide men of courage, fearing God, & ha-  
ting comotousnes, and to place them rulers and Iudges ouer  
his people: strictly charging all men vnder the Gospel al-  
so, to <sup>m</sup> submit themselves vnto superiour powers. Neither  
doth he condemne priuate iudging of our selues and o-  
ther vpon sufficient ground: not of our selues; for every  
man must examine himselfe, saith Paul; & therefore wher-  
as our blessed Sauour here, Iudge not, and ye shall not be  
iudged: he not confounding, but expounding his master;  
<sup>n</sup> if we would iudge our selues we should not be iudged. It is  
lawfull also to passe our iudgemēt of other in some mat-  
ters, and at some time; for if a brother offend thee, saith  
<sup>o</sup> Christ, tell him his fault betweene thee and him alone; if  
he will neither heare thee nor the Church, hold him as an  
Heathen man and a Publican. The sins of some men (as  
<sup>p</sup> Paul speakes) are open before hand, and goe before vnto  
iudgement: and therefore knowing such by their <sup>q</sup> fruits,  
it is lawfull to iudge and condemne the too, saying that  
a rancke Atheist obstinately dying an Atheist is damned.  
If any matter appeare so manifestly, <sup>r</sup> *Woe to them that  
speake good of euill, and euill of good, which put darknesse  
for light, and light for darknesse, that put bitter for sweete,  
and sweete for sower.**

Our Sauours meaning then is not (as <sup>e</sup> Interpreters  
generally note) to forbid all kinds of iudging, but onely  
rash and vcharitable censuring of our brethren: it is our  
part to commend in another every thing which is appa-  
rant good, and to make the best of any thing which is  
doubtfull: as Christ construeth himselfe: we may not be  
curious in obseruing, nor criticall in condemning a mote  
in anothers eye, not seeing the beame that is in our own eye:  
we may not be forward to find peccadilloes in other, o-  
uerseeing grosse faults in our selues. *Hypocrite cast out  
first the beame that is in thine owne eye, then shalt thou see  
perfectly to pull out the mote that is in thy brothers eye.*

*Condemne not* If we iudge rashly, let vs not proceed to  
condemne

condemne vncharitably: for he that seemeth in our eye reprobate, may be iust before God; or if to day bad, hee may to morrow be better: and therefore let vs not iudge, much lesse conderane before the time. S.<sup>x</sup> *Augustine* hath well obserued, that rash iudgement consists in two things especially; to wit, in condemning a man, and in condemning his meaning: as for example, thy neighbor is bountifull in relieuing the poore; thou seest his maundie, but thou knowest not his minde, and therefore condemne not his meaning: if afterward it be made manifest vnto thee, that hee bestowed his almes not out of true charitie, but out of vaine-glory; yet condemne not vtterly the man, hee may liue long, and loue better: *non ergo reprehendamus ea qua nescimus quo animo fiant, neque ita reprehendamus qua manifesta sunt ut desperemus sanitatem.* Here then the Gospell is expounded in the Epistle, *Iudge not, condemne not, saith Christ in the one; because it doth not appere who be the sonnes of God in this life, saith Paul in the other.*

*Forgiue, and it shall be forgiuen giue, and it shall be giue vnto you*] Our iustification before God is not by these good workes, as the Papists ordinarily note; but only by faith in Christ, as the Scripture teacheth y elsewhere: yet because iustifying faith is *operatiue, working through loue* Galath. 5. 6. this giuing and forgiuing are 2 signes and seales of our faith: hereby we make 2 our calling and election sure, knowing that we are translated from death vnto life, because wee loue the breshren, 1. Ioh. 3. 14. See Epist. 2. Sund. after Trinit, and the Gospell on all Saints day.

The mercifulnes of God in forgiuing is great in respect of

Debtor<sup>b</sup>, for man offending vs is but our mate, but God whom we trespasse is our maker.

Debt, our neighbours debt vnto vs is but an hundred pences, but our debt to God is tenne thousand talents,

as Christ in the parable, Mat. 18. 24. 28. Now then if a debtor owing thee but an hundred pounds, and hauing

<sup>a</sup> *Anselm. in Matth. 7. & Luther in loc.*

<sup>u</sup> 1. Cor. 4. 5.  
<sup>z</sup> *Vbi supra.*

<sup>y</sup> *Habac. 2. 4.*

*Rom. 5. 1.*

*Galath. 2. 16.*

<sup>z</sup> *Luther. postil. maior in loc. signum & sigillum.*

<sup>a</sup> 2. Pet. 1. 10.

<sup>b</sup> *Augustin. in Psal. 54.*

<sup>c</sup> *Vega in Euan. gel. Dom. 1. post Trinit.*



hauing a band of thine in his hãds of a thousand, should out of his loue say, forgiue me the lesser debt, and I will forgiue you the greater summe, thou wouldest entertaine his kind offer greedily: yet such is the case between God and thee, forgiue but a penny, and you shall be forgiuen a pound, forgiue but an hundred, and you shall be forgiuen a thousand: forget but a mote, forgiue but a mite, and God will forgiue thee a masse, yea a mine.

*Good measure, & pressed down, and shaken together, and running ouer* He <sup>d</sup> that seeketh good things getteth fauour, but he that seeketh euill it shall come vnto him: all men for the most part loue the mercifull, and loath a miser: but albeit inconstant men oft proue ingratefull, <sup>e</sup> re-

<sup>d</sup> Prou. 11. 27.

<sup>c</sup> Psal. 35. 12.

<sup>f</sup> Augustin. ser. 99. de Temp. Maiores tribuit. quam promittit. <sup>g</sup> Mark. 10. 30.

<sup>h</sup> Postilcum glossis & figuris in locum.

<sup>i</sup> Psal. 144. 13.

<sup>k</sup> Psal. 18. 33. 34.

<sup>l</sup> Vide Fernm ser. 2. Dom. 5. post Pentecost.

warding euill for good; almighty God is euer so good as his word, yea better then his promise, giuing to such as giue, <sup>g</sup> an hundred fold now at this present, & in the world to come eternall life. They that sow sparingly, shall reape also sparingly; but they that sow liberally shall reape liberally, 2. Cor. 9. 6. Prou. 11. 24. and 28. 27. Deut. 24. 19. In a word, God giueth vs <sup>h</sup> good measure, in the gifts of the world; <sup>i</sup> making our garners full and plenteous with all manner of store: *pressed down* in the gifts of nature; giuing vs health and strength of body, teaching our hands to warre and our fingers to fight, <sup>k</sup> making our feet like Harts feet, and our armes able to breake a bow of Steele: *shaken together* in the gifts of grace; *running ouer* in the gifts of glory: for all that we can giue or forgiue to men, is not worthie of the glory which shall be shewed vpon vs: and <sup>l</sup> here the Gospell and Epistle meet againe.

*The Lord of his infinit goodnesse encrease and multiplie vpon vs his mercy: that he being our rule and guide, we may so respect his holy word, and expect his heauenly reward, that passing through things temporall, we lose not finally the things eternall: Amen.*

*has promised to reward us and to be our reward. The*

The Epistle. 1. P<sup>ET</sup>. 3. 8.

Be ye all of one minde and one heart, &c.

**T**He<sup>m</sup> Roman Missall addeth here the words in oratione: but as their owne<sup>n</sup> Iesuite censurcth aptly, *propter usum Ecclesia nō est mutandus usus scripturae*: we may not alter the text to fit our turne. The vulgar Latine hath in *fide*: whercupon *Aquine*, *Lyranus*, *Hugo*, *Carthusianus*, and many moe popish Interpreters haue construed this of faith: as far from the matter as the blind mans arrow from the marke. The Church of England translates according to the word<sup>e</sup> original, *¶ in conclusion*, or finally; so the most accurate Papists: *Emmanuel Sa* reades, *denique*; *Caictan* & *Lorinus*, in *fine*; *Vatablus*, in *summa*. The *Rhemists* according with them all, in *fine*, *all of one minde*: for *S. Peter* hauing deliuered many precepts appertaining to many particular persons in *¶* former part of this Chapter, he commeth in our text to set downe<sup>t</sup> generall rules, as a summe of all summes in grosse, belonging to all men, in all matters, instructing vs

<sup>m</sup> Dom. 5. post Pentecost.

<sup>n</sup> Lorin. in loc.

o Erasmus annot. in loc. Nihil huiusmodi Petrus aut sensit aut scripsit.

<sup>p</sup> rō d' i. rō d'.

<sup>q</sup> Bib. Hen. 8.

<sup>r</sup> Bib. Elizab. & Geneva.

<sup>t</sup> Aquine, Sacerius, Caictan, Caluine.

how to { Do good, Be ye all of one minde, &c.  
Suffer euill, not rendering euill for euill, or rebuke for rebuke.

All which hee doth enforce by two principall arguments especially:

- |             |                  |   |
|-------------|------------------|---|
| From<br>our | {                | 1. Calling, vers. 9. knowing that yee are thereunto called, euen that ye should be heires of the blessing.  |
|             |                  | Eternal, be that doth long after life, and loneth to see good daies, let him re-<br>fraine his tongue from euill, v. 10. 11.  |
| {           | 2. Com-<br>fort. | Internall, the eyes of the Lord are ouer<br>the righteous, v. 12. & therefore be not<br>afraid nor troubled, but sanctifie the<br>Lord God in your heart, vers. 14. 15. |
|             |                  | External, who is he that will harme you,<br>if you follow that which is good? v. 13.  |

Be

Be ye all of one mind and of one heart [Concerning unanimitie, see Epist. 1. Sund. in Lent, and Epist. on Whitsunday: concerning brotherly loue, see Epist. 3. Sunday after Easter: concerning pittie, Epist. 2. Sunday after Epiphany, and Epist. 2. after Trinit. concerning meekenes, Epist. 3. Sunday after Trinit. Only note by the way, that in this excellent catalogue meekenesse is the last, and vnanimitie the first vertue; for without<sup>r</sup> loue wee could not haue the rest, and without<sup>u</sup> humilitie wee cannot keep the rest.

Not rendering euil for euil, or rebuke for rebuke [In deed, not euil for euil: in word, not rebuke for rebuke: for as<sup>x</sup> one doth glosse the text, *Reddere bonum pro bono humanum, reddere malum pro malo belluinum, reddere malum pro bono diabolicum, reddere verò bonum pro malo diuinum*: It is the part of a man to render good for good, it is the part of a beast to render euil for euil, it is the part of a diuell to render euil for good, but it is the part of Gods child to render good for euil. See Epist. 3. Sunday after Epiphany.

But contrariwise blesse, knowing that ye are thereunto called, euē that ye should be heires of the blessing [The Father of mercies hath<sup>a</sup> blessed vs with al spiritual blessings in heauenly things: he<sup>a</sup> called vs to this blessing in our cleſtion from all eternitie, Mat. 25. 34. *Come ye blessed of my father, inherit ye the kingdome prepared for you frō the foundatiōs of the world*: & he calleth vs euery day to this blessing by the Gospell of Christ, <sup>b</sup>in whom all the natiōs of the world are blessed: he blessed vs when we did curse him, and<sup>c</sup> therefore let vs, imitating his example, blesse those that curse vs; that we may be the<sup>d</sup> children of our Father in heauen, suffering his Sunne to shine vpon the good and euil, and his raine to fall vpon the iust and vniust. This is our calling, and euery man ought, saith<sup>e</sup> Paul, abide in that vocation wherein hee was called: a Christian in this case must say to the sonnes of Belial, as<sup>f</sup> Balaam once to the seruants of Balak, if Satan would giue

<sup>r</sup> 1. Cor. 13. 4. 5.

<sup>u</sup> Aquin. & Marlorat. in loc.

<sup>x</sup> Royard. bom. 1. in loc.

<sup>y</sup> 2. Cor. 1. 3.

<sup>z</sup> Ephes. 1. 3.

<sup>a</sup> Sarcerius in locum.

<sup>b</sup> Galath. 3. 8.

<sup>c</sup> Killius collect. in loc. Idem Beza & English Gloss.

<sup>d</sup> Matth. 5. 45.

<sup>e</sup> 1. Cor. 7. 20.

<sup>f</sup> Numb. 22. 18.

giue me an house full of siluer & gold, or as he vainly promised Christ, if he would &c could giue me *all the kingdoms of the world*, I cannot goe beyond the word of the Lord my God to do lesse or more; seeing his will is that I should blesse, I may not render euil for euil, or rebuke for rebuke.

For he that doth loſe after life & loneth to see good daies]

<sup>b</sup> The Doctōrs vsually conſtrue this of eternall life: for the preſent is not indeede a life, but rather a death; in which are not good, but euill daies, according to that of the Patriarke Iacob, *i Few and euill haue the daies of my life been.* So S. Paul, Ephes. 5. 16. *Redeeme the time, for the daies are euil;* and ſo S. *Auguſtine* in *Pſal. 33. Semper malis dies in ſeculo. ſed ſēper boni dies in Deo.* Yea but ſome will obieſt, *heauenly Ieruſalem* <sup>k</sup> *hath no need of the Sunne, neither of the Moone to ſhine vpon it, for Chriſt the Sunne of righteouſneſſe is the light of it:* how then are daies in the world to come? <sup>l</sup> *Anſwere may be, that our Apoſtle ſpeakes in the plurall, inſinuating the great light and eternity which the Saints haue, m for the iuſt ſhall ſhine as the ſtarres for euer and euer:* here we liue but a ſhort day, *giue vs this day our daily bread;* but hereafter in *ſ* world to come we ſhall haue daies, and thoſe good daies, and great daies, euen ſuch as ſhall haue no night. Or happily S. Peter here ſpake plurally, to ſignifie that the Father of lights hath two daies, <sup>n</sup> one of grace, another of glorie. Thou canſt enioy neither, except thou reſtaine thy tongue from euill, and thy lips that they ſpeake no guile.

<sup>o</sup> Other referre this to the ciuill life; for *if a man ſeeketh euill it ſhall come to him:* he that will not abſtaine from in- iuring others, ſhal be paid home againe the ſame mea- ſure. Doeſt thou deſire to ſee good daies, and to leade in this preſent world a peaceable life, full of comfort to thy friends, and content to thy ſelfe, bee not <sup>p</sup> a buſie Biſhop in another mans diocēſſe, but <sup>q</sup> ſtudie to be quiet & to meddle with thine own buſines: *refraine thy tongue from euill, and thy lips that they ſpeake no guile, eſchew euill,*  
and

<sup>r</sup> Matth. 4. 9.

<sup>h</sup> Hieron.

*Auguſtin.*

*Euthym.*

*Turrecremat.*

*Genebrard in*

*Pſal. 33. Idem*

*Aquin. & Eo-*

*vin in locum.*

<sup>i</sup> Genſ. 47. 9.

<sup>k</sup> Apocal. 21. 23.

<sup>l</sup> *Aquin. in loc.*

*& Euthym. in*

*Pſal. 33.*

<sup>m</sup> Dan. 12. 3.

<sup>n</sup> *Vitiacus a-*

*pod Lorin in*

*locum.*

<sup>o</sup> *Sarcerius &*

*Maylorat in*

*locum.*

<sup>p</sup> *Prou. 11. 27.*

<sup>q</sup> *Matth. 7. 1.*

<sup>r</sup> *1. Pet. 4. 15.*

<sup>r</sup> *1. Theſſ. 4. 11.*

and doe good, seeke peace and ensue it.

Let him *refraine his tongue from euill*] If thou doest loue to see good daies, performe good duties : \* in word, *refraine thy tongue* : in deede, *eschew euill and doe good* : in thought, *seeke peace and ensue it*. Refraine thy tongue from all euill speaking in "generall, & thy lips that they speake no guile : in particular, refraine thy tongue from \* slandering thy neighbour behinde his backe, and thy lips from flattering him before his face. *Thy tongue* (saith *Aquine*) from open euill, and *thy lips* from secret hurt. This lesson is hard, for the *y* tongue is an vnruely euill, full of deadly poyson, it must bee kept with a *z* watch, and with a *a* bridle, yea with *b* doores and barres.

It is recorded in *e* Ecclesiasticall historie, that the reuerend Hermite *Pambo* being ignorant himselfe, desired another to teach him a Psalm: who hearing the first verse of the 39. Psalm, *Dixi custodiam*, I said I will take heed to my waies, that I offend not in my tongue; would not suffer his tutor to proceed vnto the second verse; for (saith he) the first is lesson enough: and excusing himselfe for not resorting vnto his schoole-master in three moneths after, he confessed ingenuously, that as yet hee had not learned well his first lecture: yea fortie nine yeeres after being asked of the same matter, his answer was still the same, that as yet hee had not fully kept this one lesson, which is our lesson here, *refraine thy tongue, &c.*

Let him *eschew euill and doe good*] An *d* abridgement of the Law, whose negatiue part forbids all euill, and affirmatiue commands al that is good: now, saith S. *e* James, *he that faileth in one point is guiltie of all* : and therefore wee must not onely decline that which is bad, but also *f* cleaue to that which is good : *g* ceasing to doe euill, learning to doe well; *h* hating euill, louing iustice; *i* destroying vice, planting vertue. The *k* tree that bringeth not foorth good fruit is hewen downe and cast into the fire, *l* leaues are not sufficient, it must not keepe *y* ground barren, Luk. 13. 7. The slothfull and vnprofitable seruant hiding

\* Aquin. in loc.

*u* Euthym. in Psal. 33.

\* Sacerinus in locum.

*y* Iames 3. 8.

*z* Psal. 141. 3.

*a* Psal. 39. 3.

*b* Ecclesiasticus 18. 24.

*c* Tripartit. hist. lib. 8. cap. 1.

*d* Genebrardus in Psal. 33.

*e* Cap. 2. vers. 10.

*f* Rom. 12. 9.

*g* Esay. 1. 16.

*h* Amos 5. 15.

*i* Hieron. in

Psal. 33.

*k* Matib. 3. 10.

*l* Matth. 21. 19.

hiding his masters talent in the earth, happily did echew euill, and yet. hee was cast into vtter darknesse for that hee did no good: *Bonnum enim non est defectus, sed effectus; neque ponitur in non officiendo, sed in proficiendo.*

<sup>m</sup>Matth. 25. 25.

Let him [seeke peace and ensue it] *Inquirat, id est, intus querat*: let him earnestly seeke it with all his heart, peace with God, o which passeth all vnderstanding; and peace with men, p if it be possible with all men, q *Inquirat affectu, sequatur effectus*: let him affectionately seeke it, and effectually follow it; if thou see it going away, run after it, pursue it with eagernes, vsing all meanes possible that it depart not from thee: *persequere donec assequaris*, in-sue it vntill thou canst enioy it.

<sup>n</sup>Glossa.

<sup>o</sup>Philip. 4. 7.

<sup>p</sup>Rom. 12. 18.

<sup>q</sup>Aquin. in loc.

<sup>r</sup>Em. Sa in Psal. 33.

<sup>f</sup>2. Cor. 1. 3.

For the eyes of the Lord are ouer the righteous ] And therefore seeing the God of consolation is euer readie to confound our enemies, and comfort vs in extremitie: Be not afraid of any terror of them, neither be ye troubled, but sanctifie the Lord God in your heart. In doing good there is a great labour, yet a greater reward: *Grandis labor, sed grande pramium esse quod martyres, esse quod Apostoli, esse quod Christus.*

<sup>t</sup>Hieron. epist. ad Eustoc.

Who is he that will harme you if you follow that which is good? ] For when the waies of a man please the Lord, he will make his enemies at peace with him: or if wee conuerse with such as will not haue peace; yet happy are you when any trouble happeneth vnto you for righteousness sake: your temporall harme shall occasion an eternall good; for great is your reward in heauen; or as *Augustine* most diuinely, *Inimicus in terra geminat conuitia, tu in calo lucra.*

<sup>u</sup>Prou. 16. 7.

<sup>x</sup>Matth. 5. 12.

<sup>y</sup>In Psal. 54.



## The Gospell. Lxxv 5.1.

*It came to passe that (when the people pressed upon him to heare the word of God) hee stood by the lake of Genesareth, &c.*

<sup>a</sup> Pellican,  
Aretinus,  
Zepper.

<sup>a</sup> Iansen, con-  
cord, cap. 26.

**I**n this  
Gospell ob-  
serue the

<sup>a</sup> Zealoufnes of the people in hearing, vers. 1.  
*They pressed vpo him to heare the word of God.*

<sup>a</sup> Care-  
fulnes of  
Christ in  
teaching,

Affir-  
ming the  
truth in  
his word,  
wherein  
note

Time, when  
people pressed.  
Place, on the  
water in a  
ship.  
Gesture, hee  
saie.

Substance, hee taught  
the people.

1. Christs cōmand,  
launch out into the  
deepe, &c. vers. 4.

2. Peters obediēce,  
Master we haue la-  
bored all night and  
haue takē nothing,  
neverthelesse as thy  
cōmand, &c. vers. 5.

3. The fishers agree-  
ing, they beckened  
to their fellows, &c.  
vers. 7.

4. The miracle, they  
inclosed a great mul-  
titude of fishes, v. 6.

5. The consequence

of the miracle, when Simon Peter saw this, he fell downe at  
Iesus knees, saying, Lord goe from me, for I am a sinfull  
man, &c. vers. 8, 9, 10, 11.

When

When the people pressed vpon him] Our blessed Sauour drew men vnto him in such sort, that neither his Maiesty, nor their miserie, neither <sup>b</sup> hunger, nor <sup>c</sup> night, nor <sup>d</sup> strangenesse of place, nor straitnesse of passage could keepe them from him: *ut magis irruerent quā rogarent, & medicinā salutis non sperarent, per humilitatis gratiā, sed per importunitatis iniuriā*: as S.<sup>c</sup> Ambrose doth glosse this text. They came to Christ, and comming they pressed vpon him: and they pressed to heare, & to heare the word of God. Whose <sup>e</sup> zealous diligence condemnes exceedingly the want of deuotion in many people, who being crop-sick, do not hunger after the righteousness of Gods kingdome, nor thirst after the water of life; but loath the Gospell of Christ, even that heauenly Manna, which is the spirituall food of their soules. When the people pressed, Christ preached: Hereby directing vs to strike with the \* hammer of his word while the zeale of our hearers is hot, *being & instant in season and out of season.*

And he entred into one of the ships which pertained to Simon] It is a very common note, that Simons ship is a type of the Church militant, floating in the waues of this troublesome world. The polititians accuse it of follie, the superstitious of heresie, the schismaticall of idolatry, the Iewes iest at it, the Separists run out of it, the Turks despise it. In this ship Christ is tossed, but the people stand on the shore. The <sup>i</sup> Pastor is exposed to greater perill then his parishioners, if any tempest arise. \* Literally: Christ taught in the wilderness, in the city, sometime conferring with one, sometime instructing multitudes, in the synagogue, in the streets, on the land, in the water; in euery place where he came, it was his meat and his drink to do the wil of his Father; & therefore being here pressed vpon, and oppressed with troops of auditors, he makes a ship his pulpit, that he might with greater cōuenience teach them. Euery man therefore must labour in his seuerall vocation and office to follow Christs example, doing so much good as he can, at all times, and in all places.

<sup>b</sup> Mark. 8. 2.

<sup>c</sup> Luk. 4. 40.

<sup>d</sup> Luk. 4. 42.

<sup>e</sup> Serm. II.

<sup>f</sup> See postil. Heming. & Adams in loc.

\* Ierem. 23. 29.  
E 2 Tim. 4. 2.

<sup>h</sup> Ambros. ubi supra. August. quest. Euang. lib. 2. quest. 3. Beda, Tolet, in locum.

<sup>i</sup> Hemingius.

<sup>k</sup> Ambros. lan. sen. Caietan. in locum.

<sup>l</sup> Job. 4.

<sup>m</sup> Zepper. con. 2. in locum.

<sup>n</sup> Tolet. in loc.

Idem Panigrola ex Chrysostom.

o Theophylact.  
P Beuxamis.  
q Math. 8. 30.  
r Ponton.

r Augustin. ubi  
supra: & Gre-  
gor. Moral. lib.  
17. cap. 14.  
t See Panigarol.  
hom. in loc.  
part. 1.  
u Esay 5. 7.

x Augustin. de  
serm. Dom. in  
monte, lib. 1.  
Idem Bonavent.  
& Beuxamis  
in locum.  
y Arboreus in  
locum.  
z Sarcerius in  
locum.  
a Marlorat. in  
locum.

b Perkins tract.  
how to apply  
Gods word:  
lect. 1. 2.

And prayed him that hee would thrust out a little from the land. He did entreate who might haue commanded: hereby shewing his meeknesse; as P also that his yoke is easie, and his burthen light: And lastly, that no service is acceptable to God, except it be done with our heart and good wil cheerfully, Prou. 23. 26. *Mystically*, Christ aduising Peter to thrust out a little from the land, doth insinuate that such as do instruct the people must neither be shallow, nor yet too deepe in their doctrine: they must thrust off from earth, and yet but a little: *Vt nec terrena eis precipiantur, nec si à terrenis in profundiora sacramentorum recedatur ut ea penitus non intelligant.* Or as other, be thrust off a little from the land, to signifie that his fishing is not as our angling: we standing on the shore draw fish out of the sea, but hee riding on the sea, caught men on the shore: for the Church his plant is a tree turned vpside downe, whose root is in heauen, albeit her boughs are on earth.

He sate downe. This gesture sheweth his Maiesty, reaching as one that hath authority, Mark. 1. 22. as also that his words are settled and sure like to mount Sion which cannot be removed: *Heaven and earth shall passe away, (quoth he) but my words shall not passe away, Mat. 24. 35.*

And taught the people. First he taught men, and then caught fish; preferring the spirituall foode before the corporall: he gaue both in due time: first a Sermon, and after a Salmon. It is said in generall only, *that he taught:* intimating that his instruction at this time, and in this place, was such as at other times, and in other places. Now Christs other sermons stood vpon two points especially; repentance and faith: Repentance, Matth. 4. 17. *From that time Iesus began to preach, amend your lines for the kingdome of heauen is at hand:* Faith, Luk. 4. 18. *The Spirit of the Lord is vpon me, that I should preach the Gospel vnto the poore, &c.* This was the summery pith of all his doctrine, & ought to be substance of al our hearing and preaching. For every Christian hath two contrary natures,

natures, one of the flesh, another of the Spirit; and that he may become perfect in Christ, his earnest endeavour must be to tame the flesh, and comfort the Spirit. The Law is the *c* ministry of death, and so serueth fitly for the subduing of the flesh: and the Gospell is the *d* power of God vnto saluation, and serueth as aptly for the strengthening of the Spirit.

*And when he had left speaking*] \* After his words hee comes to works: hereby teaching that *our good deeds are the best glosse we can set vpon any text*. It is recorded in the stories of England, that *f* Ethelburga reclaimed her incontinent and leaud husband more with one example, then she could with infinite precepts: and that *g* Egbertus in a great difference concerning the celebration of Easter, was heard and embraced of each side, *Quoniam & doctor suauissimus, & eorum que agenda docebat executor deuotissimus*.

*Lanuch out into the deepe*] Albeit euery good and perfect gift be from aboue; *h* yet we may not neglect ordinary labour in our vocation. An husbandman must *i* hast to rise vpearly, late take rest, eate the bread of carefulnesse, and then happily his ground shall stand so thicke with corne, *k* that it laugh and sing: then his *l* garners may be full and plenteous with all manner of store: then his sheepe may bring forth thousands, and ten thousands in his field; his oxen strong to labour, and no decay in his cartell. If the Preacher plant with *Paul*, and water with *Apollo*; in his doctrine plant, water in his exhortation; plant in the pulpit, water in the presse; plant in his instruction, and water in his conuersation; assuredly the Lord will giue an encrease: Hee shall inclose within the net of the Church a very great multitude of foules. Hee that hath an office, must attend his *m* office; the sea-man ought to keepe his ship, and the trades-man his shop, vsing ordinary meanes, and ordinary labour about these meanes; according to that of the *n* Psalmist, *Thou shalt eat the labors of thine hands; O wel is thee, and happy shalt*

*c* 2. Cor. 3. 7.

*d* Rom. 1. 16.

*o* Tolet.

*f* Malmesbur.  
de gestis regum  
Angl. lib. 1. c. 2.  
*g* Beda lib. 5.  
cap. 23. & Ba-  
conius annal.  
tom. 9. fol. 9.

*h* Culman.  
Marlorat.  
Zepper.

*i* Psal. 127. 3.

*k* Psal. 64. 14.

*l* Psal. 144. 13.

*m* Rom. 12. 7.

*n* Psal. 128. 2.

thou be. First feare God, then labour, and so eat: if *Peter* will haue fish, he must *launch out into the deepe* and let slip his nets.

*We haue laboured all night and haue taken nothing, neuerthelesse at thy commandement I will lose forth the net]*

° See *Iacob. de Vorag. ser. 1. Dom. 5. post Trinit.*

° Many things might hinder *Simon* in his faith and obedience. First, for that he was already wearied, *we haue laboured*. Secondly, for that *Christ* (as it might seem) commanded a thing both hard and fruitlesse. Hard, because to *launch out into the deepe*, is more dangerous then to ride neare the shore. Fruitlesse, we haue laboured in the

p *Tolet. & Aretius.*

q *Haggai. 1. 6. 9.*

p fittest time, to wit, *in the night and all night, and yet haue caught nothing, neuerthelesse at thy command, &c.* ¶ Ye sowe much and bring in little; ye eat but haue not enough; ye drinke, but are not filled: ye cloath you, but ye be not warme; because, saith the Lord, mine house is waste, and ye run euery man vnto his owne house. So *Peter* heere laboured in vaine till he tooke *Christ* into the ship with him; after at his word, and in his name losing his net, he caught a great number of fishes. *It is the blessing of the Lord that makes a man rich.* Against which rule two sorts of men offend especially, the faithlesse and the carelesse. The faithlesse, imagining that encrease of wine and oyle, dependeth altogether vpon their owne wit, industrie, cunning, and sometime couin. Against this follie *Dauid* composed the 127. Psalme, *Except the Lord build the house, their labor is but lost that build it.* The carelesse, who neuer thinke on God in obtaining a blessing, nor thank God in vsing his blessing. f Let vs learne therefore by this present miracle, that euery man ought to labour in his vocation, and that the successe of his labour cometh only from God: for it is not said, *duc in alium*, but *duc in alium*: insinuating that if *Christ* blesse *Simon*, hee shal euen with the same net, and in the same deepe where he could take nothing, *inclose a great multitude of fishes.*

r *Prou. 10. 22.*

r *Hemingius.*

r *Tolet. & Maldonat. in loc.*

In a mysticall sense: the reason why the fishers of men labour much all night, and al day too, yet catch nothing,

is either the fishes fault, or the fishers fault. The fishes

fault, because <sup>a</sup> some are { Craftie and will not,  
Slippery and cannot,  
Great and may not,  
Little and dare not.

<sup>a</sup> Iacob. de 1<sup>o</sup>.  
rag. ser. 3. in loc.

The worldling is so wise that hee will not bite at the baite, or come neare the net: the proud man holds *Peter* idle when he preacheth of humility: the wanton cannot indure so much as a text against incontinence: the miserable wretch accounts his Pastor vncharitable, when he makes a sermon against couetousnesse: he stoppeth his eares euen like the <sup>x</sup> deafe Adder, and will not heare the Charmer, although he charm neuer so sweetly: but what saith the Scripture; *the Lord catcheth the wise in their owne craftines*. Such as will not bee caught in their life, will they will they, shal be caught at their death: <sup>z</sup> *Agree with thine aduersary* (saith our Sauour) *quickly whilest thou art in the way*: that is, labour to be reconciled vnto God while thou liuest, and hast time to repent, lest God in his anger bring thee to the Iudge, which is Christ; and Christ deliuer thee to the Iaylor, which is the Diuell; and the diuell cast thee into prison, which is hell: I tell thee thou shalt not depart thence till thou hast paid the vtmost farthing: and therefore better it is to bee caught in *S. Peters* net here, then to be bound in euermlasting chaines hereafter.

<sup>x</sup> Psal. 58. 4.

<sup>y</sup> Iob 5. 13.

<sup>z</sup> Mat. 5. 25.

<sup>a</sup> Augustin. de  
serm. Domini  
monte lib. 1.

Hypocrites are slipperie like *Ecles*, and cannot be taken: a fisher cannot tell whether they be caught or no; when *Peter* hath them inclosed in his net, and as hee thinkes in his hand sure, they will shew him a slipperie trick:

*Qui capit anguillam per caudam non capit illam.*

State-men of eminent place may not be taken; it is policy for *Peter*, if he launch out into the deepe, and let slip his net, not to touch them. *I will get mee to the great men and speake to them* (saith the Prophet <sup>b</sup> *Jeremie*) *but these men haue broken the yoke, and burst the bonds*, as the

<sup>b</sup> Cap. 5. vers. 5.



<sup>c</sup> Psalm. 2.

<sup>d</sup> Act. 26. 28.

<sup>e</sup> 1. Cor. 1. 26.

<sup>f</sup> B. Latimer.

<sup>g</sup> Malmes. de  
gest. R. Angl.  
lib. 2. cap. 10.

<sup>h</sup> Chrysostom.

<sup>i</sup> 2. Tim. 2. 3.

<sup>k</sup> Ecclesiastes  
11. 4.

great sie breakes the cobweb. <sup>c</sup> The Kings of the earth stand vp, and the Rulers take counsell together, against the Lord, and against his annointed, saying, Let vs break their bonds asunder, and cast away their cords from vs. And therfore *Paul* who was an excellent fisher, and had thorowly conuerted many, caught but a peece of King *Agrippa*. So the <sup>d</sup> text, *almost thou perswadeest mee to become a Christian*: alnost is a great deale for so great a person: for *not many noble, not many mighty, not many wise men after the flesh* are called: One *Gamaliel* or two may bee caught among the wise, some few *Zachees* among the rich, happily *Nicodemus* among the Pharisees, a *Centurion* among the mighty, a *Theophilus* among the noble: mee would be caught, if they were not too great to bee caught. It was once said by a <sup>e</sup> reuerend Father boldly: *The Kings Chaplaines are of the closet, and they must keepe his faulcs close*. The least sins of the greatest are like mount *Sinai* which may not be touched. And this I take to be the true reason why Princes are *venison in heauen*, a rare dish, and why so tyrannous on earth, as our <sup>e</sup> Chronicles of *Ethelred*, *sauns in principio, miser in medio, turpis in exitu*.

Lastly, some fishes are such minumes as that they dare not be taken: albeit they wish well vnto the fishers, and their fishing; yet they feare to come neare, lest their hookes hurt them. If any persecution arise for the truth in the ship, instantly they slip out of the net againe. Now <sup>h</sup> three sorts of men ought to be great venturers, a souldier, an husbandman, and a merchant. Every Christian is Gods souldier, promising in holy baptisme to fight vnder Christs banner, against the world, the flesh, and the diuell. He must therfore *suffer affliction as a good souldier of Iesus Christ*. Every Christian is an husbandman in Gods field, he must therfore venture his seed; for <sup>k</sup> *he that obserueth the wind, shal not sowe; & he that regardeth the clouds, shal not reape*. Every Christian is a factor in Gods businesse, Luk. 19. 13. *negotiamini donec venero*: he must not

not therefore feare to put out his talent for his masters aduantage. But howsoeuer some fishes are too great, & some too little, some too subtile, some too fillie; yet we must *launche out into the deepe and let slip our nets*. It is Christs iniunction, and we must obey. <sup>1</sup> Such as say they will not preach, because they see little fruit of their labours, are troubled with that God gaue them no charge of; and leaue that vndone God chargeth them with. And happily some fault may be found in the fishers also that nothing is taken, and that as wee may gather out of the text in foure respects:

1. When they do not fish in a good place: namely, when they doe not *launche out into the deepe*.
2. When they do not fish with good nets, *but broken*.
3. When they do not fish in a good time: to wit, *in the night*, and not in the day.
4. When they doe not fish at Christs command: *in verbo Iesu*.

First, the fishers of men ought to launch into the deep, <sup>m</sup> opening vnto the people *great mysteries of godlinesse*, 1. Tim. 3. 16. speaking vnto the <sup>a</sup> soule and conscience. The multitude, and most for the multitudes sakes giue passage rather to that which is superficiall, then vnto that which is substantiall: our time resembling a riuer or streame which carrieth down vnto vs that which is light and blowne vp, but sinketh all that which is waighy and solid, and so while *Peter* fishes in the shallow plasches of morality, not in the deepe places of Diuinitie, no maruell if his taking bee small. The flant and froth of a faire phrase without soundnes of argument, and depth of iudgement, is like the first letter of a patent, or limned booke, which though it hath flourisher at large, yet is it but a letter; and by reason of those curious ornaments, not so wel read as another plaine character. <sup>o</sup> *Pigmaliions* frenzie is a good embleme of this vanitie; for words are but the images of matter; and except they haue life of profoundnesse and quicke mention, to fall in loue with

<sup>1</sup> B. Latimer,  
Serm. at Stan-  
ford.

<sup>m</sup> Ambros.  
serm. 11.

<sup>a</sup> Ambros. lib. 3.  
de *Virgin*. Idem  
Tolet. in loc.

<sup>o</sup> Advanc-  
ment of lear-  
ning, lib. 1.

them, is all one as to fall in loue with a picture.

Secondly, the fishers of men catch little when they fish with broken nets; and such are they who teach learnedly, and liue leaudly: their accurate speech happily doth inclose many, but their ill example presently maketh holes in the net, and so they seldome draw men out of darknes into light, out of the gulfe of the dead sea, into the land of the liuing: and therefore they must wash their nets, as the fishers here, and mend them, as James and Iohn p else where.

Thirdly, when they fish in the night, & that is, in the darknesse of their ignorance, not in the light of holy Scripture. *They would be Doctors of the Law, and yet understand not what they speake, neither whereof they affirme.* Or when they do not obserue the best hint and time: for if Peter will haue any fish, he must cast out the net on the right side of the ship: hee must diuide the word of truth aright, and teach dexterously.

Lastly, when they do not fish in the word, and in the name of Iesus. *I haue not sent these* (saith the Lord) *yet they nau, I haue not spoken to them, and yet they prophesied.* He that is Gods embassador must not deliuer his own errand, but the words of God, in the name of God: for this (as one notes) is to cast out the net on the right side of the ship.

*They inclosed a great multitude of fishes.* Here we may note Christs exceeding goodnes and wilddome. Goodnesse, in paying to Peter so great a fare for his ship. Wilddome, for that hee called a fisher by this extraordinary draught of fish, as hee did the star-gazing wise by a star, Matth. 2.

*But their net brake.* S. Peters fishing at the right side of the ship, Ioh. 2. 1. 6. is a type of the Church triumphant; for Gods elect are said to stand at his right hand: but his fishing here doth represent the Church militant, the draw-net wherof incloseth all kinds of things, the bad with the good; and therefore is a figuratiue, and hereticks

<sup>p</sup> Matth. 4. 31.  
<sup>q</sup> Forus ferm. 4.  
in locum.

<sup>r</sup> 1. Tim. 1. 7.

<sup>s</sup> Iohn 21. 6.  
<sup>t</sup> 2. Tim. 2. 15.

<sup>u</sup> Ardens.  
Iansen.  
<sup>v</sup> Ierem. 23. 21.

<sup>w</sup> 1. Pet. 4. 11.  
<sup>x</sup> 1. Thes. 4. 1.  
<sup>y</sup> Maldonat. in  
Ioh. 21. 6.

<sup>z</sup> Theophylact.  
<sup>a</sup> Chrysostom.

<sup>b</sup> Gregor. in E-  
uangel. hom. 24.  
Rupert. & Mal-  
donat. in Ioh. 21.

<sup>c</sup> Matth. 25. 34.  
<sup>d</sup> Matth. 13. 47.  
<sup>e</sup> August. quest.  
Euangel. lib. 2.  
quest. 2.

tickes break the net and slip away; but the Lord knoweth his, and no man shall plucke them out of his hand; *rumpitur rete, sed non labitur piscis*, as venerable Beda notes vpon the place. The reprobate may break the net, but not one of Gods elect shall perish.

And they beckoned to their fellowes which were in the other ship, that they should come and helpe them, and they came. It is obserued truly, that the people are like the sea, and the Preachers are like to winde: as the sea of it selfe would be quiet, if the winds did not moue & trouble it: so the people would be tractable, and peaceable, if seditious orators did not set them in agitation. When we desire they should draw with vs, they pull from vs; if we pull one way, and they draw another way, how shall we fil the ship with fish, the Church with Conuers? It is confessed, at the least professed on each side, that both of vs are partners, and haue share in the fish; and yet because we first beckened and called them to vs, and they want power to fetch vs to them; either they draw not with vs, or else they draw against vs. And this (as one said) is a plaine quarrell between discretion & stomacke. If peace-makers are blessed, assuredly such as plant by writing, and water by speaking the bitter rootes of contention among vs, are most accursed. *Auicenna* reports out of *Rufus* an ancient Physicion, that there was a young maid, who being fed and nourished long time with poyson, liued her selfe in perfect health; and yet her venomous breath infected all those who came nigh her. Our Schismatikes happily find no great annoyance in their own state, yet their breath vndoubtedly poisoneth other of more weak iudgment. For, alas, what shall filie fish do, when as they see *S. Andrew* row to the North, and *Saint Peter* call vnto the South: when they supplant one another, who should support one another?

When *Isaiah* vnderstood that his enemies were encamped both before and behind him, he diuided his armie between himselfe and his brother *Abishai* with this direction:

<sup>h</sup> 2. Tim. 2. 19.

<sup>1</sup> John 10. 28.

<sup>k</sup> Advancement of learning. lib. 2.

<sup>1</sup> Relat. of religion vsed in the West. sect. 26.

<sup>m</sup> 2. Sam. 10.

direction: if the *Aramites* be stronger then I, thou shalt helpe me; but if the children of *Ammon* be too strong for thee, I will come and succour thee. So likewise I would to God our partners in S. *Andrewes* boat would assist vs in S. *Peters* ship against Atheists, and our helpe should neuer be wanting vnto them against the Papists. O that all our armies and forces once might bee combined against our common aduersaries. If it bee possible (good Lord) let there bee peace betweene the messengers of peace, the fishers of men, that helping one another mutually, both ships may be filled with fishes vntill they be ready to *sinke*. The Gospell and Epistle meete heere; for this president of vnity doth excellently glosse the text in the Epistle, *be ye all of one mind and of one heart, louing as brethren.*

ⁱ *Ardens.*

° *Maldonat.*

ⁿ *Ambrose, & Euthymius.*

ⁿ *Sacerius & Marlorat.*  
ⁿ *Beauxamis.*

ⁿ *1. Cor. 3. 6.*

*When Simon Peter saw this, he fell down at Iesus knees, saying, Lord go from me, for I am a sinfull man* ⁱ If Peter were so great a sinner, hee should rather haue desired to keepe with him his Sauour; for the sicke need a Physician: and therfore ° some thinke, that he spake this out of amazement, as not well considering what he said: other, that it is an ⁿ humble speech of a true ⁱ contrite: ⁿ Like to that of the Centurion, Matth. 8. 8. *Master, I am not worthie that thou shouldest come under my rooffe.* Hence al men, especially the fishers of men, may learne, when any good is done by their ministry, not to magnifie themselves, but glorifie God. For howsoeuer ⁱ *Paul* plant, and *Apollos* water, only God giueth encrease: say with Peter humbly, *Lord goe from mee, for I am a sinfull man*; that Christ may speake to thy soule comfortably, *feare not.* Concerning the words of Christ, *henceforth thou shalt catch men*, see Gospell on S. *Andrewes* day.

The Epistle. R o m. 6. 3.

Know ye not that all we which are baptized in Iesus Christ, are baptized to die with him? &c.

Saint Paul in this Chapter moues a question, and makes an answer. The question is, *Shall we continue in sinne that grace may abound?* Vnto which he doth

answer: { 1. With an *absit*, God forbid: for the <sup>1</sup> grace of God appearing, teacheth vs that we should deny vngodlinesse and worldly lusts. <sup>1</sup> Tit. 2. 11.

2. With an argument, *How shall wee that are dead to sinne liue yet therein?* A <sup>1</sup> dead nature cannot work: such then as are dead to sinne may not, yea cannot, as dead, liue in sinne. So the Church in the <sup>2</sup> Canticles: *I haue put off my coat, how shall I put it on? I haue washed my feet, how shall I defile them againe?* He proues his reason to be good, <sup>2</sup> Aquin in loc.

Past, as *being dead and buried to sinne*, which is our mortification. <sup>2</sup> Cap. 5. 3.

Present, as *walking in a new life*, which is our viuification. <sup>1</sup> Gorran in loc.

Future, *belieuing that we shall liue with him also*, which is our glorification.

Or as other, he doth argue from the <sup>2</sup> fruit and <sup>2</sup> end of holy Baptisme: namely, <sup>2</sup> repentance. <sup>2</sup> Caluin. & Tileman.

Consisting in { Mortification { Begun, which is *our dying to sinne*, ver. 3. <sup>2</sup> Dr. Fulke.

{ Continued and encreased, which is *our buriall*, ver. 4. <sup>2</sup> Melancthon. & Sarcerius.

{ Viuification, which is *our arising from dead works, and liuing vnto God in newnesse of life*. <sup>2</sup> Heb. 6. 1.

Know ye not] <sup>2</sup> Hence we may learne, that in Pauls age the <sup>2</sup> Martyr.



° *Con. Toletan.*  
4. *Can. 24.*  
f 2. *Pet. 3. 18.*

g *In Pastoral,*  
lib. 1. cap. 1.

h *De Spirit.*  
*sanct. lib. 1. ca. 3.*  
i *Martyr. in loc.*  
e *Mel. Can. loc.*  
*Theolog. lib. 6.*  
*cap. 8.*  
k *Matth. 28. 9.*  
l *Thom. 3. quest.*  
e 6. art. 6. &  
*Caietan. ibidem.*

m *Ardens.*

n *Ambros. de.*  
*Sacrament.*  
lib. 2. cap. 7. &  
*Aquin. in loc.*  
o *Galath. 3. 27.*  
p 2. *Cor. 4. 10.*  
q *Magdebur.*  
cent. 1. lib. 2.  
col. 197.

the people well vnderstood the doctrine of the Sacraments, and other mysteries of holy beliefe. The which as it doth vtterly condemne the carnall Gospellers negligence; so confute sufficiently the learned Papists opinion of ignorance: for it is not, as they fondly conceiue, the mother of deuotion, but as the councell of ° *Toledo* determined, *a grand-dame of all error.* It is our duty so to learne Christ, and f grow in knowledge, as that being asked a reason of our hope, wee may giue vp a verdict without an *ignoramus*: as S. *Peter* exhorteth in his first Epistle, chap. 3. vers. 15. and s *Gregory* the great, sitting in S. *Peters* chaire, *quia ea quae sunt domini nesciunt, a domino nesciuntur.*

*Baptized in Iesu Christ*] Wee may not heere collect with h *Ambrose*, that it is sufficient to be baptized in the name of Christ, without any mention of the Father and holy Ghost. i For to be baptized in Christ, is to be baptized according to Christs institution, and that is, k *in the name of the Father, & of the Son, & of the holy Ghost.* Not implied onely, but expressed also: l for as the matter of Baptisme, so likewise the forme must bee sensible. See *Lombard. 4. sent. dist. 3. §. de forma baptismi.* *Thom. ab Argentin. Alrissiedor. & reliquos scholast. ibidem. Aquin. ubi in margine. Mel. Can. loc. Theolog. lib. 6. cap. 8. Bellarmin. de Sacramento baptismi, cap. 3. §. prater hos errores. Apostol. Can. 49. & 50. apud Balsamon. fol. 119.*

Or as m other, to be baptized into the death of Christ, is to be baptized in the faith of his death; or as *Paul* expounds himself, *to be baptized into the similitude of Christs death.* He speaks not of the forme of Baptisme: but of our n conformity to Christ by Baptisme. For o *all that are baptized into Christ, haue put on Christ: & every where bearing about in their body the dying of the Lord Iesus.*

Now the custome in old time was to dippe, and as it were to diue the whole body of the baptized in the water: as may be shewed in the monuments of the q Ecclesiasticall histories, as also by the register of Gods owne record:

record: for *Iohn* the Baptist is said to haue baptized in Enon beside Salim, <sup>†</sup> *because there was much water there.* And *S. Luke* reports, *Act. 8. 38. 39.* that the great Eunuch of *Ethiopia* went into the water, and came out of the water at his Baptisme. For this cause the sacred fonts in our Churches are so large, <sup>†</sup> that the Minister at his discretion according to the temper of the weather, and strength of the child, might either dip it in the water, or else powre water vpon it. For charity and necessity may dispense with Ceremonies, and mitigate the rigour of them in equitie.

This immersion in the Primitiue Church (as the <sup>†</sup> Doctors obserue) was threefold, to signifie the three persons in holy Trinitie, God the Father, God the Son, God the holy Ghost: as also that Christ continued in the graue three daies: *Augustin. citat. in Decret. dist. 4. Lombard. lib. 4. sent. dist. 3. §. de immersione. Thom. part. 3. quest. 66. art. 8. Bellar. de sacram. Baptismi, cap. 26. §. quarta est.* Or as <sup>¶</sup> *Durandus* addeth further, to shew that in Baptisme wee are cleansed from three sorts of sinne: to wit, offences in thought, word, and deed. But when the wicked *Arians* abused this ancient Ceremonie to proue three natures in the Trinity (not as the Catholikes intimating three persons & one God, according to Christs owne forme: *Baptize them in the name, not in the names; x unum enim nomen est, vna Diuinitas*) <sup>¶</sup> it pleased the Church in proceffe of time to change this order, and in stead thereof to vse but once dipping only. Where note by the way, that ancient and <sup>z</sup> Apostolicall traditions, according to the present occasions of the Church, are alterable.

<sup>†</sup> *Iohn 3. 23.*

<sup>†</sup> *Com. 8. tit. Publike Baptisme.*

<sup>†</sup> *Tertul. lib. de Corona militis. Augustin. de Temp. ser. 201. Gregor. Nyss. lib. de Baptismo.*

<sup>¶</sup> *Rational. diuin. lib. 6. cap. 82.*

*Num. 12.*

<sup>z</sup> *Ambros. de Sacramentis, lib. 2. cap. 7. & Theopylact. in Matib.*

<sup>¶</sup> *Gregor. epist. lib. 1. epist. 41. & Con. Toletan.*

*4. cap. 5.*

<sup>z</sup> *Causus loc.*

*Theolog. lib. 3. cap. 5. See Dr.*

*Mortons appeale, lib. 2. cap. 25. §. 10.*

<sup>a</sup> Chrysost. in  
2. Cor. 15. 29.  
Tho. 3. p. quest.  
66. art. 7. Calu.  
Institut. lib. 4.  
cap. 15. §. 3.  
Perkins Caten.  
cap. 33.

This once  
dipping hath  
three parts :

Putting into the water, <sup>a</sup> noting the mortification of sin by the power of Christs death. *Know ye not that al we which haue been baptizd in Iesus Christ, are baptizd to die with him? Our old man is crucified with him also, that the body of sinne might be viterly destroyed.*

Continuance in the water, insinuating the buriall of sinne, to wit, a continuall encrease of mortification: *Wee are buried with him by Baptisme for to die.*

Comming out of the water, confirming our spirituall viuification to newnesse of life, in all holiness and righteousness, obtained by the power of Christs resurrection. *Like as Christ was raised from death by the glory of the Father; euen so we should walke in a new life: for if we be grafted in death like vnto him, euen so shall we be partakers of the holy resurrection.* The sum of al is, that by Baptisme we die to sinne, and liue to God: our death and buriall is, in <sup>b</sup> respect of sinnes imputation and efficacie. First, in respect of imputation: for albeit some reliques of old Adam remaine in the new man, yet <sup>c</sup> all his offences are couered, as the Scripture plainly; <sup>d</sup> *there is no condemnation vnto such as are in Christ.* And as for sins efficacy; wheras the motions of sins in the members of an vnregenerate man, haue force to bring forth fruit vnto death, Rom. 7. 5. <sup>e</sup> *Hee that is borne of God sinneth not.* He doth not liue to sin, but to <sup>f</sup> Christ who died for his sinne.

*Thus I liue (quoth Paul) yet not I now, but Christ liueth in me.* Christ himselfe is the life which I now liue, in this regard be and I are both one. This seemeth a very strange manner of speaking, I liue, I liue not; I am dead, I am not dead; I am a sinner, I am not a sinner: I liue not now as Paul, but Paul is dead. Who is it then that doth liue? The Christian. <sup>h</sup> Our corrupt state subiect to sinne and concupiscence, is called *the old man*: but our person reformed

<sup>b</sup> Melancthon  
in locum.

<sup>c</sup> Psal. 85. 2.

<sup>d</sup> Rom. 8. 1.

<sup>e</sup> 1. Iob. 3. 9.

<sup>f</sup> Primasius in  
locum.

<sup>g</sup> Luther in Ga-  
lath. 2. 20.

<sup>h</sup> Rheim. in loc.

reformed in and by Christ, is termed *the new man*. I liue indeed in the flesh, but not through the flesh, or according to the flesh; for *I am crucified vnto the world, and the world is crucified vnto me*. The truth is, *I liue by faith in the Sonne of God*: or as the text heere speakes, *I am grafted into Christ*. Now the <sup>k</sup> graft doth liue, not of it selfe, but by the sap of the stock: wee are twigs, & Christ is the tree: <sup>l</sup> *without him we can do nothing, but in him, & through him<sup>m</sup> all things*. If all then which are baptized into Christ, haue put on Christ, and are dead with him, & buried with him, and risen againe with him, I hold the saying iustificable, that *the baptized party going into the water of holy Baptisme soule, commeth out of it cleane*. So S.<sup>a</sup> Augustine, *Lauacrum regenerationis purgat à reatu omnium peccatorum, quia humana traxit naturam, & contraxit iniquitas*. So<sup>o</sup> Lactantius:

*Candidus egreditur, nitidis exercitus undis,  
Atq; vetus vitium purgat in amne nouo.*

SOP Paulinus:

*Inde parens sacro ducit de fonte sacerdos,  
Infantes nuneos corpore, corde, habitu.*

For this Sacrament (as <sup>q</sup> Aquine speakes) is a commemoration of Christs passion which is past, a demonstration of his grace which is present, and a prognostication of his glory which is to come.

<sup>l</sup> Galath. 6. 14.

<sup>k</sup> Caluin, vbi  
supra: Caietan.  
& Martyr in  
locum.

<sup>l</sup> Iohn 15. 5.

<sup>m</sup> Philip. 4. 13.

<sup>n</sup> Retract. lib. 1.  
cap. 7.

<sup>o</sup> In carmine,  
salue festa dies.

<sup>p</sup> Apud B. Rbe-  
nan. annot. in  
Tertullian. lib.  
de Corona mi-  
litis.

<sup>q</sup> Part. 3. quest.  
60. art. 3.



## The Gospell. MATTH. 5. 20.

Except your righteousness exceed the righteousness of the Scribes and Pharisees, yee cannot enter into the kingdome of heaven, &c.

His Gospel hath two parts, a

{ General proposition, except your righteousness, &c.  
 { Particular exposition, yee have heard that it was said unto them of old time, &c.

In the proposition obserue three points especially. First, that we cannot enter into the kingdome of heaven without righteousness, *nisi iustitia*. For *without shall be dogs, enchanterers, and whoremongers.* *All they that do such things shall not inherit the kingdom of God.* Only that man shall rest upon the Lords holy hill, that leadeth an uncorrupt life, doing the thing that is right, and speaking the truth from his heart, Psalme 15. A Christian by good workes ought to manifest his faith vnto God, his neighbour, and his owne soule.

Secondly, this righteousness ought to bee *our owne righteousness*, and not others, *iustitia vestra*. The same soule that sinneth shall die; the sonne shall not answer for the fault of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shall be vpon him, and the wickednesse of the wicked vpon himselfe. The *Papists* affirme that the Church hath a treasure of good workes, to be disposed at the Popes discretion. As for example: *Iohn* the Baptist did fast more then he was commanded, and the blessed *Mary* liued more strictly then God required: if any then in the Church of Rome be enioyned to fast, or doe some like penance, for his siluer hee may get an Indulgence: *et esset veniales vanales*, he may purchase a great deale of iustice for a little money. The Pope being Gods

Vicar,

<sup>r</sup> Apocal. 22. 15.  
<sup>f</sup> Galath. 5. 21.

<sup>t</sup> 1. Thess. 4. 3.  
<sup>u</sup> James 2. 18.  
<sup>x</sup> 2. Pet. 1. 10.  
<sup>y</sup> Ezech. 18. 20.

<sup>z</sup> Bellarm. de Indulgen. lib. 1. cap. 2.

<sup>a</sup> Budæus lib. 5. de Affe.

Vicar, can apply the fasting of S. Iohn Baptist, and the superabundant righteousness of Mary to any penitent at his owne pleasure. The which is a pretty trick to fill his owne coffers, and emptie the peoples purse.

*Qui fore debuit gratia datus, factus est ecclesia rerum ablatius.*

Christ here sings another note to his Disciples, except your righteousnesses, &c. insinuating that wee cannot enter heauens gate without a righteousness in our selues, howsoeuer it be not of our selues. A iustice not of our paréts, or of our pastours, or of any friend liuing, or Saint dead: but a righteousness inherent in our own persons, according to the tenor of Scriptures elsewhere. <sup>d</sup> God will reward euery man according to his works: and blessed are they who die in the Lord, for their works follow them, Apoc. 14. 13. The Protestants, as <sup>e</sup> Maldonate confesseth, all the Protestants, as <sup>f</sup> Stapleton, affirme that a iustifying faith is operative, working through loue. & <sup>g</sup> Rossensis as it were composing the difference: *Fides absque partu operum, hoc est cum nondum peperit opera, iustificare potest. At iam parturiit nihilominus, et est operibus grauida, nihil prater tempus partus expellens, id est, paritura est cum occasio fuerit.* I conclude this point in <sup>h</sup> Martin Luthers allegorie, faith is like S. Iohn in Christs bosome, possessing all the merits of Christ; and good works are like S. Peter following his Master. Here the Gospell and Epistle meete. Our old man is crucified, and we are dead to sinne, that we may liue to God in righteousness.

Thirdly, this euangelicall righteousness, must exceed the pharisaicall iustice, *nisi abundauerit.* There bee three sorts of schollers in a Schoole: *incipients* in the lowest forme, for the most part taught by their fellowes: *proficients* in the second, directed by the Vther: *perfecti* in the first or highest seat, instructed by the Schoolmaster himselfe. <sup>i</sup> Christ is our Doctor, and the world is his Vniuersitie, wherein he hath had three sorts of schollers. Afore the Law *incipients*, as it were spelling of Gods name,

L

learning

<sup>b</sup> Poem. de corrupt. Statu eccles. per Iulianum.

<sup>c</sup> Dr. Fulke in loc. & Harmon. confess. sect. 9. <sup>d</sup> Rom. 2. 6.

<sup>e</sup> Psal. 62. 12. Matth. 16. 27. <sup>f</sup> Corn. in Ioan. 3. 5.

<sup>g</sup> De Iustifica. lib. 9. cap. 7. <sup>h</sup> Art. 1. contra Lutherum.

<sup>i</sup> Super Euangel. in festo Ioan. Euangelist.

<sup>1</sup> Matth. 23. 8.



<sup>k</sup> Psal. 19. 1.

<sup>l</sup> Du Bartas  
1. day, 1. weeke  
from Paul.  
Rom. 1. 20.

<sup>m</sup> Chrysostom.  
apud Aquin. in  
loc.

<sup>n</sup> Melancthon  
com in loc.

<sup>o</sup> Eullinger.  
Caluin,  
Marlorat.

<sup>p</sup> Mat. 23. 25.

learning the first elements, or A, B, C, of religion in the beginning, and therefore Christ taught them by their fellow creatures: <sup>k</sup> *Heaven declaring unto them the glory of God, and the firmament shewing his handy worke.*

<sup>l</sup> The worl'ds a booke in folio, printed all  
With Gods great workes in letters capitall.

*Proficients* vnder the Law, taught by *Moses* and the Prophets, vnder vsuers as it were to Christ: but such as liued after the Law, to wit, in these daies, had Christ himselfe to bee their tutor: as it appeareth in the first words of this chapter, *When his Disciples came to him, he opened his mouth and taught them:* his owne schollers hauing wisdom it selfe for their instructor, ought to surpassse <sup>m</sup> all others in christian learning, and religious duties. *Except your righteousness exceed the righteousness of incipients* afore the Law, yea of the Scribes and Pharises great *proficients* (in their owne conceit) vnder the Law, ye shall neuer be made *viktors*, ye shall neuer be crowned for your industrie, ye shall not, ye cannot *enter into the kingdom of heauen*. Euangelicall iustice must excell pharisaicall righteousness in foure points especially; to wit,

Contrition.

Faith.

Inuocation.

Consolation.

But we shall best vnderstand this generall *axiome*, by Christs particular instance: *Ye haue heard that it was said vnto them of old time, thou shalt not kill, who soeuer killeth is in danger of iudgment. But I say vnto you, who soeuer is angry with his brother vnaduisedly, shall bee in danger of iudgment: Except your righteousness exceed the righteousness of the Scribes & Pharises, in expounding and obseruing the law concerning homicide, ye shall not enter into the kingdom of heauen.* First he shewes the <sup>o</sup> defect in the Pharises interpretation, then hee deliuereth his owne construction of the Commandement, *Thou shalt not kill.* The Pharises (as being all for the <sup>p</sup> cleaning of the vt-

ter.

ter side) did & vnderstand this of the violent outward act only: but Christ intimates that God is a spirit, and that he will bee worshipped in spirit, requiring truth in the inward parts; and therefore we must abstaine not only from outragious actuall blood-sheadding, but also from the first intentionall and internall motions of wrath and anger. *I say that who soeuer is angry with his brother.*

*Te haue heard that it was said*] Christ came not to destroy, but to fulfill the law. So that his *but I say*, repeated oft in this sermon on the mount, was not a contradiction, or a correction of the law; but a confutation of the false glosse the Pharisees had set vpon the law. Christ I say doth not here confound, but expound the text of *Moses* truly, which other had interpreted corruptly. For it is well obserued that hee saith not, it is written, but *it is said*. Not written in the commandement it selfe, but said by the Scribes, arresting by their summons and censures all the whole law, making it a nose of waxe to serue their owne turnes. Which occasioned our Sauour in this sermon to deliuer a full explication of many particular commandements, as in the 31. vers. of this chap. *It hath been said, who soeuer shal put away his wife, let him giue her a bil of diuorcement: but I say vnto you, who soeuer shal put away his wife, except it be for fornication, causeth her to commit adultery.* And 33. vers. *It was said vnto them of old time, thou shalt not forswear thy self: but I say vnto you sweare not at all.* So likewise here, *it was said vnto the in old time, thou shalt not kil, who soeuer killeth shal be in danger of iudgment: But I say, who soeuer is angry.* This obseruation is not as *Maldonate* conceiues hereticall, if either his owne *Iansenius*, or *Bertrādus*, or *S. Paul* himself be catholike, for he writes also plainly: *The law is holy, iust, & good.* Christ therefore did not correct the text, but the glosse.

*Of old time*] Where note, that it is not any when, or any who, who may priuiledge error, or preiudice the truth: according to that of *Tertullian*; *Veritati nemo prescribere potest, non spacium temporum, non patrocinia*

*q Melancthon.  
Culman.  
Zepper.  
r Iohn 4. 24.  
s Psal. 51. 6.*

*r Matib. 5. 17.*

*u Musculus.*

*x Jn loc.  
y Concord. euangel. cap. 40.  
z Jn euangel. Dom. 5. post Pentecost.  
a Rom. 7. 12. &  
1. Tim. 1. 8.  
b Lib. de virginibus velandis.*

c 1. Esdras 4.

d Calu. Favello.

e Epist. ante  
Miscellan.f Prou. 22. 28.  
g 1. Tim. 6. 10.h Vincent. Ly-  
rinen.

i Guevara.

*personarum, non privilegium regionum, dominus enim no-  
ster se non consuetudinem, sed veritatē cognominavit.* The  
power of a King is great, \* if hee bid his subiects make  
warre one against another, they doe it: if he send them  
out against his enemies, instantly they goe and breake  
downe mountaines and walles, and towers. If he bid kil,  
they kill: if he say spare, they spare. The reputation of a  
learned man is likewise so forcible, that Cicero said hee  
would rather erre with Plato, then conceine the truth  
aright with other. <sup>d</sup> one gaue it out in Basile, that he did  
attribute *non minus Favello quam Paulo*: no lesse to Fa-  
rello then he did to Paul. And \* Zanchius reports how  
that a Frenchman in Geneva protested, if S. Paul & Cal-  
uin should preach at the same houre, that hee would leaue  
Paul and goe to Calvin. Reuerend antiquity preuaileth  
also, for we may not remoue the ancient bounds. And Paul  
aduiseth his beloued Timothy, \* *Keepe that which is com-  
mitted vnto thee; deuitans prophana vocum nominates*, as  
it is in the vulgar Latine. <sup>h</sup> *Non dixit antiquitates, sed no-  
mitates, nam si vitanda est nouitas, tenenda est antiquitas,  
prophana est nouitas, sacrata vetustas.* Which occasioned  
a <sup>i</sup> great Clerke to say, that he was euēr an enemy to no-  
uell opinions; and a friend to old bookes. And yet when  
old Doctōrs in old time did erre, Christ had a *but* for  
them here: *Ye haue heard that it was said vnto them of old  
time, &c. but I say, &c.* The truth is greater and stronger  
then all, 1. Esdr. 4. 35. I write not this as if truth and an-  
tiquitie were at variance, for Christ in mending the  
glosse which is old, restored the Law which is more  
old.

*Who soeuer is angry with his brother vnadvisedly* ] Christs  
exposition { Negatiue, shewing what wee should not  
doe: vers. 22.  
is partly { Affirmatiue, shewing what we should doe:  
vers. 23, 24, 25.

In the negatiue part we may note three degrees of sin,  
and three degrees of punishment. The degrees of sinne  
mentioned

mentioned against the law, } Angry thoughts.  
*Thou shalt not kill,* <sup>k</sup> are } Scornfull gestures.  
 } Opprobrious words.

The degrees of punishment, } Iudgement.  
 } Councell.  
 } Hell fire.

First concerning anger: it is truly said by S.<sup>t</sup> Hierome, to strip men of passions is to make them no men: *Est hominem de homine tollere.* <sup>m</sup> *David*, and <sup>n</sup> *Paul* in aduising to be angry and sinne not, allow that which is <sup>o</sup> naturall, and condemne that onely which is culpable. Now left our anger should proue faulty, Christ heere sets downe two rules for the gouerning of it.

First, concerning the matter and obiect of it, we must not be angry with a brother.

Secondly, for the maner and measure, we may not be transported with this affection vnadvisedly.

|   |   |       |  |
|---|---|-------|--|
| There be<br>three sorts<br>of brethren<br>in holy<br>Scripture:<br>by | { | Race  | Such as haue the same father and mother, as <sup>p</sup> <i>Isaac</i> and <i>Esaue</i> .   |
|   |   |       | Such as are of the same kindred & family; so <i>Lot</i> & <i>Abraham</i> are called brethren, <i>Gen.</i> 13.8.  |
|   |   | Place | Such as are of the same nation: as the Iewes are termed brethren in the <sup>q</sup> Law: <i>To a stranger thou maiest lend upon vsurie, but not vnto thy brother.</i> |
|   |   | Grace | Common, and so all men are brethren in respect of their generation.<br>Speciall, and so Christians onely be brethren in respect of their regeneration.                 |

Now by brother in the text, is not meant a brother onely by race, as if it were lawfull to be angry with a stranger, albeit not with a kinsman, or mothers sonne: neither is it vnderstood of a brother by place onely, as if a

<sup>k</sup> *August. lib. 1. de ser. Dom. in monte.*  
*Jdem Gregor. Moral. lib. 21. cap. 5. & 1 hom. 12. quest. 46. art. 8.*  
<sup>l</sup> *Epist. ad Ctesiphon.*  
<sup>m</sup> *Psal. 4.*  
<sup>n</sup> *Ephes. 4. 26.*  
<sup>o</sup> *Ira non est peccatum quoad esse naturae, sed quoad esse moris. Gerson.*

<sup>p</sup> *Gen. 25. 25.*

<sup>q</sup> *Deut. 23. 20.*

<sup>1</sup> Luk. 10. 37.

<sup>2</sup> Iansen. con-  
cord. cap. 40.

Idem Vatablus.

<sup>3</sup> Retract. lib. 1.  
cap. 19.

<sup>4</sup> Mat. 26. 52.

<sup>5</sup> August. contra  
Faust. lib. 22.

cap. 70. & Cal-  
uin. Institut. lib.

4. cap. 20. §. 10.

<sup>7</sup> Est ira per ze-  
lum & ira per

vitium, Thom.

22. quæst. 158.

art. 2.

<sup>8</sup> Erasmus an-  
not. in loc.

<sup>9</sup> Ergo, the Gos-  
pels are not

translated out

of the Masse

booke verbatim.

<sup>10</sup> Hierom. in loc.

& August. re-  
tract. lib. 1. c. 19.

<sup>11</sup> Maylor. in loc.

<sup>12</sup> Chryl. Theo-  
phys. Euthym.

in loc. Irenæus

lib. 4. cap. 27.

Saluan. lib. 3.

de Provident.

<sup>13</sup> See Thom. 22.

quæst. 158. art.

1. & 2.

<sup>14</sup> Jacob. de Vo-  
ragi. serm. 3. in

loc. & Gregor.

mag.

man might be angry with an alien, howsoever not with his owne countiman: but by brother here, Christ meaneth a brother by grace, and that in the largest sense. For as every man is our<sup>1</sup> neighbour, so likewise in this regard every man is our<sup>2</sup> brother. A man may iustly bee displeased and angry with the fault of his brother, but not with the person of his brother, as<sup>3</sup> Augustine iudiciously: *Non fratri irascitur qui peccato fratris irascitur.* Again, Iudges, and warriours, and other publike ministers of the State may kill; not vpon any priuate grudge, but as an act of iustice, for the common good; destroying one to saue many. So<sup>4</sup> Christ vnto Peter; *All that strike with the sword, shall perish with the sword: Ergo, there is a sword to punish him that strikes with the sword.* As if Christ should say, whosoever doth strike with the<sup>5</sup> priuate sword of reuenge, shall perish with the publike sword of iustice. Magistrates in executing their office may bee<sup>7</sup> zealous, not furious. <sup>8</sup> He that in iudging a brother, is more violently carried against the man, then against his manners, is in danger of iudgement himselfe.

*Vnaduisedly*] The word (*inimicus*) is omitted in the *vulgar Latine*, and in the<sup>9</sup> *Romane Missale*, & in other as well bold as new translations. But some Greeke copies, as *Erasmus* acknowledgeth, and such as are<sup>10</sup> ancient, retaine it, and the reuerend<sup>11</sup> Fathers in their writings vsually recite and quote it, reading as the Church of England, *Omnis qui irascitur fratri suo temere*: Whosoever is angry with his brother vnaduisedly or rashly. <sup>12</sup> Hee may not begin anger without a iust cause, nor continue in it beyond measure. Both are *vnaduised*, and against this rule. We must bee slow to wrath, Iam. 1. 19. and soone appeased, Ephes. 4. 26: There bee<sup>13</sup> foure kinds of angrie men. In some, the raging heare of wrath is soone kindled and soone put out: and these cholerick people like gunpowder are no sooner touched but instantly they be in your face, yet all their anger is but a sudden flash, as fire.

fire in drie reeds. In othersome this heate is long in kindling, and long ere it goe out: and these heauie melancholike persons are like the Christmas logges, if once they begin to flame, they will continue burning all the day, yea al the night too. In a third sort this fire is soone kindled, and long in burning: and these wrathfull wretches are worst of all. On the contrary, some bee long in kindling and quickly coole, and these last are best. Euen like to God, *the slowest to conceiue wrath, and readiest to forgine.* They will not begin anger vnreasonably, nor continue anger vnseasonably. From hence then wee learne two conclusions especially: First, that our anger doe not rise vainely without a good occasion; as *Cain* was angry with *Abel*, *Ahab* with *Naboth*, *Saul* with *David*. And secondly, that being iustly raised, it doe not rage too long or too much.

Psal. 103. 8.

That anger arise not in vs toward other vnaduisedly, wee must obserue both our selues, our neighbours, and God. First, let vs consider our own corrupt nature which is as easily kindled by wrath, as gunpowder and flaxe by fire. As then a Merchant hauing such commodities, and knowing their quality, doth by warinesse preserue them long from burning; euen so may wee our natures that they be not consumed with anger, if we will watch ouer them. It is an old prouerbe that *every man is either a foole or a Physicion.* So likewise in this respect, *every man is vn-to himselfe a Diuell or a Diuine.* A diuell if hee neglect; a Diuine, if he take heed of his owne cholerick disposition. Again, let vs in our selues abandon all vncharitable suspitiousnes, a good disposition makes a good exposition. But as the suspicious man thinketh, his neighbour clin-keth; he will wring out words to wrong our meaning, of a little sparke of a syllable, kindling a great fire of contention.

As for our neighbours, it is good to marke their vglie behaniour in anger, that seeing how vnseemely it is in other, we might beware of it our selues. *The wicked are*

Esay 57. 20.



*like the raging sea; they are of their owne disposition vnquiet, but if you stirre them a little, they fume, they some like the sea, whose waters cast vp dirt and mire.*

*i Ipsa sibi est hostis vefania, seq̃, furendo  
Interimit, moriturque suis ira ignea telis.*

And as a <sup>k</sup> moderne Poet:

*Angitur iracundum homo, non re modo, verum*

*Nomine, quàm prope sunt Anger & Angor idem?*

The <sup>l</sup> Fathers aptly terme this distemper *the drunkenness of the soule*. So that as <sup>m</sup> Plato counsell'd all reuelers to view themselves in a glasse, when they are in their loathsome drunken humour; and as the <sup>n</sup> Lacedmonians vsed to make some of their pezants drunke, & shew them vnto their youth, hereby deterring them from this beastly sinne, in beholding the senselesse and vncouth misdemeanour of drunkards: in like sort, it is comely for vs to note the rude language, the murthering eye, the countenance distorted; and in a word, the mad and vnmanklike behauiour of an angry bedlem, carried away from himselfe with heate and choller.

Lastly, let vs consider in God his mercy, prouidence, and iustice. First his mercy, who forgiueth vs much, and shall not wee forgiue our brother a little? <sup>o</sup> When a railing fellow did reuile *Pericles* all the day, and followed him home to his gate when it was night, *Pericles* answered not a word againe, but commanded one of his seruants to light a torch, and to bring the brawler home to his owne house. Shall Heathen people goe beyond vs that professe Christ, and that in a point of Christianity? Shal reason preuaile more with them, then religion with vs? The father of mercies, and God of all grace forgiueth our sinnes of ignorance, sins of infirmity, sins of malice, sinnes of riper age, sinnes of youth, open sinnes, hidden sinnes: and therefore (*being p followers of God as deare children*) if a brother offend vpon ignorance, we should neglect it; if vpon infirmity. forbear it; if vpon malice, forget it: howsoeuer forgiue it; being mercifull

as

<sup>l</sup> Prudentius in  
*Psychomachia.*

<sup>k</sup> Owen Epi-  
gram.

<sup>l</sup> Basil.  
Gregor.  
Chrysost.

<sup>m</sup> Ficinus in  
*vita Platonis.*

<sup>n</sup> Alexand. lib. 2.  
cap. 25.

<sup>o</sup> Church Ho-  
milie against  
contention,  
part. 2.

<sup>p</sup> Ephes.

as our heavenly father is mercifull.

Secondly, let vs remember Gods all-seeing prouidence: to which if we doe not yeeld in all humility, wee are not so much angry with men, as displeased with God. Hee disposeth of libels, of slanders, of all scandalous actions of the bad, to trie the patience and faith of such as are good. ¶ *Ad aliquem vsum sanctorum ordinatur omnis actus impiorum a summo Deo; qui pro sui regiminis aequitate, bene utitur etiam malis: ut qui suo arbitrio iniuste viuunt, illius iudicio iuste disponantur.* It is reported in sacred history, that a certain man drew a bow ignorantly; and smote the King of Israel betweene the ioyns of his brigandine: the poore man shot at random, but the Lord so directed his arrow, that it fell vpon wicked *Ahab*. In like sort, when our aduersaries shall *whet their tongue like a sword, and shoot out their arrows even bitter words*, as it is in the *Psal.* then wee must acknowledge that these darts are guided by Gods prouidence to hit vs. As *David* said of railing *Shimei*; *Suffer him to curse, for the Lord hath bidden him: it may be the Lord wil looke vpon my affliction, and do me good for his cursing this day.* Wee are not to consider so much how wicked they bee by whom wee suffer, as how iust he is who disposeth of their wickednes. *Non venit sine merito, quia Deus est iustus; nec erit sine commodo, quia Deus est bonus.*

Thirdly, let vs obserue God in his iustice, who is said here to punish anger with *indgement*; a scornefull *racha* with a counsell; an opprobrious word with *hott fire*. But if notwithstanding all these caueats our anger arise, the next care must be that it continue not too long: and it continueth too long when it hindreth or lesseneth any duty of godlinesse or charity. *Let not the sunne go downe vpon thy wrath.* If it arise in thee, let it not raigne in thee; let it not rage in thee. To this purpose Philosophers and Diuines haue giuen vs an excellent rule, namely, that we doe nothing suddenly while this humour stirreth in vs: for rash anger is a bad agent, and a worse counsellor,

¶ *August. contra Faust. Man. lib. 16. cap. 21.*

¶ *1. Ling. 12. 34.*

¶ *Psal. 64. 3.*

¶ *2. Sam. 16.*

¶ *Statius.*  
¶ *Salust.*

<sup>1</sup> Seneca.

<sup>2</sup> Horat.

<sup>a</sup> Baron. annal.

Tom. 4. ad an.

371.

<sup>b</sup> Ambros. offic.

lib. 1. cap. 21.

<sup>c</sup> Mr. Elsey vpon  
the 6. Com.

<sup>d</sup> 1. Theff. 4. 11.

<sup>e</sup> Dr. Hall  
Vowes, lib. 2.  
medit. 52.

<sup>f</sup> Augst. de ser.  
Dom. in monte  
lib. 1.

<sup>g</sup> Chrysost.  
Theophylact.  
Euthym. in loc.

lor. He that either acteth or plotteth any thing in heate, commonly repents in cold blood, *Finis ira, initium penitentia*: Where choler ends, our penance begins.

<sup>2</sup> *qui non moderabitur ira*

*Infectum voles esse, dolor quod suaserit aut mens,  
Dum pœnas odio per vim festinat inulto.*

<sup>a</sup> Basile the Great abstained three whole yeeres from writing against *Eustatius*, lest in his heate and haste hee might play the ruffian with his pen. <sup>b</sup> *Architau* said hee would haue corrected his seruant, but that himselfe was angry. <sup>c</sup> *Frederick* the Duke of Saxonie, when hee was angrie, would shut himselfe vp in his closet, and let none come at him till he had mastered his passion.

That anger arise not in other toward vs vnaduisedly, let vs obserue this one precept of <sup>d</sup> *Paul*; *Study to be quiet, and to meddle with your owne busines*. The contention in the Church of England hath especially been bred by the fond intermeddling with the Ministers office, while busie bodies haue spent all their time in disputing what we should bee, not considering in the meane while what themselues are. The Pelican finding a fire nigh her nest, and fearing the danger of her young, seekes to blow it out with her wings vntill shee burne them, and makes her selfe a prey in an vnwise pity: <sup>e</sup> so they which vndiscreetly meddle with the flame of dissension kindled in the Church, rather encrease then quench it; rather fire their owne wings then helpe others. I had rather a farre off bewalle the fire then sitte in the coales. I would not grudge my ashes to it, if those might abate the burning: but since it is encreased daily with partaking, I will behold it with sorrow, and meddle no otherwise then by prayers to God, and entreaties to men; seeing mine owne safety, and the peace of the Church in the freedome of my thought, and silence of my tongue.

*Who soeuer saith vnto his brother racha* <sup>f</sup> Some deriue this word of *greek* *ῥαχα*, in English as much as ragged or *shakeragge*: <sup>g</sup> other from the Syrian *raca*, which is a disgrace

disgracue terme, much like our English *shon*, when it is spoken in contempt and scorne. Saint <sup>b</sup> Hierome thinks it comes of the Hebrew *res*, signifying idle head, or empty braine. But seeing Interpreters haue generally noted a gradation here, *racha* must necessarily be placed in the middle between secret anger, and open railing. I subscribe therfore to their <sup>k</sup> opinion who make *racha* an interiection, or broken speech of an angry minde, breaking out and bewraying it selfe somewhat, though not fully, in token of mislike; whereof there bee diuers in euery language, as *rush*, *fie*, *pis*, in ours. And this rakel-like behaviour is not in imperfect words only, but in all scornfull gestures of contempt; as in countenance, when wee carrie murdering lookes, in mockes and mowes, in putting forth of the <sup>m</sup> finger, *Isay* 58.9. in gnashing of the teeth, in making a loud and absurd noise, shouting and wondring at men as at owles. *Ephel* 4.31. *Let all bitterness and anger and wrath, and crying be pur away from you.*

To these I will adde another vnseemely carriage, the like whereof I finde not in the Bible, nor in any Comment vpon my text; and that is disdainfully to sleepe at Sermons in contempt of the Preacher. I say, sleepe, not vpon infirmity; but vpon malice, which is a dogs sleepe; dreaming and awaking at once. By *racha*, then are inclusiuely forbidden all hatefull gestures of despit; and all the contrary duties are commanded; as Christian salutations, humble behaviour, respects and courtesies according to the commendable fashions of the country wherein we liue.

I am occasioned here to meet with a peemish and vncharitable people, who practice themselves and teach others, that it is vnlawfull for a Christian to salute passengers ordinarily with a good morrow, or God be with you. I will not pledge them in their owne cup, and answer them in their owne vaine, but call them vnto strict rules of dispute, *res cum re, causa cum causa, ratio cum rationis confugiat*, as <sup>\*</sup> *Augustine* to the Manichees. I will there-

fore

<sup>b</sup> Com. in loc. *racha* pro *recha*.  
*Erasmus.*

<sup>i</sup> *Iansen*. concord. cap. 40.  
*Bulling*. *Marlor*.  
*Beauxamis*.  
<sup>k</sup> *Augustin*. ubi supra.

*Gregor*. *Moral*. lib. 21. cap. 5.  
*Rupert*. *Thomas*.  
*Erasmus*. *Malodonat* in loc.

<sup>i</sup> *Muscul*. in loc.  
<sup>m</sup> *Vatablus* in loc. *Isaie*.

<sup>\*</sup> *Lib. de utilitate credendi*, cap. 1.

fore first set downe their arguments, and then our owne solutions. Their reasons, as I haue gathered from their owne mouthes, are principally three.

1. We know not whether euery passenger be a brother or no.

2. Though a brother happily, yet we cannot tell whether he goeth, and about what.

3. Suppose wee well vnderstand what hee will, and who he be: yet suddenly to say, *God blesse you, God saue you, &c.* is to take the name of the Lord in vaine.

To the first, as euery man is a neighbour: so likewise a brother in this case. For if Christ be so good as his word in this chapter at the seuenteenth verse, namely, *that hee came not to destroy the law, but to fulfill it*: he must vnderstand by *brother* in this text, all sorts of men, & al men of all sorts. And whereas they distinguish and say, that euery passenger is not a brother in Christ, Answer is made, that salutations are to bee performed euen toward such as beleeue not the Gospell, and are not as yet of the household of faith. A precept hereof is found in Christ, *When ye come into an house, salute the same, saying, Peace be to this house.* A paterne in the Prophet *Elisha*, who said ynto *Naaman* the leper an Aramite, *Go in peace.* The Prophet approued not his act yet after the common manner of speech hee biddeth him farewell, as the *Genua* note vpon that place. Secondly, we may well out of charity presume, that all ordinary passengers of England are our brethren in Christ, as being baptized in the faith of Christ, and professing the Gospell of Christ, vnder the same Christian King, after the same Christian order; and so by consequence to be reputed as members of Christ, and children of God. According to the tenour of our common Chatechisme, if once wee would vouchsafe to learne and vnderstand it. As for differences about matters of indifferency, *S. Paul* teacheth vs, Ephes. 4. that the most auncient and true bonds of vnity are not one discipline, one ceremonie, one policie: but *one God, one faith,*

n Mat. 10. 12.

o Luke 10. 5.

p 2. King. 5. 19.

faith, one Baptisme. Yea but S. Iohn speaks of some to whom we may not say *God-speed*. These were notorious apostataes, at the least exceeding dangerous heretikes, as it is apparent in the context, who did not only broch an other discipline, but another doctrine, & that is, a contrary doctrine, & preaching another Gospell: and therefore not to bee receiued into our priuate house, because they will not communicate with vs in Gods house. Their words *fret as a canker*, and therefore they must be *reielected after once or twice admonition*. A kind salutation is a step to familiar conference with them, and that is "insufferable." \* *Nulla cum talibus commercia, nulla conuiuia, nulla colloquia misceantur, simus ab illis tam separati, quam illi sunt ab ecclesia profugi*. Secondly, S. Iohn wrote this Epistle to a vertuous Lady, the which might easily bee seduced by cunning heretikes, euermore ready to *creep into houses, and leade captiue simple women*: as S. Hierome shewes by manifold pregnant instances in his epistle to *Ctesiphon*, tom. 2. fol. 253. So that if we consider of whom and to whom S. Iohn speaks, this obiection will appeare not to be worth an halfe-peny.

To their second argument: I say with Christ, \* *Iudge not*. It is a rule both in law, and loue, that euery man is to bee reputed honest, vntill the contrary bee proued. <sup>a</sup> *Charity thinketh not euill, it suffereth all things, it beleeueth all things*. <sup>b</sup> In *Frizeland* there was a phantasticall Prophet, named *George Dauid*, who calling himselfe Gods nephew, said heauen was emptie, and that he was sent to chuse the Children of God, and appoint such as should bee saued. In our time there bee many such prophets, electing and damning whom they please. But I am sure they haue no more authority to make Diuels, then the Pope hath to make Saints. As then a number of his saints are in hell: so questionlesse many of their diuels are now glorious Saints in heauen. But suppose this passenger hath an intent to kill, and that to robbe; yet our good wish, *God bee with you*, may diuert them happilie from

<sup>a</sup> Aquin. *Mar-*  
*lorat. Lorin in*  
<sup>2.</sup> *Epist. Iohn.*

<sup>r</sup> *Galath. 1.8.*  
<sup>c</sup> *2. Tim. 2. 17.*  
<sup>t</sup> *Tit. 3. 10.*  
<sup>u</sup> *Rom. 16. 17.*  
<sup>x</sup> *Cyprian. epist.*  
*lib. 1. epist. 3.*

<sup>y</sup> *2. Tim. 2. 6.*

<sup>z</sup> *Matth. 7. 1.*

<sup>a</sup> *1. Cor. 13. 5.*  
<sup>b</sup> *Lanquet.*  
*Chron. pag. 320.*



from their bad courses, if not conuert them throughly. For they cannot act any wicked designe, so long as God is with them, and directs them with his spirit.

To their third obiection; I say that the teaching of such doctrine making the Scriptures a shipmans hose, to serue their owne malicious humors, is to take the name of God in vaine. But let vs examine their prooffe. Men take Gods name in vaine, because they thinke not of God, in saying, *God be with you*. But why should we think that they thinke not of God, <sup>d</sup> *for what man knoweth the things of a man, saue the spirit of a man which is in him?* Or if they thinke not of God sometime in their salutation, why should any forbid it at all times? Our deuotion is ordinarily more settled, I confesse, when wee pray for our brethren in the congregation: yet these short ejaculations vpon the way, many times are so profitable to our brethren, and acceptable to God, as any long prayer whatsoeuer. For what can we say more briefly or sweetly, then *the Lord be with you*? For <sup>e</sup> if God be with vs, who can be against vs? And lastly, though wee grant (which they can neuer gaine) that wee thinke not of God when wee thus speake of God; yet it is no more blasphemie, then for a little child to say grace, or to <sup>f</sup> learne the Catechisme, who neither knoweth God, nor vnderstandeth what hee saith of God. I conclude therefore that these captious obiectors are not *literati*, but *litteriones*: and I pray with <sup>h</sup> *Augustine*; *Cum non sint idonei spiritualia capere, utinam saltem desinerent capere.*

*Thou foole*] In this one word are inclusiuely forbidden all other opprobrious termes of the like or worse meaning; as *knaue*, *dolt*, *asse*, &c. whereby wee disgrace the party who is our flesh, and Gods image, <sup>k</sup> the which are the two principall grounds of the law, *Thou shalt doe no murder*. Whereas it is obiected that <sup>l</sup> *Paul* called the Galatians *foolish*; <sup>m</sup> answere is made that hee did this out of loue to conforme, not out of malice to confound them; & so *mens & propositum distinguunt maleficia*, saith the

<sup>c</sup> *Mr. Dod* vpon the 3. Com.

<sup>d</sup> 1. Cor. 2. II.

<sup>e</sup> Rom. 8. 31.

<sup>f</sup> *Timothy* knew the Scriptures of a child.

<sup>g</sup> Tim. 3. 15.

<sup>h</sup> *August.* lib. 1. contra aduersar. legis, cap. 24.

<sup>i</sup> *Ubi supra*, cap. 23.

<sup>j</sup> *Luther*,

*Mausculus*,

*Marlor* in loc.

<sup>k</sup> *Calu.* Institut.

lib. 2. ca. 8. §. 40.

<sup>l</sup> *Galath.* 3. 1.

<sup>m</sup> *Arborens* in loc.

the law. Friendly to shew thy brother his folly is not a wound, but a <sup>a</sup> pretious balme, beeter then the <sup>o</sup> kisses of an *enemie: qui non corripit, corrumpit*; in some case not to correct is to corrupt thy friend. Another question is moued here, whether superiours, especially Princes, may be transported with anger vnaduisedly towards their vassals, abusing them in reprochful termes at their pleasure. To this obiection the King of Kings hath giuen answer: *P Fathers prouoke not your children to wrath*. A superiour may rebuke sharply, but faults rather then men, and men only in hatred of faults, and both in long suffering and loue. The master Bee (saith *Basil*) hath no sting, the greater power the lesser passion. The vpper region of the aire is calme, stormes ingendred in the middle, breake forth in the lowest. *Regis clementia virtus*: A King is Gods-Lieutenant on earth, he must therefore be mercifull as our father in heauen is mercifull. It is the part of a Tyrant *in imperio nil nisi imperiū cogitare*: to glory with <sup>q</sup> Lewis the 11. King of France, that hee passed his time in making and vndoing men; as if hee were placed in his throne *non ut prosit, sed tantum ut prosit*, as <sup>r</sup> *Augustine* speakes, I finde in <sup>t</sup> history that wise men inuented the game of Chesse to mitigate the cruelnes of gouernours, in which it is insinuated that the King hath need of his Bishops, of his Knights, yea of the meaneft pezant that toileth in his land. And therefore considering that hee differs onely from his subiects in <sup>v</sup> use, not in <sup>s</sup> stuffe: hee must become a common father vnto the people, neuer vnaduisedly prouoking them vnto iust indignation and anger.

Concerning the degrees of punishment: <sup>a</sup> all sinnes are mortall in respect of their owne merit, howsoeuer pardonable to the truly penitent by Gods mercy. Christ in this gradation doth not allow the Papisticall distinction of mortall and veniall sinne: for the <sup>x</sup> wages of <sup>e</sup> *euery sinne is death*, and in it nature deserueth hell fire. But he doth <sup>y</sup> allude to the proceeding of the Iewes in their Ciuill

<sup>a</sup> Psal. 141. 5.

<sup>o</sup> Prou. 27. 6.

<sup>p</sup> Ephes. 6. 4.

<sup>q</sup> Comineus lib. 6. cap. 8.

<sup>r</sup> Contra Faust. lib. 22. cap. 56.

<sup>t</sup> Lanquet Chron. pag. 39.

<sup>v</sup> Basilicon Doron, lib. 2.

<sup>a</sup> Dr. Fulke in loc.

<sup>x</sup> Rom. 6. 23.

<sup>y</sup> Bullinger & Beza in loc.

<sup>z</sup> English glosse  
in loc.

Ciuill Courts, among whom a small matter was heard and decided by the iudgement of three men; other of greater importance determined in a Councel of 23 Iudges; and lastly, the greatest of all ended by the sentence of 71. The <sup>z</sup> Romanes held almost the like formes of iudgement. Christs intent then is to shew that as among men; so before God there be different degrees of punishment according to the different degrees of siane. See S. August. de serm. Dom. in monte, lib. 1. Marlorat, & Beza in loc. concerning the word Gehenna; Galatin de Arcanis, lib. 6. cap. 7. Enthym. in loc. Beaux amis Harmon. tom. 2. fol. 201. Iansen. Concord. cap. 40. pag. 277. 278. but about the rest, Erasmus annot. in Matih. 10. 28.

If thou offerest thy gift at the altar, and there rememberst thy brother hath ought against thee, leave there thine offering before the altar, and go thy way first and be reconciled vnto thy brother. ] Our offering is acceptable when wee sacrifice that which is our owne, with a good intent toward God, and loue toward our brethren. First, we must offer our owne, <sup>a</sup> thy gift. <sup>b</sup> He that giueth an offering of vnrighteous goods, offereth a mocking sacrifice, and he doth as one that sacrificeth the sonne before the fathers eye.

<sup>a</sup> Ardens in loc.  
<sup>b</sup> Ecclesiasticus  
34. 18. 21.

<sup>c</sup> Matih. 6. 5.

<sup>d</sup> Prov. 21. 27.

<sup>e</sup> Lib. 3. de serm.  
Dom. in monte.

Secondly, we must offer with a good intent, as hauing respect vnto Gods altar, and not vnto the <sup>c</sup> commendation of men. If the gift of the wicked bee an abomination vnto the Lord, <sup>d</sup> how much more when hee bringeth it with a wicked minde? If thine eye be single (saith our Sauiour) thy whole body shall be light; but if thine eye be wicked, then all thy body shall be darke, Mat. 6. 22. 23. This eye (saith <sup>e</sup> Augustine) is our intention, if that bee single, directed to the right end; then all the body of thy good workes is acceptable to God, I meane such an intent as is begun, continued, and ended in a liuely faith.

<sup>f</sup> Heb. 13. 1.

Lastly, we must offer in loue, being reconciled vnto our brother, & much more to the Catholike Church, which is the whole <sup>f</sup> brotherhood of Christian men: for God expects

expects and respects *mercie rather then sacrifice*. The party nocent ought to seeke for reconciliation first: but for as much as every man almost is ready to pretend innocencie, <sup>h</sup>*seeing a mote in his brothers eye, but not considering the beame in his own eye*: thou must examine thine owne <sup>l</sup>conscience strictly, whether thy brother hath ought against thee, be it neuer so little, if enough to make variance, <sup>k</sup>though he conceiue displeasure without a iust cause. For <sup>l</sup>if thy brother hath iniured thee, forgiue him, and bee patient. If thou hast offended thy brother, aske him forgiuenes, and make satisfaction <sup>m</sup>answerable to the fault. If thou hast ought against thy brother, <sup>n</sup>it is enough thou freely pardon him at the altar, desiring forgiuenes as thou forgiuest other: but if thy brother hath ought against thee, then goe from the altar, and bee reconciled. Christ saith not <sup>o</sup>if thou hast offended against thy brother in secret thought onely, for that were to make difference, not to seeke peace: but if thou hast openly trespassed against him in such sort that he take notice thereof, *if thy brother hath ought against thee*, then *leave thine offering before the altar*. <sup>p</sup>Take it not away, but goe thy way first, nor vnto the Priest: but vnto thy brother, and being reconciled vnto him in charity, come againe that thou maist offer thy gift according to Gods good will and pleasure. But *if thou wilt not agree with thine aduersarie quickly while thou art in the way with him, he may deliuer thee to the Iudge, and the Iudge deliuer thee to the sergeant, and then thou shalt be cast into prison, out of which assuredly thou shalt not come, til thou hast paid the vntermost farthing.*

<sup>t</sup> Osa 6.6.

<sup>h</sup> Luke 6.41.

<sup>l</sup> Melancthon  
com. in loc.

<sup>k</sup> Theophylact.

<sup>l</sup> Euthymius.

<sup>m</sup> Beauxamis  
ex Chrysost.

<sup>n</sup> Augustin.  
Iansen.

<sup>o</sup> Muscul, in loc.

<sup>p</sup> Idem ibidem.

M

The

The Epistle. ROM. 6. 19.

I speake grossely because of the infirmitie of your flesh, &c.

<sup>1</sup> Marlowat.

<sup>2</sup> Martyr,  
Caluin,  
Sarcerius.

**I**N this exhortation observe the

<sup>3</sup> Bullinger,  
Tileman,  
Gorran.

Manner: I speake after the manner of man, or as our text, *grossely*; not for the matter, for that is high and heavenly; but in respect of the forme and phrase, considering their *infirmitie*. By which example <sup>1</sup> Preachers are taught to submit themselves vnto their hearers vnderstanding, teaching the grosse grossely, though able to speak with the tongues of men and Angels in a learned auditive. See Gospell, third Sunday after Easter.

|                    |   |                       |
|--------------------|---|-----------------------|
| Matter: Intreating | { | Loss and shame        |
| them to desist fro |   | which ariseth from    |
| uncleannes, & to   |   | the one: ver. 20. 21. |
| persist in righte- | { | Profit & honour en-   |
| ousnesse; and that |   | joyed by the other:   |
| in regard of the   |   | ver. 22. 23.          |

<sup>4</sup> Erasmus Pa-  
raphras.

As an *Epigramme* resembling the Bee, doth carrie the chiefe sting in it taile: so the maine strength of all this text is in the conclusion. I will therefore begin at the end. *The reward of sin is death, but eternall life is the gift of God, through Iesus Christ our Lord.* As if our Apostle should say, <sup>2</sup> Compare God with the diuell, sanctimonie with sinne, life with death, and you shall finde that it is better to serue God whose gift is eternall life, then Satan whose wages for sinne is euerlasting death. A scripture like the Physicians *sermone*, sowre-sweete: for what can be more sharpe then the first clause? *The wages of sin is death.* And again, what more sweet then the latter? *eternall*

all life is the gift of God through Iesus Christ our Lord. The first sentence may be conuerted thus, *death is the wages of sinne.*

Now there be three kinds of death : of the  
 Bodie, which is the naturall death.  
 Soule, which is the spirituall death.  
 Bodie and soule, which is eternall death.

Naturall death is the separation of the soule from the bodie, common vnto the good with the bad : for it is a statute law decreed in the great parliament of heauen, that *all men shall once die, & for as much as all men haue sinned.* Hence it is that many are sick and weake and die: 1. Cor. 11. 30. All men, even the dearest children of God (albeit their sins be forgiven) shal taste of the first death, but it is not a curse, but rather a blessing vnto them. It is true that death in it selfe, and to the reprobate wicked, is the curse of God, the very suburbs of hell, and, as it is called here, *the stipend of sinne.* Neither is it vnjust dealing in God that hee should incur the death of his bodie, who rejected the life of his soule. But considered in Christ, and ioyned with a good life, to Gods elect it is *advantage.* Nothing else but a bridge whereby we shal passe from a valley of teares into a paradise of ioyes. According to that of Salomon, Ecclesiastes 7. 3. *The day of death is better then the day that one is borne.* See *Nunc dimittis.*

*Aristot.*

*2 Feb. 9. 27.*

*7 Rom. 5. 12.*

*2 Philip. 1. 21.*

M :

Spirituall



<sup>a</sup> Rom. 6.2.<sup>b</sup> Luther in Galat. 2.9.<sup>c</sup> Philip. 3.8.<sup>d</sup> Matth. 10. 22<sup>e</sup> 1. Cor. 4. 13.<sup>f</sup> Rom. 1. 17.<sup>g</sup> Galat. 2. 20.<sup>h</sup> Ephes. 3. 17.<sup>i</sup> Ephes. 2. 5.<sup>k</sup> August. qu. 6.  
in Mat. & de  
Trinit. lib. 4.<sup>l</sup> 1. Tim. 2. 4. cap. 6.<sup>m</sup> 1. Tim. 1. 6.

Sinner: for <sup>a</sup> how shall we that are dead  
to sinne live therein?

The law: through the law I am dead  
to the law, Galath. 2. 19. <sup>b</sup> Against  
that accusing and condemning  
law, I have another law which is  
grace and libertie, the which ac-  
cuseth the accusing, and condem-  
neth the condemning law.

Active: whereby the  
world is dead vnto  
them, as rendouncing

The world, the poms thereof, &  
accounting all things  
lesse to win Christ.

Passive: whereby they

be dead vnto the world, which <sup>c</sup> hateth and persecuteth  
them for Christs sakes, reputing them <sup>e</sup> as the filth of the  
earth, and of scouring of all things. Our Apostle compre-  
hends both in one line: Galath. 6. 14. God forbid that I  
should reioyce but in the crosse of our Lord Iesus Christ,  
whereby the world is crucified vnto me, and I to the world.

None of these spirituall deaths are the reward of sin,  
but on the contrary the gifts and graces of God. For all  
such as are dead to the world and sinne live to God; so  
the Scripture plainly, <sup>f</sup> The iust doth live by faith, given by  
faith & in the Sonne of God, who hath dwelt in their hearts,  
and quickeneth them with his spirit. There is then a spiri-  
tuall death in vnbeleeuers, and all such as are not led by  
the spirit of God. For as the soule is the life of the bodie;  
so God is the life of the soule. When he taketh his spirit  
from vs we walk in the shadow of death; as the faithfull  
are dead to sin, so the faithlesse dead in sin. Matth. 8. 22.  
Let the dead bury their dead; <sup>k</sup> that is, let such as are spi-  
ritually dead bury those which are corporally dead. For  
<sup>l</sup> a widow lining in pleasure is dead while she liueth. And  
this kind of spirituall death is a fruit of sin, because sinne  
only

only <sup>m</sup> makes a separation betweene God and vs.

The third kinde is the death of bodie and soule, and that is *eternal destruction* <sup>n</sup> in hell fire, called in holy scripture the <sup>o</sup> second death, or death after death. Of which almighty God by the mouth of his <sup>p</sup> Prophet, as I *line* I desire not the death of the wicked, but that he should turne from his way and *line*. To these three kinds I might adde a fourth. And that is, as the Lawyres call it, a ciuill death; an vndoing of our credit and honest reputation in the world. And this death is the wages of sinne likewise, for *q* the name of the wicked shal rot. But S. Paul here meaneth especially that eternall death is the reward of sinne, as eternall life is the gift of God. And the reason hereof is plaine, <sup>r</sup> man in sinne doth offend God, an infinit maiestie, and therefore deserueth an infinit miserie. But for as much as being finite, he cannot suffer a punishment infinite in greatnes, *intensiuè simul & seniet*; he must indure a pain, which is infinit in time, *successiuè sine fine*, an eternall death in an euermore fire. See Gosp. 1. Sund. after Trin.

*The reward* <sup>m</sup> in *line*, doth <sup>s</sup> signifie victuall properly, wherewith in old time souldiers were allured to fight. His meaning is, that eternall death is the diuels <sup>t</sup> earnest penny, wages; and as it were preste money, which he bestowes vpon all his souldiers. Here then obserue that it is the most vnchristie course to march vnder the colours of Satan, and to *haue* <sup>u</sup> fellowship with vnfruitfull works of darknesse. For hereby men gaine nothing but losse both of bodie and soule. Who would serue such a master as hath neither will nor abilitie to preferre his followers? The diuel hath no wil, for he was <sup>x</sup> a murderer from the beginning, <sup>y</sup> whose name in Hebrew is *Abaddō*, in Greek *Apollyon*, a roring lion seeking whom he may deuoure, 1. Pet. 5. 8. and as for his abilitie, though hee promise <sup>z</sup> kingdomes, he cannot dispose of a few swine without <sup>a</sup> Christs permission. Alas poore wretch he hath nothing of his owne but sinne, and death. And in nature they be <sup>b</sup> nothing: for God made all things, and all that was

M 3

made

<sup>m</sup> Esay 59. 2.

<sup>n</sup> Matth. 10. 28.

<sup>o</sup> Apocal. 2. 11.

<sup>p</sup> Ezek. 33. 11.

<sup>q</sup> Prou. 10. 17.

<sup>r</sup> Joan. Cambis  
compend. lib. 7.  
cap. 21.

<sup>s</sup> Erasmus &  
Martyr. in loc.  
<sup>t</sup> Occumenius  
in loc.

<sup>u</sup> Ephes. 5. 11.

<sup>x</sup> Iohn 8. 44.

<sup>y</sup> Apocal. 9. 11.

<sup>z</sup> Luke 4. 6.

<sup>a</sup> Matth. 8. 31.

<sup>b</sup> Non effectio  
sed desectio.  
August. de ciuit.  
lib. 12. cap. 7.

\*Wisdom 1.13.

<sup>a</sup> 1. Iohn 3. 4.

<sup>c</sup> See Calvin Institut. lib. 2. cap. 1  
Perkins aur.  
Calen. cap. 12.  
Bucan. loc. com.  
tit. de pec. orig.  
<sup>e</sup> Confess. lib. 1.  
cap. 12.  
<sup>g</sup> Psal. 51. 5.

<sup>h</sup> Tom. 7. fol. 519

<sup>i</sup> Augustin. lib.  
2. contra Pelag.  
& Celestin. cap.  
40. See Luther  
& Melanct. loc.  
com. iii. de pec.  
origin.

made was good, yea very good, Gen. 1. 31. But the diuell begat sinne, and sin bred death. And so by consequence men serue the diuell for a very nothing, his wages is death, and death is nothing. I say nothing in nature, none of the workes of Gods hand. It were a blessed turne for the wicked, if death in scripture were nothing, if it were a morall nothing; but <sup>g</sup> truth is, eternall death is such a thing, as that the reprobate shall find it a priuation of all that is blisfull, and a possession of all that is hatefull and hurtfull. So great is the difference between the reward of Satan and the gift of God.

*Sinne*] The <sup>d</sup> Scriptures haue defined sinne to be the transgression of the law: and it is either originall, or actual. <sup>e</sup> Originall is a priuation of goodnes, and a corruption of nature, deriued from our first parents Adam and Eua, whereby the faculties of our soules, and members of our bodies are disposed and prone to sinne; that every man may confesse with <sup>f</sup> Augustine: *Tantillus puer, tantus peccator.* And with <sup>g</sup> Dauid, *I was shapen in wickednes, and in sin hath my mother conceived me.* This contagion is not, as Pelagius imagined, onely by imitation and example: but (as Saint Augustine hath excellently proued in <sup>h</sup> two bookes against him) it is: by propagation from the parents vnto the children. I say from the parents, albeit neuer so righteous and holy. *Regeneratus quippe non regenerat filios carnis, sed generat; ac per hoc in eos non quod regeneratus, sed quod generatus est, traiecit: Sic igitur, si uir reus infidelis sine absolutus fidelis non regenerat absolutos uterq; sed reos; quomodo non solum oleastri, sed etiam olea semina, non oleas generant sed oleastros.* I will not heere curiously dispute, whether our soules are infected by the contagion of our bodies, as good oyntment by a fustie vessell: or whether God in the very moment of creation and infusion of soules into infants, after a sort forsake them. It is sufficient to know that originall sinne, being as a common fire in a towne, men are not so much to search how it came, as to be carefull how to put it out.

For

For death is the wages euen of this sinne also, otherwise little children, who neuer committed actuall offence, should not die. The text is plaine that *all men are by nature the children of wrath*. As Bernard in his<sup>1</sup> meditations sweetly, *Parentes ante fecerunt damnatum quam natum; peccatores peccatorem in peccato suo genuerunt, & de peccato nutruerunt; miseri miserum in hanc lucis miseriam induxerunt: nihil ex eis habeo nisi miseriam, & peccatum, & corruptibile hoc corpus quod gesto*. The new borne babe was dead in sinne, before hee was borne, trespassing in Adam, and so made partaker both of his transgression and guiltinesse, as our Apostle sheweth in the former Chapter, concluding in the 18. verse: *By the offence of one the fault came on all men to condemnation*.

Yea but it is hard and vniust, that one should bee punished for the fact of another. <sup>m</sup> Answer is made, that Adam is not to be considered in this respect as a priuate man, but as a publike person, representing all mankind, and therefore looke what good hee receiued from God, or euill elsewhere, both were common to vs with him. And it is iust before God, and man: before God, because we receiue more benefit by the death of Christ, then we did hurt by the fall of Adam. <sup>n</sup> *As in Adam all men die, so in Christ all are made alive. By one mans disobedience many were made sinners, and by the obedience of one, many made righteous*. It is iust also before man, for rebellion is punished not onely in the partie delinquent, but in all his posteritie. Now Adam was an arrant traytor to the King of all Kings, and therefore such as issue from his loynes haue worthily felt the smart of his fall.

Thus (as I haue shewed) originall sinne is the tree, but actuall finnes are the fruites. Originall is the roote, actuall are the branches. Iames 1.15. *When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death*. Hee doth vnderstand by lust, P originall, and by sinne finished actuall sinne: q the one being as mother, and the other as daughter; originall sinne be-

<sup>k</sup> Ephes. 2. 3.  
<sup>l</sup> Cap. 2.

<sup>m</sup> M<sup>r</sup>. Perkins  
ubi sup. cap. 11.

<sup>n</sup> 1. Cor. 15. 22.  
<sup>o</sup> Rom. 5. 19.

<sup>p</sup> Caluin apud  
Marlorat in  
Jacob. 1. 15.  
<sup>q</sup> Doct. Fulke  
ibidem.

<sup>r</sup> 82. *quest.*  
12. *art.* 2.

<sup>r</sup> James 4. 17.  
<sup>t</sup> Augustin. *lib.*  
*quest.* 83.  
*quest.* 26.

<sup>u</sup> Ephes. 4. 30.

<sup>x</sup> Thom. *vbi sup.*  
*quest.* 88. *art.*  
1. 2.

<sup>y</sup> James 2. 10.

<sup>z</sup> Rom. 6. 12.  
<sup>a</sup> Iohn 3. 18.

<sup>b</sup> I. Iohn 3. 9.  
<sup>c</sup> Rom. 7. 19.

ing the seede of all actuall transgressions against the diuine lawes, *unum essentiâ multiplex efficienciâ*: because, saith <sup>t</sup> Aquinas, *in originali peccato praeexistunt virtualiter omnia peccata actualia*.

There be fundrie diuisions of actuall finnes, as in respect of their object; finnes against God, and finnes against our neighbours: And against both these, some are finnes of <sup>f</sup> omission, other of commission. And in regard of our intention and minde, there be <sup>e</sup> finnes of infirmity, finnes of ignorance, finnes of malice. Sinnes of infirmity are said to be committed against God the Father, whose speciall attribute is power: finnes of ignorance, against God the Sonne, whose speciall attribute is wisdom: finnes of malice against God the holie Ghost, whose speciall attribute is loue. And these finnes of malice are either directly committed against grace receiued, and the good motions of Gods spirit in vs, as the blasphemy against the holy Ghost: or else consequently, as Idolatry & adultery, the which if once they grow to be habitt, exceedingly <sup>u</sup> *griene the spirit of God*. Besides these, and many moe partitions of finnes, the <sup>x</sup> Papists affirme that some finnes are *mortall*, and other *veniall*. Herein contradicting the text, intimating that death is the reward of euery sinne, be it neuer so little. For <sup>y</sup> *who-soeuer shall keepe the whole law, and yet faile in one point, is guiltie of all*. Howsoeuer he doe not transgresse *totam legem*, yet he doth break *totam legem*. And so the least sinne legally considered is damnable, though *euangelically* the greatest of all bee pardonable. Sinne in vnregenerate men is <sup>z</sup> *regnant*, and therefore mortall. According to that of Saint <sup>a</sup> Iohn; *He that beleueth not is condemned already*: but in a regenerate man, sin doth not reigne as a king, howsoeuer it rageth as a tyrant; it is not admitted with plenary consent, but committed, or rather indeed suffered with reluctance and griefe. He that is borne of God so sinneth, as if he did not <sup>b</sup> sin, doing that euil which he <sup>c</sup> would not. And therefore veniall, according to that  
of

of Paul, there is no condemnation to thē that are in Christ Iesu, which walke not after the flesh, but after the spirit: Rom. 8. 1. In this sense <sup>d</sup> Martin Luther, <sup>e</sup> Philip Melancthon, and <sup>f</sup> other Protestant Diuines, approue the distinction of mortall and veniall sin. The which one point vnderstood aright, is the consolation of Israel, and the Christians heauen vpon earth, as the Prophet David sheweth in the 32. Psalme: *Blessed is the man whose vnrighreousnesse is forgiven, and whose sinne is covered.*

But the Papists herein erre, because they make this difference, *non respectu personarum, sed peccatorum*. Extenuating their owne mischiefe, not amplifying Gods mercie. Teaching that finnes of omission and ignorance be *præter legem Dei*, but not *contra legem Dei*: besides Gods law, not against Gods law: the which is a dangerous doctrine deluding many. The words, I confesse, <sup>h</sup> *drop as an honey combe, & are more soft then oile, but the end of it is bitter as wormewood, and sharpe as a two edged sword.* <sup>i</sup> Egypt was tormented with small flies, as with greater plagues: & we may not neglect our sins because they be little in nature, but tremble because they be many in number. We commonly discern sinne as wee doe the sunne; which we iudge to be little because we be far from it. The neerer we come to sinne, the greater it will appeare: for if we consider it in the lawes glasse, we shall finde that as a bemyred dogge it doth defile with fawning, and that the reward thereof, as it is in the text, is eternal death. Happily some wil object, if the wages of all sinne be death, and that *enerlasting*, then as the <sup>k</sup> Stoicks and <sup>l</sup> Iovinianists hold, all sins are equall and alike. This cauill is answered by Christ in the Gospel allotted for the last Sunday. Mar. 5. 22. *Who soener is angry with his brother vnadvisedly, shall be culpable of indignement: and who soener saith vnto his brother racha, shall be in danger of a conuells: but who soener saith thou foole, shall be in danger of hell fire.* Where (as I haue shewed) are three degrees of sinne against one and the same commandement; and three degrees

<sup>d</sup> Loc. com. tit. de pec. in genere.  
<sup>e</sup> Loc. com. tit. de pec. actual. & in exam. quest. de diuis. pec.  
<sup>f</sup> Perzilius in explicat. examinis. Melancthon, & Bucanus loc. com. tit. de pec. actual. quest. 10.

<sup>g</sup> Melancthon loc. com. ubi supra.

<sup>h</sup> Prou. 5. 3.

<sup>i</sup> Exod. 8. 24.

<sup>k</sup> Hieron. epist. ad Celant. & Augustin. lib. contra mendacium, cap. 15.  
<sup>l</sup> Augustin. epist. 29. & barej. 82.



<sup>m</sup> Dm. 5.  
<sup>n</sup> Lombard 3.  
 sent. dist. 37.

<sup>o</sup> John 19. 11.

<sup>p</sup> 1. Cor. 15. 41.

<sup>q</sup> Dan. 12. 3.

<sup>r</sup> Acts 3. 15.  
<sup>s</sup> Acts 17. 28.

<sup>t</sup> Galat. 3. 20.  
<sup>u</sup> Ephes. 4. 18.

<sup>x</sup> John 17. 3.  
<sup>y</sup> John 1. 16.  
<sup>z</sup> Royard bom.  
 2. in locum.  
 Idem Augustin.  
 de grat. & lib.  
 arbit. cap. 8.

grees of punishment accordingly. Circumstances of place, time, person, either lessen or aggravate faults. As for example; the <sup>m</sup> King of Babylon offended more in taking <sup>n</sup> *sacrum de sacro*, consecrated vessels out of Gods house, then if he had stolne them out of a priuate house. The cutpurse who doth exercise his craft at a sermon, is worse then a theefe robbing vpon the common way. *In* das an Apostle sinned more in betraying his master Christ, then if *Barrabas* a murderer had done the deed. *He that deliuered me to thee* (said <sup>o</sup> Christ to *Pilate*) *hath the greater sinne.*

According to these differences in sinning, there be degrees in suffering: for as in heauen *one starre differeth from another in glorie*: so in hell one damned soule differeth from another in grieve; being so much the more wretched by how much the more wicked, Matth. 11. 24. and 23. 15. Luk. 20. 47.

*Eternall life is the gift of God through Iesus Christ our Lord*. Gods eternall decree to elect is without beginning, but it shall haue end, whē we see God face to face. The possession of this eternal life shal haue a beginning, but no end: *For q the iust shall shine as the starres for euer and euer.* Gods mercie in both hath neither beginning nor end, for *it is from euerlasting to euerlasting*. There be three kindes of life correspondent to the three kindes of death, and all of them are *the gift of God, who is the Lord of life*. The life naturall of the bodie is Gods gift, for *in him we liue and moue & haue our being*. The life spirituall of the soule is Gods gift, for it is *the life of Christ, and of Gad in vs*. Eternall life both of bodie and soule, mentioned in the text, is taken either *pro via*, for the way to life euerlasting, as Ioh. 3. 36. *He that beleeueth in the Son of God hath euerlasting life: For x it is eternal life to know God and who he sent, Iesus Christ.* Or else *pro vita*, for the blessed estate of Gods elect in heauen, as Matth. 25. 46. Marke 10. 30. And both are the free gift of God. In receiuing eternall life we receive *y grace, for grace, z* that is, the

the gift of glorification for the gift of iustification. And therefore whereas Paul saith here *the wages of sinne is death*, if there were any merits in our good workes, the sequel of his speech should haue been, *the wages of righteousness is eternall life*.<sup>a</sup> But lest iustice should lift vp it selfe of mans good merit, as mans ill merit is not doubted to be sin; he saith not so, but *eternall life is the gift of God*: and lest it should be sought any other way then by the Mediatour, hee doth adde further, *through Iesus Christ our Lord*. And so by that which hee doth not say, as also by that which hee doth say, sheweth euidently that there is no place for merit. See Saint *Augustine* *vbi in margin. lib. de gratia & libero arbitrio, cap. 8. & 9. Enchirid. ad Laurent. cap. 107. enar. Psal. 109. in*<sup>b</sup> *principio. Hierome, Photius, Primas. Anselme, Aquine, Caietan. Doctor Fulke, Martyr in loc. & Doctor Abbot against Bishop, tis. Merits, sect. 8. and lastly, Septuages. Sun. Gospell, from page 252. to page 258.*

<sup>a</sup> *Augustin. epist. 105.*

<sup>b</sup> *Deus promissit hominibus diuinitatem, mortalibus immortalitatem, peccatoribus iustificationem, abiectis glorificationem; quicquid promissit indignis promissit, &c.*

The Gospell. MARK. 8.1.

*In those daies when there was a very great companie, and had nothing to eate, &c.*

CHRISTS miraculous feeding of many people with a few loaves, is read in the Church euery yeer thrice; to wit, in *Winter*, when wheate is sown: in *Lent*, when it is in hopefull Spring: and in *Haruest* when it is readie for the Barne. The reason hereof is manifold.

1. <sup>c</sup> That in sowing, seeing, and reaping our Corne, we might not ascribe this wonderfull increase to the farnes of our land, or greatnes of our skill, or goodnesse of our seede: but onely to the blessing of God,<sup>d</sup> *opening his hand; and filling all things lining with plenteousnesse*,<sup>e</sup> who doth euery yeere make a great haruest of a few graines, as he did here make a great feast of a few loaves.

<sup>c</sup> *Zepper. Pontan. Heming.*

<sup>d</sup> *Psal. 145. 16.*

<sup>e</sup> *Augustin. in Psal. 90.*

2. That

<sup>f</sup> Melancthon,  
Culman, Marlo-  
rat.

3 1. Pet. 5. 7.

<sup>h</sup> Theophylact  
& Anselm. in  
Mat. 15. & Ru-  
pert in Ioan. 6.

<sup>i</sup> Ferus ser. 3.  
in loc.

<sup>k</sup> Musculus in  
Mat. 14. 20. &  
Zepper. con. 2. in  
loc.

<sup>l</sup> Ardens,  
Theophylact.  
Caietan.

2. <sup>f</sup> That wee may be well assured of Christs bountie towards all his followers, hungry and thirsting after righteousness, providing for them abundantly, lest they faint in their way. & Caring for such as cast their care vpon him, as he promised in his holy Gospell: *First seeke the kingdome of God, and then all other things shall be ministred vnto you*, Matth. 6. 33.

3. That wee may learne to vse these temporall blessings in <sup>h</sup> thanksgiuing to God, in <sup>i</sup> hospitalitie towards the poore, feeding such as haue nothing to eate, in <sup>k</sup> frugalitie, taking vp the broken meate, not suffering any of Gods good creatures vnprofitably to bee spoyled, or wastfully to be cast away.

The whole  
may bee di-  
uided into  
three par-  
cels, a

Defect, of

Food in the people; There  
was a very great companie  
and had nothing to eate.

<sup>l</sup> Faith in the Disciples, where  
should a man haue bread here  
in the wildernesse to satisfie  
these, &c.

Affect: I haue compassion on the people.

Effect: About foure thousand did eate, and  
were sufficed with seven loaves and a small  
few fishes.

All which ioyntlie considered, may serue for the  
confirmation of our {  
Faith,  
Hope,  
Charitie.

It may confirme our beleefe concerning Christs Hum-  
anitie and Diuinitie, <sup>m</sup> both together against *Eutyches*:  
his compassion is a demonstration of his manhood, for  
God is not compassionate <sup>n</sup> *secundum affectum*, but only  
*secundum effectum*. The reason is, because <sup>o</sup> pity is a griefe  
for anothers miserie, <sup>p</sup> *miser cordia dicis nr quia misernm  
cor facit*, and that is not properly competent to God. So  
that Christ <sup>q</sup> being touched with the feeling of our infirmi-  
ties, evidently shewed himselfe to be very man; and his  
feeding

<sup>m</sup> Beda apud n  
Thom. in loc.

<sup>n</sup> Thom. part. 1.

q. 21. art. 3.

<sup>o</sup> Cicero Tus,  
quest. lib. 3.

<sup>p</sup> IIsidor.

Etymon. lib. 10.

<sup>q</sup> Heb. 4. 15.

feeding of so much people with so little prouision is an argument of his Diuinitie. The children of Israel in the wilder nesse disputed with God after this manner: *He smote the stony rocke indeed, and the water gushed out; but can he giue bread also, or provide flesh for his people? shall God prepare a table in the wilder nesse?* As if they should argue thus: If the God of Israel can doe this, then hee is God, then he is among vs and with vs. Goe to then yee stiff-necked Iewes and incredulous generatiō resisting the holy Ghost, and not acknowledging Christ for the Messias. If he be God that cā provide a table for his people in the wilder nesse, & giue abundance of bread in the desert; haue so much patience as to consider a little this miraculous act of Christ, amplified by many remarkable pregnant circumstances in the text. As 1, we may reason from the place, Christ was *in the wilder nesse*, farte from all townes, all villages, all houses, in so much that hee could neither buy nor beg any bread or meate. 2, *From the slender prouision, seven loaves and a few small fishes*; intimating that Christ can fill with a little, so well as with a great feast: according to that of *Iohas han; it is not hard to the Lord to saue with many, or with few*. If they had been loaves and many, many loaves might haue filled many mouthes; or if loads not loaves; seven loads of bread happily might haue refreshed much people. But answer is made by the Disciples in the fifth verse that they had only *loaves*, and of those but *seven, and a few small fishes*. Fish, small fish; a few, small fishes. Every word hath his weight; for solid flesh might haue contented hungrie people better then fish; or if these fishes had been so great as Whales, or so many as 5. *Peter* took at his strange draught, there might haue been rendred some probable reason of this wonderfull miracle: but they were flaggie for their substance, little for their quantitie, few for their number; *a few small fishes*, euen so few, so small, that (as it is said in the like storie, Ioh. 6. 9.) a little boy carried them all about him. And whereas

*Psal. 78. 20. 21*

*Euthymius in Matih. 15.*

*Marlorat in Matih. 15.*

*1. Sam. 14. 6.*

*Luke 5. 6.*

<sup>f</sup> Melancthon,  
Culman, Marlo-  
rat.

3 1. Pet. 5. 7.

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{ Foode in the people; There was a very great companie and had nothing to eate.

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feeding of so much people with so little prouision is an argument of his Diuinitie. The children of Israel in the wilderness disputed with God after this manner: *He smote the stony rocke indeed, and the water gush'd out; but can he giue bread also, or provide flesh for his people? Shall God prepare a table in the wilderness?* As if they should argue thus: If the God of Israel can doe this, then hee is God, then he is among vs and with vs. Goe, to then yee stiff-necked Iewes and incredulous generatio resisting the holy Ghost, and not acknowledging Christ for the Messias. If he be God that can provide a table for his people in the wilderness, & giue abundance of bread in the desert; haue so much patience as to consider a little this miraculous act of Christ, amplified by many remarkable pregnant circumstances in the text. As 1, we may reason from the place, Christ was *in the wilderness*, farte from all townes, all villages, all houses, in so much that hee could neither buy nor beg any bread or meate. *2.* From the slender prouision, *seven loaves and a few small fishes*; insinuating that Christ can fill with a little, so well as with a great feast: according to that of *Iohathan*; *it is not hard to the Lord to saue with many, or with few*. If they had been loaves and many, many loaves might haue filled many mouthes: or if loads not loaves; seven loads of bread happily might haue refreshed much people. But answer is made by the Disciples in the fifth verse that they had only *loaves*, and of those but *seven*, and a few *small fishes*. Fish, small fish; a few small fishes. Euery word hath his weight; for solid flesh might haue contented hungrie people better then fish; or if these fishes had been so great as Whales, or so many as *S.* Peter took at his strange draught, there might haue been rendred some probable reason of this wonderfull miracle: but they were flaggie for their substance, little for their quantitie, few for their number; *a few small fishes*, euen so few, so small, that (as it is said in the like storie, *Ioh. 6.9.*) a little boy carried them all about him. And whereas

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*1* Euthymius in Matth. 15.

*1* Marlorat in Matth. 15.

*1* Sam. 14. 6.

*1* Luke 5. 6.



wheras it may be thought that these men had prouision of their owne, S. Marke preuents that obiection in the very beginning of this text, *a very great company which had nothing to eat.*

3. From the persons who were fed and filled, as it is in the first words of this Gospell, *a very great company*; and as it is said in the last more particularly, *about foure thousand, beside women and children*, according to Saint *Matthew's* report. This great multitude comming from *farre*, vers. 3. continuing in the *wildernesse* open piercing aire, vers. 4. <sup>2</sup> which of necessity must encrease their hunger, and hauing *not any thing* of their owne to stay their stomack, vers. 2, *sat all downe*, vers. 6. not as vnto a scrambling beauer: but as at an orderly dinner, *and all did eat* and were satisfied, vers. 8.

4. From the meate which was left, *they tooke up of the broken meate that was left, seuen baskets full*, Baskets, full baskets, seuen full baskets. All these being put together, *amplifie* Christs omnipotent power in working this wonder; and are able to make men acknowledge with the Prophet <sup>a</sup> *Esay*, *Lord thou art my God, I will exalt and praise thy name, for thou hast done wonderfull things*. And with <sup>b</sup> *Moses*: *O Lord, who is like to thee among the gods? who like to thee, so glorious in holinesse, fearefull in praises, doing wonders?* And with <sup>c</sup> the Psalmographer, *among the gods there is none that can doe as thou doest, for thou art great, and doest wondrous things, thou art God alone.*

Secondly, this Gospell serueth apely for the confirmation of our hope: <sup>d</sup> propounding Christ here both able, and willing to succour vs in all our afflictions. Able, for what can he not doe, *who fed foure thousand hungry people with seuen loaves, and a few small fishes*, in such a plentifull manner, as that *all of them were sufficed, and yet seuen baskets full of broke meate were left*? His willingnes is insinuated also, <sup>e</sup> for that before any of the distressed people made suite to him, he preuented them of his own accord, calling his Disciples, and consulting how to relieue them.

<sup>1</sup> *Matth. 15. 38.*

<sup>2</sup> *Maldonat. in Matth. 15. 32.*

<sup>a</sup> *Cap. 29. 1.*

<sup>b</sup> *Exod. 15. 11.*

<sup>c</sup> *Psal. 86. 8. 10.*

<sup>d</sup> *Fernus con. 2. in loc.*

<sup>e</sup> *Sarcorius in loc.*

them in this extremitie, saying further, *I haue compassion on the people, because they haue bin with me three daies.* He saith not, I haue compassion on my Disciples, or I would my friends and acquaintance were succoured, or I pikie the good men in the company: but he saith in generall, I haue compassion on the whole multitude; not excluding any frō his gracious fauours, openly proclaiming, *Ho, euery one that thirsteth come yee to the waters, I say come buy milke without siluer; & if any man thirst, let him come vnto me, and drinke. Come all ye that are weary and laden and I will ease you.* <sup>h</sup> *Si esuriens, panis tibi est: si sitis, aqua tibi est: si in tenebris es, lumen tibi est, &c.*

Let vs not therefore put our confidence in man, for if i all flesh be grasse, and the grace thereof as the flower of the field, then <sup>k</sup> *curst is the man that trusteth in man, & maketh flesh his arme.* Neither let vs trust in our money, for *riches are vncertain.* Neither in our selues, for *he that now stands may fall,* 1. Cor. 10. 12. Neither in Princes, for albeit in regard of their high place, they be called gods; yet in regard of their fraile nature, they shall die <sup>m</sup> *like men.* And therefore the Master of the Ceremonies at the Popes inauguration beareth two drie reeds, whereof the one hath on the top a candle to kindle the other, crying aloud vnto the Pope, <sup>n</sup> *Sancte pater, sic transit gloria mundi.* Neither in Angels, or in Saints, for they cannot haue <sup>o</sup> *enough oyle for themselves and vs too.* But let our <sup>p</sup> *helpe stand in the name of the Lord,* for his eyes are ouer the righteous, and his eares are open to their prayers, 1. Per. 3. 12. <sup>q</sup> He deliuereth the soules of his seruants, and all they that put their trust in him shall not bee destitute. The lions rore and suffer hunger, but they that seeke the Lord shall want no manner of thing that is good. This was verified in <sup>r</sup> *Daniel,* who being cast into the dungeon of lions was not made their prey: for the lions rored still, and continued hungrie, whereas *Daniel* was refreshed with an Angell from heauen. And therefore let euery Christian soule say with the <sup>s</sup> *Psalmist, The Lord is*

my

<sup>t</sup> *Esay 55.1.*  
<sup>u</sup> *Iohn 7.37.*

<sup>h</sup> *August. tract.*  
<sup>i</sup> *13. in Iohn.*

<sup>i</sup> *Esay 40.6.*

<sup>k</sup> *Ierem. 17.15.*

<sup>l</sup> *1. Tim. 6.17.*

<sup>m</sup> *Psalm 82.7.*

<sup>n</sup> *Poradimus in*  
*symbol.*  
*Heroic.*

<sup>o</sup> *Matth. 25.9.*

<sup>p</sup> *Psalm 121.2.*

<sup>q</sup> *Psalm 34.21.*

<sup>r</sup> *Daniel 6.*

<sup>s</sup> *Psalm 123.1.*

*my shepheard, how can I then lacke any thing?*

*Humble cariage; conuersing in the wilderness with the people.*

Thirdly, this Gospel is a directiō for loue: for that Christ expresseth in his

*Kind speech: I haue compassion on the multitude. Bountifull deeds: In feeding a great company which had nothing to eate.*

Albeit Christ was the sonne of the most high, holding it no robbery to be equall with God: yet hee thought it no disreputation to conuerse with men, with poore men, and that in the wilderness. If a Kings only sonne should so farre humble himself as to be familiar with the Commons, all the Chronicle would be full of his praises, and all the Countrey ring of his courtesies. What did extoll *Rudolphus* so much, as that when he was elected Emperour, he told his Nobilitie, *That he would not be locked up in a chest from the sight of his people*, but that every one should haue access vnto him: or what did honour the *good late Queene* more, then her courteous and sweete cariage toward her loyall subiects? or who could giue better aduice to a young Prince then that hee should be *the poore mans King?*

By the compassionate speech of Christ here, *miserere superbam*: all Princes, Prelates, & Pastors, are taught to *weep with them that weep*, carrying tender hearts, and open bowels toward all such as are in any distresse: *being eyes to the blinde, and feete to the lame*. For as Christ did speake compassionatly, so hee dealt bountiffully with this hungry multitude, causing them to sit downe, and to eate of his loaves and fishes, heartily bestowing on them such as he had. *Aurum habet ecclesia* (saith *Ambrose*) *no vt seruet, sed vt erogat*. And as *ſ* blessed martyr *S. Lawrence*: The poore are *ſ* treasures of the Church. It is recorded of *Basil* the great, that in a famine he did not only giue to the poore such as hee had himselfe, but exhorted

*Luke 1.32.  
 Philip 2.6.*

*Bucholzerus  
 ad An. 1272.*

*Basilicon do-  
 von. lib. 2.*

*Rom. 12. 19.  
 2 Job. 29. 15.*

*b Offic. lib. 2.  
 cap. 18.  
 c Ambros. libid.  
 d Nazianzen in  
 eius vita.*

all others earnestly to open their barnes, and to doe the like. *William Warham* Archbishop of *Canterburie* was so liberall vnto poore men in his life, that at his death hee had in all his treasure but thirtie pieces of gold; the which (as <sup>d</sup> *Erasmus* of *Roterodame* reports) pleased him so well, as that he said, *It is well, I desired alway to die no richer.* And *Philip* <sup>e</sup> *Melancthon* was so bountifull euen in a meane estate, that euery houre something was giuen at his doore. The gifts of God were so multiplied heere, that the leanings in the end, were more then the towes in the beginning. And <sup>f</sup> this should encourage men in their almes, as being assured that *the mercifull rewardeth his owne soule; for there is ihus scattereth, & is more increased: but he that spareth more he is right, surely commeth to poverty.* Let vs therefore remember that old verse, whensoever we cast our eyes vpon a brother in neede:

*Aut sumus, aut fuimus, aut possumus esse, quod hic est.*

Thus I haue written briefly concerning the litterall exposition: if any desire the mystical and allegoricall, he may reade *August. serm. 24. in Iohan. Bernard. serm. de euangelio septem p. Ludolphus de vita Christi, part. 1. cap. 67. Iansen. sup. 63. Theophylact. Aquin. P. 1. in loc. Sacerdot. Schol. in Mat. 14. Form. form. 5. Dom. 8. post Pentecost. Melanct. & omnes fere postillas in Euangel. Dom. 7. post Trinit. The Gospell and Epistle meete, in that all our happinesse and helpe commeth onely from heauen, as the gift of God through *Iesus Christ our Lord.**

<sup>d</sup> *Epist. Iett. ante opera Hieron.*  
<sup>e</sup> *Camerar. in eius vita.*

<sup>f</sup> *Melancthon postil. in loc. Idem Vega. & Pro. 11. 17. 24.*

**N**ext we haue to consider the Gospell. **The**

The Epistle. Rom. 8. 12.

Brethren, we are debtors not to the flesh, so line after the flesh, &amp;c.

<sup>h</sup> Anselm.  
Gerran.  
Sarcerius.  
<sup>i</sup> Martyr.

Debt, to the spirit dwelling in vs.  
Exhorts frō liuing after the flesh, in respect of our Danger; if ye line after the flesh, ye shall die.

Saint Paul in this Epistle

Exhorts to the life spiritual, in respect of our

Present estate of grace, being the sons of God, as hauing his spirit for our guide, whereby we call him Abba father, and be certifieth vs also that wee are his children.

Future estate of glory, being the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may bee also glorified together with him.

Brethren, we are debtors not to the flesh. There is a double debt; one of sinne, which we must euery day seek to be forgiven, as Christ in his prayer, forgive vs our debts: another of obedience, which we must euery day seek to performe, whereof our Apostle speakes here. The word flesh, hath also sundry significations in holy Bible, being sometime taken for all liuing creatures, as Psal. 136. 25. which giueth food to all flesh. And sometime for all mankind: so the <sup>k</sup> Prophet, Hide not thy selfe from thine owne flesh. Sometime for such as are of our <sup>l</sup> countrey, sometime for our kindred; as <sup>m</sup> Laban to Iacob: Thou art my bone and my flesh. Sometime for <sup>n</sup> man and wife.

Sometime

<sup>k</sup> Esay 48. 7.  
<sup>l</sup> Rom. 11. 14.  
<sup>m</sup> Gen. 29. 14.  
<sup>n</sup> Ephes. 1. 31.

Bulke of his body, Prou. 14. 30. *A sound heart is the life of the flesh.*  
 And A. 2. 3. *weishen his flesh should see corruption.*  
 Sometime for one man, and that in respect of the  
 Faculties of his soule, Mat. 16. 17. *Flesh and blood hath not renewed it vnto thee.*  
 Naturall corruption, an ill disposition of both, and so Paul calles our will *vnregenerate*, *the will of the flesh*; and our affections, *passions of the flesh*; and our wisdom, *the wisdom of the flesh*. Now we are debtors vnto our selues, our soules, our bodies, as also to our second felues, our wiues, our friends, al of our kin, all of our kinde; yea to the very beafts, Prou. 13. 10. only no debtor vnto the flesh in the last acception, as it doth import the *lust of the flesh*. And therefore when it shall (as it is enticing and subtil) call vpon vs importunately to pay this debt as a duty, we must answere, that hereby wee shall encrease the debt of our sinne to God, and so the more we pay, the more we shal owe, like paying with chalke, which euer makes the score greater. The second member of opposition is not expresse here, but it is implied, as al interpreters obserue generally. For if we are not debtors vnto the flesh, it followeth necessarily that we are debtors to the spirit, *by whose grace we are whatsoeuer we are*: God bestoweth on vs, his gifts out of bounty, but our seruice performed vnto him is of duty. Where then are the workes of supererogation? If they be deeds of the flesh, the reward therof is death; if they be workes of the spirit, then assuredly due debt. And so when we are at the best, *all of vs are vnprofitable seruants*, obliged to God in a double bond; one of our creation, as being the workmanship of his hands, and *who planteth a vineyard, and eateth not of the fruit thereof*? Another in respect of our redemption, as being his bought seruants, his sworne seruants, his hired seruants, euer receiuing wages before-hand. All of vs are bought

o Ephes. 2. 3.

p Galath. 5. 24.

q Rom. 8. 6.

r 1. Cor. 15. 10.

s chrysost.

t Martyr.

u 1. Cor. 9. 4.



x 1. Pet. 1. 19.

y 1. Cor. 6. 20.

z Malac. 1. 10.

a Job 1. 9.

b Mark. 10. 30.

c Apoc. 2. 10.

d Serm. 1. in  
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e 2. Cor. 5. 1.

f Theophylact.  
Caietan.

g Rom. 13. 14.

with a price, you with the <sup>a</sup> precious blood of Christ: and y therefore we must glorifie God in our bodies and in our spirits, for they are Gods. All of vs are his sworne seruants in holy baptisme, renouncing all other masters, as the world, the flesh, and the diuell: & openly protesting before God and his congregation, that wee will fight vnder Christs banner, as his faithfull souldiers and seruants vnto our liues end. All of vs haue payment in hand also; which, if wee had so much as common honesty, should make vs ashamed to refuse the Lords seruice, whose wages we haue receiued already. For it may bee said to vs, as the <sup>z</sup> Prophet in the name of the Lord spake to the Leuites of his time: *What among you shal the doore of my temple, or kindles a fire vpon mine altar in vaine? Who can stand vp and say, that hee doth any seruice to God without a reward? The father of lies in this said truly, <sup>a</sup> Doth Iob feare God for nought? Did not the Lord make an hedge about him and his on euery side? Consider this point when you will, and you shall find that for euery piece of seruice ye haue done to the Lord, ye haue receiued present wages an <sup>b</sup> hundred fold, and in the world to come, if you <sup>c</sup> continue faithfull vnto the death, hee will giue you a crowne of life. For your light affliction which is but for a moment, causeth a far more excellent and eternall waights of glory: 2. Cor. 4. 17. And so the most holy man in his best workes, as <sup>d</sup> Bernard notes, is debtor to God for them, and not God a debtor to him: according to the text heere, Brethren, wee are debtors not to the flesh, but to the spirit.*

*If ye liue after the flesh ye shall die*] There is a great difference betweene liuing in the flesh, and after the flesh. Euery Christian liuing must dwell in an earthly <sup>e</sup> tabernacle, clothed with flesh and blood. S. Paul therefore doth not say <sup>f</sup> destroy the flesh, or liue not in the flesh, but so mortifie the deeds of the body that ye liue not after the flesh. Now that man liueth according to the flesh (as <sup>g</sup> himselfe doth expound himselfe) who fulfils the lust of the

the flesh, <sup>h</sup> *qui quantumcumq; potest voluntati pariter & voluptati carnis satisfacit.* In that I now liue in the flesh, I liue by faith in the Sonne of God, saith our Apostle. Thou hearest the winde, but thou knowest not whence it commeth, or whither it goeth: <sup>i</sup> euen so is every man that is borne of the spirit. <sup>k</sup> Thou hearest mee speaking, eating, labouring, sleeping, and doing other things as other men, and yet thou seest not my life, for I liue by faith in the sonne of God. The word which I now corporally speake, is the word, not of the flesh, but of the spirit: and the sight which goeth in, or commeth out of mine eyes, howsoeuer in the flesh is not gouerned of the flesh, but by the holy Ghost. I behold a woman, and lust not to sin with her; this beholding is in the flesh, because mine eyes are the carnall instruments of my sight: but the chastnes of this looke proceedeth onely from the sanctifying spirit. So likewise my hearing commeth not of the flesh, although it be in the flesh: it is the worke of Gods owne spirit, that I heare what I should, as I should, hauing a <sup>l</sup> *good eare, which hearkeneth vnto wisdom gladly. Thus I liue, yet not I now, but Christ liueth in me, & in that I liue in the flesh, I liue by faith in the son of God, who hath loued me, and giuen himselfe for me.* Galath. 2.20.

This doctrine is like flagons of wine to comfort such as walke in the spirit, for they shall liue, yea liue, y<sup>m</sup> they shall neuer see death. For when our breath once shall leaue our bodies, and wee fall asleepe, wee shall behold with the blessed Martyr <sup>n</sup> *Stephen*, heauens open to receiue vs, and Christ standing at the right hand of God with stretched forth armes, as ready to embrace vs. And so this kind of death is but an enlargement after a long imprisonment; or as a landing at our owne countrey after our tedious and troublesome trauell, in the tempestuous sea of this world. But let the drunkard and incontinent person tremble, who follow the lusts of the flesh, and that which is worse, fulfill the lust of the flesh, and that which is worst of all, prouoke the lust of the flesh.

<sup>h</sup> *Ardens.*

<sup>l</sup> *Iohn 3.8.*

<sup>k</sup> *Luther in Galat. 2.20.*

<sup>l</sup> *Ecclesiasticus 3.31.*

<sup>m</sup> *Iohn 8.51.*

<sup>n</sup> *Act. 7.56.*

\* 1. Pet. 1. 19.

y 1. Cor. 6. 20.

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<sup>l</sup> *Ecclesiasticus 3. 31.*

<sup>m</sup> *Iohn 8. 51.*

<sup>n</sup> *Act. 7. 56.*

° Aquin,  
Gorran.

† Epheſ. 5. 6.

¶ Couper in loc.

† Eccleſiaſt. 11. 3.

† Heb. 12. 14.

† 1. Epiſt. 3. 7.

¶ Epheſ. 5. 29.

† Theophylact.

† Eccleſiaſticus

33. 23.

† Gorran. &

Rayard in loc.

† 1. Cor. 9. 29.

† Prov. 29. 21.

For as long as they continue this habite of ſin, ° they be ſpiritually dead, and without repentance ſhall eternally periſh. Either we muſt ſlay ſinne, or elſe ſinne ſhall ſlay vs. † Let no man deceiue you with vaine words; for, for ſuch things the wrath of God commeth vpon the children of diſobedience. ¶ For as no man commeth either to priſon or palace, but by the entrie thereof: euen ſo no man goeth to hell or heauen, but by the way thereof. A life which is after the fleſh is a thorow-way to that dungeon of darknes; a life guided by the ſpirit, is the path-way to Paradife. Where the tree falles, there it lies, ſaith † Salomon, and experience teacheth vs that it falles to that ſide on which the branches are thickeſt: if the greateſt growth of our actions ſpring from the ſpirit, out of doubt we ſhall fall to the right hand, and liue for evermore: but if thine affections grow downward, & thou walke after the fleſh, aſſuredly thou ſhalt fall to the left hand and die. For without † holineſſe no man ſhall ſee God, and he that doth righteousneſſe is righteous, ſaith Saint † Iohn. As if he ſhould ſay, not hee that can talke of righteousneſſe, but he that doth walke in the ſpirit. *Tace lingua, loquere vita*: Speake not thou for thy good life, but let thy good life ſpeake for thee. *For if ye through the ſpirit mortifie the deeds of the body, ye ſhall liue.*

Here ſome men obieſt that of Paul againſt Paul, *no man ever hated his owne fleſh, but nouriſheth & cheriſheth it*. Anſwere is made, that wee may loue the fleſh as a ſervant to the ſoule, but not as a † miſtreſſe. Now † meate, correction and worke belong to thy ſervant. † So wee muſt provide neceſſary food for the body, leſt it faint, but with it † chaſtiſement & worke, leſt it proue wanton. According to that of † Salomon: *He that delicately bringeth vp his ſervant from youth, at length hee will bee euen as his ſonne*. For as a ſhip if it be overladed is eaſily overwhelmed by the water, or if it be too light and not ballaſſed, is eaſily driven out of the due courſe by the wind: ſo the body muſt neither be ſo weakened and empty with faſting

Ring that it bee not able, nor yet so pampered and ouer full with feasting, that it be not willing to performe the workes of Christian duty. Such then as make their gut their god, concupiscence their conscience, lust their law, <sup>c</sup> giuing themselves ouer to worke all vncleanesse euen with greedinesse, are they who liue not after the spirit, but after the flesh.

<sup>c</sup> Ephes. 4. 19.

For as many as are led by the spirit of God, they are the *sonnes of God*] <sup>d</sup> As the naturall sonne is flesh of his fathers flesh, euen so Gods adopted children haue the spirit of God dwelling in them, and this spirit makes them and God one, as man and wife is one flesh, Eph. 5. 31. To be led by the spirit, is <sup>e</sup> not to be caried away with a violent furie, <sup>f</sup> but to bee drawne obediently, <sup>g</sup> giuing our members as seruants vnto righteousness, wittingly, willingly, *cū dilectione & delectatione*, with a liking & loue, saith <sup>h</sup> *Augustine*. Or with light and delight; for the spirit leades vs especially *monendo & mouendo*: first informing our mind with his admonitions, and then enclining our hearts with his motions. Hee doth not leade vs as blind men are led by their guide, a way which they doe not know, but hee doth open our eyes, and lets vs see a farre off our heauenly Canaan, and then after hee hath carried vs vp with *Moses*, to the top of <sup>i</sup> Pisgah, he moues our hearts and makes them cheerfull, willing and resolute to walke towards it. See Gospell, 1. Sund. and Epist. 2. Sund. in Lent, Epist. for Whitsunday, and Epist. 6. Sund. after Trinity, how the same spirit is to such as are vnder the law, the spirit of bondage; but to such as beleue the Gospell, the spirit of adoption, see Epist. 4. Sunday in Lent. How the spirit crieth in our hearts, and helpeth vs in praying, see *The grace of our Lord, &c.*

<sup>d</sup> Marlorat.

<sup>e</sup> Caietan.  
<sup>f</sup> Melancthon.  
<sup>g</sup> Rom. 6. 19.

<sup>h</sup> De corrupt.  
& grat. cap. 2.

<sup>i</sup> Deut. 34. 1.

*Abba father*] This duplication is <sup>k</sup> patheticall, and mysticall. Patheticall, <sup>l</sup> insinuating the certainty of our assurance that God is our father, and that we are his children: as also that wee should bee <sup>m</sup> feruent, earnest, and importunate with perseuerance, not taking a deniall in

<sup>k</sup> Martyr.  
<sup>l</sup> Caietan.

<sup>m</sup> Kilius collect.  
in loc.



<sup>n</sup> Augustine,  
Calvin,  
Aquin.  
<sup>o</sup> Rom. 10. 12.

Heb. 4. 16.

<sup>q</sup> 2. Cor. 1. 3.

<sup>r</sup> Galat. 3. 22.  
<sup>s</sup> 2. Pet. 1. 10.

<sup>t</sup> 2. Cor. 1. 22.  
<sup>u</sup> Ephes. 1. 13.  
<sup>v</sup> 4. 30.

<sup>x</sup> Erasmus,  
Martyr,  
Caietan.  
<sup>y</sup> Genes. 6. 5.  
<sup>z</sup> Ecclesiasticus  
1. 35.

<sup>a</sup> 1. Job. 3. 20. 21.

<sup>b</sup> 1. Cor. 4. 4.

our prayers at our fathers hands, againe and againe, crying *father, father*. And it is mysticall, for *Paul* in vsing an Hebrew word, and a Greeke, <sup>a</sup> signifieth hereby, that <sup>o</sup> *there is no difference betweene the Iew and the Grecian*, but that the Lord ouer all, is rich vnto all, yea father of all that call on him. Euery Christian in euery corner of the world, may goe boldly to the throne of Grace, praying to God as to a father. Hee need not (as the Papiſts) crie to *S. Martin*, and to *S. Mary* for helpe, <sup>q</sup> *The God of all consolation, and father of mercies, is our father in heauen*. Able to succour vs in our afflictions, as being in heauen, and willing, as being a father.

*The same spirit certifieth our spirit that we are the sons of God* ] Hee makes this certificate by word, deed, and seale. By word, terming vs often in holy Scripture *Gods children*. By deed, for the *fruit of the spirit is love, ioy, peace, long suffering, &c.* by which <sup>r</sup> our calling, and election is made sure. For all such as are led by the spirit of God, are the sonnes of God. By seale, being <sup>t</sup> *Gods earnest, by which a Christian is sealed vnto the day of redemption*. Here we must obserue that neither our spirit, nor the spirit alone giues this testimony: but both concurring and meeting together: as the <sup>x</sup> word (*συμμαρτυρεῖ*) doth import. Our spirit makes not this true certificate, because mans heart is alwaies <sup>y</sup> euill, and often <sup>z</sup> deceitfull. And therefore boast not of thy conscience without the witness of the spirit: for *Paul* before his conuersion had an vnfaigned zeale of a false religion, Galath. 1. 14. and the Laodiceans had a counterfeite zeale of a true religion, Apoc. 3. 15. Againe, Gods spirit makes not this perswasion in vs, without the witness of our spirit: for <sup>a</sup> *if our heart condemne vs, what boldnesse can we haue with God?* And *S. Paul* speaking of his Apostleship, <sup>b</sup> *I know nothing by my selfe, yet am I not thereby iustificd*. And therefore we must here take heed of presumption, and despaire. The fond Anabaptist & hypocriticall schismaticke take their owne presumption for this testimony, liuing after the flesh,

flesh, and yet boasting of the spirit. *There is* (saith *Salomon*) *a generation that are pure in their owne eyes, and yet are not washed from their filthinesse.* These pure people brag so much of the spirit, as if none were the childre of God, but such as either fauour or follow their humorous faction. Examine thy selfe by this text, a touchstone, which can neither deceiue, nor be deceiued. If thou bee the sonne of God, then art thou led by the spirit of God; if led by the spirit, then thou liuest after the spirit; if thou liuest after the spirit, then thou bringest forth the fruites of the spirit: for the spirit is holy, the spirit of sanctity. First he makes thee, then assures thee to bee the sonne of God. If thou continue so malicious as other, so couetous as other, so scornfull and proud as other, living after the flesh, <sup>d</sup> albeit thou dreame of the spirit, it neuer lodged with thee. This opinion of thy iustification and election ariseth onely from thine owne conceit, and Satans deceit.

<sup>c</sup> *Prov. 30. 12.*

<sup>d</sup> *Philip. in loc.*

As the carnall Gospeller may not presume: so let not the weake Christian of a distressed conscience despaire, for that hee sees not alway the winnesse of the spirit in the same measure. For the <sup>e</sup> children of God in this respect resemble couetous rich men of the world, who suppose they be possessors of much, and yet their great thirst after more, causeth them to esteeme that which they haue as nothing; and therefore comfort not themselues with the lawfull vse of that which they haue, but vex their spirits with restless thoughts for that which they want: euen so many good men exceeding rich in the graces of the Lord Iesus, are so desirous of more, that often they count that nothing which they haue, but grievously complaine that they haue no faith, no loue, no grace, no life, no spirit. But assuredly this mourning for his absence, is an euident demonstration of his presence. For as none are more ready to boast of the spirit, then they who haue him not: so none complaine more that they want him, then they who possesse him.

<sup>e</sup> *Couper in loc.*

*If*

<sup>f</sup> Ephes. 1. 4.<sup>g</sup> Jam. 1. 18.<sup>h</sup> Luk. 12. 32.<sup>i</sup> Ambrosin loc.<sup>k</sup> Ardens.<sup>l</sup> Apocal. 7. 9.<sup>m</sup> Martyr.<sup>n</sup> Job. 17. 20, 21.

*If we be sonnes, then are we also heires, the heires I mean of God* ] Inheritances are conueied vnto men either by birth, or gift, or will. Almighty God hath<sup>f</sup> chosen and adopted vs his children before the foundation of the world, & begetting vs with the word of truth, and so making vs his sonnes, it is his good pleasure to<sup>h</sup> giue vs his kingdome: recording this adoption, and donation in his holy Scripture, which is his reuealed wil. But there is great difference betweene the temporall and eternall inheritance. <sup>i</sup> For in the one the *testator* must bee dead, and the successor living: but in the other, almighty God the *testator* is euer liuing, and his heires<sup>j</sup> before they can be fully possessed of his Kingdom, must be dead. Secondly, temporall inheritance being diuided, is diminished, and so much land is as a nothing among many: but our heauenly inheritance being imparted to so great a number (as<sup>k</sup> none can number) is not lessened or impaired. Euery Saint and son of God hath enough, and is a crowned King. Thirdly, the partition of an earthly possession breeds among the coheires enuie: but in our heauenly, the ioy of one, is the ioy of all, euery one being glad for the good of another.

*Heires annexed with Christ* ] <sup>m</sup> The testator and heire make but one person in the Ciuill lawes eye: so there is such an vnion betweene God and vs in Christ, as that all his heires are one with him, according to Christs owne wish in the<sup>n</sup> Gospel, *I pray not for my Disciples alone, but for them also which shall beleene in me through their word, that they all may be one, as thou, O Father art in me, & I in thee, euen that they may be also one in vs.* As Paul, 1. Cor. 3. 23. *All are yours, and ye Christs, and Christ Gods.* And this, as Theophylact obserues, is an euidence that we shal be grand heires, if coheires with Christ.

Now Christ hath a twofold right to his fathers inheritance: first, as God by generation eternall, and in that respect admits no companion. Secondly, by conquest, as God-man, because dying for our sinnes, and rising a-

gainc

gaine for our Iustification, hee conquered eternall life, for all his brethren, and so calleth vs to bee partakers with him. *He ° that sanctifieth and they who are sanctified are all one.* What a sweet Lord is he who makes all his seruants his friends, and that which is more, his brethren, and that which is most of all, annexed partners with him in all the good that is in him? I beseech you therefore, despising all the subtil offers of the diuell, all enticing pleasures of the flesh, all earthly treasures of the world, let vs euery day more and more seeke for this immortal and vndesiled inheritance reserved for vs in heauen; *† Eternam sine successione, distributam sine diminutione, communem sine inuidia, sufficientem sine indigentia, incundam sine tristitia, beatā sine omni miseria.* To the which, he bring vs who bought vs, and is for vs, euen Iesus Christ the righteous, to whom with the father, and the blessed spirit, thre persons and one God, be giuen all power, and praise, now and euermore, Amen.

° Heb. 2.11.

† Iohn 15.15.

¶ Psal. 22.22.

† 1. Pet 1.4.

† Ardens.

The Gospell. MATTH. 7.15.

*Beware of false prophets, which come to you in sheepes clothing, but inwardly they are ravening wolves.*

**A**fter Christ had shewed his followers the right way, like a good Physitian hee prescribes also, what things are hurtfull in the way. For in the former part of this Sermon preached on the Mount, hee propounded the Gospell, and expounded the Law; the one teaching vs how to beleue, the other how to liue: "But in this latter part he bids vs take heed of heresie, corrupting the pure fountaines of holy faith, and of hypocrisie, which hindreth vs in honest courses of a godly life. So that all this Gospell hath

† Euthym. Melanc. Culman.

¶ Zepper. con. 1. in loc.

two principall parts, a

Prescription, Beware of false Prophets, intimating

Christ's Caueat.  
Our Care.

Heretiks, insinuating

What they bee: false Prophets, coming to you in sheepes clothing, &amp;c.

Description of

How they bee descried: yet shall know them by their fruits, &amp;c.

Hypocrites in tongue, crying Lord, Lord: but in their life not doing the wil of the Lord.

x Ephes. 5. 5.

y Anselm. Vega.

z Esay 50. 6.

a Mat. 24. 24.

b 2. Pet. 2. 1.

c Act. 20. 29.

d Psal. 25. 3.

e 119. 18.

f Act. 17. 11.

g Act. 8.

**Beware]** Because there be few who find the way to heaven, & many which hinder vs in the way, we must <sup>x</sup> walke circumspectly not as fooles, but as hauing all our eyes in our head. And <sup>y</sup> so much the rather, for that our guides occasion vs sometime to wander, and goe astray: <sup>z</sup> *Qui ducunt, seducunt*, some prophets are false. That our care therefore might be great to resist the mystery of iniquity, Christ and his Apostles often inculcate this caueat, there shall arise false <sup>a</sup> Christs, and false <sup>b</sup> teachers among you, which shall pryncipally bring in damnable heresies, euen rauenous wolues, not sparing the flock. Some Prophets are too lassy, non *tendentes*, sed *tendentes*; other too busie, *contratendentes*: <sup>g</sup> *ergo*, good pastors ought to be *superintendentes*, and good hearers *attendentes*, as it is in the text, *attendite*. Now that we may be circumspect as we should, we must vse: 1. Feruent prayer with <sup>d</sup> David, *show me thy waies, O Lord, and teach me thy pathes; open thou mine eyes, that I may see the wondrous things of thy law; lead me forth in thy truth, and learn me for thou art the God of my saluation.* 2. Diligent searching of holy Scripture with the men of <sup>e</sup> Berea. 3. Godly conference like that of the <sup>f</sup> Eunuch and

and *Philip. 4.* Serious and deuote meditations, & *examining our selues in the law of the Lord day and night,* especially iudicious and heedfull attending to the word preached. *h* An auditor must not be like the sponge, that holdeth all water both good and bad; nor like the sieve, that holds neither good nor bad; nor like the bountie that keepes in the course branne, and beltes out the fine flower: but he must be like the sery, keeping the good seed, but casting away the dust and vnprofitable earrell. He must sery the Sermons of the Prophets, and trie the spirits, *k* examining all things, and then holding that which is good. This duty belongs not only to the Clergie, *l* but also to the Laity, yea to the most ignorant. For albeit every one cannot be learned in the writings of the Prophets and Apostles, which are the *great Bible*: yet, that he may take heed of false teachers, hee must vnderstand the plaine principles of his Catechisme, which, as *m* one saith, is the *little Bible*.

*False Prophets*] In a mysticall sense, *n* the world, the flesh, and the diuell are false prophets. The world like the *o* lying prophets, who said to the King of Israel, *Go vp to Ramoth Gilead.* The flesh a false prophet like *Indus*, betraying his owne master with a kisse. The diuell is the Father of lies, & all falshood, not a rauening wolfe only, but a *roaring* Lion also. Literally, tale-tell Astrologers, who take vpon them as if they were bauds to the celestially bodies, by the coniunctions of planets, and positions of starres, to prognosticate the ruines of publique weales, and misfortunes of priuate families, to calculate natiuities, and to foretell strange euents, are *false prophets*, and we must take heed of them.

*p* *Nihil credo augurium, qui aures verbis dimittant*

*q* *Alienas: suas ut auro complectentur domos.*

Their cunning is *q* cofinage, learned in the *r* diuels academy, but cōdemned in the schooles of *s* Diuines, as being at the best but meerly coniecturall and vncertaine. For that noble gentleman *Picus Mirandula*, lib. 2. *contra astrolog.*

*8* *Psal. 1. 2.*

*h* *P. Fagius.*  
*com in Rab.*  
*Apophtheg.*

*1* *1. Iohn 4. 1.*  
*k* *1. Thess. 5. 21.*

*l* *Luther. Melanct. Heming.*

*m* *Zepper con.*  
*1. & 3. in loc.*  
*n* *Vega.*

*o* *1. King. 22.*

*p* *Aulus Gellius*

*lib. 14. cap. 1.*

*q* *Cal. Rad. lec.*

*ant. lib. 12. cap.*

*10.*

*r* *Lastan. instit.*

*lib. 2. cap. 17.*

*s* *Vide Cor.*

*Agrippe van.*

*nit. scient. cap.*

*20. 31. Sixt.*

*Senen. Biblio.*

*thec. lib. 5. an.*

*not. 15. & lib. 6.*

*annot. 10. &*

*Bexam epist. 29.*



† *Erasmus.*

“ Acts and  
Mon. in the  
death of  
George Duke  
of Clarence.

*astrolog. cap. 9.* writes of *Ordalaphus* a Prince, to whom it was foretold by a famous expert man in that art, called *Hieronymus Manfredus*, y he should enjoy prosperous and long life; who notwithstanding the selfe same yere, being the first yeere of his mariage, deceased. And a certaine rich Matron in *Rome*, named *Constantia*, departed the same yeere, in which she receiued great promises by soothsayers, of a long and happy life. Whereupon *Henry 7. King of England*, in derision of starre-gazers, asked one (who had prophesied of his death) this question: What shall betide me this Christmas? the false prophet answered, he could not tel: what then I pray thee (quoth the King) shall become of thee? to this he answered likewise, that he knew not. Well, saith the King, I am then more learned in thy science then thy self, for I know that thou shalt presently be committed to prison, and there lie fast all this Christmas for a iugling companion.

Now that we may take heed of these prophets, observe three rules especially, deliuered by that reuerend Diuine *Master Fox*: First, the Prophets of God goe plainly to worke, whereas Iuglers and soothtellers haue a doubtfull and a double meaning to be turned this or that way, like a nose of wax. To let passe the foppish oracles, and prophesies in old time: giue mee leaue to remember an example take out of a common *Almanack*. The prognosticator saith out of his deepe iudgement, that such a day *shall be somewhat differing frō indifferent*. And what weather is that I pray? whether it bee cold or hot, moist or drie, foule or faire, it may bee said something differing from indifferent. 2. We must expend whether the prophesies are priuate or publique: for as the Scriptures, so the prophesies of God for the most part are not of priuate interpretation, but indifferently respecting the whole Church. And therefore such prophesies as concerne the names of priuate men, and armes of particular houses, are worthily to be suspected. 3. We must examine the matter and end of prophesies, as whether they be

be spirituall or worldly, whether they tend to any glory of this present world, or whether they tend to the spirituall instruction or comfort of the publike Church.

But our blessed Saviour here by *false prophets* (as the \* fathers obserue) doth vnderstand heretical doctors: called false, y for that they be falsifiers of Gods holy word; like the cunning Lapidary, who sels a Byral for a Diamond. Now the reason why God suffereth heretikes in the Church, is manifold: 1. For the triall of our \* faith; according to that of <sup>a</sup> Paul: *There must bee heresies euem among you, that they which are approued among you, might be knowne.* If a prophet arise, saith <sup>b</sup> Moses, and entice thee to go after other Gods, thou shalt not hearken vnto the words of such a prophet, *for the Lord your God prometh you, to know whether you loue the Lord your God, with all your heart, and with all your soule.* 2. <sup>c</sup> That the true pastors might bee more patient, and <sup>d</sup> painfull in their places. If *Arius* and *Sabellius* had not exceedingly vexed the Church of God, the deepe mysteries of the blessed Trinity would neuer haue bin so cleared, and accurately determined by the Catholique Doctors. If *Manichaeus* had not shamefully railed vpon the old Testament, *Augustine* would neuer haue taken such infinite paines in answering all obiections against it. If *Brownists* & other sectaries had not impudently degorged their malice against our ecclesiasticall policy, the state of our Prelates, and questions about our discipline, would neuer haue bin so sufficiently confirmed. 3. God permits hereticall teachers for our ingratitude: *because men \* loue not the truth that they might be saved,* almighty God in his secret iudgment shall send strong delusions, that they should beleue lies. As himsele speaks by the mouth of his holy <sup>f</sup> Prophet, *because this people come neare to me with their mouth, and honor me with their lips, but haue remoued their hart far from me, the wisdom of the wise men shall perish, and the vnderstanding of the prudent men shall be hid.* Because prophane people despise the person of the Priest, and neglect

\* *Augustin. lib. 3. de ser. dom. in monte Chrysost. Hierop. Theophrast in loc. 7 Sarcenius. 2 Luther. 2 1. Cor. 11. 19.*

<sup>b</sup> *Deut. 33. 3.*

<sup>c</sup> *Augustin. de Ciuit. lib. 18. cap. 51. Idem Panigarol. d Ferus ser. 1. in loc.*

<sup>e</sup> *2. Thess. 2. 10.*

<sup>f</sup> *Esai. 29. 13. 14.*

*6 Musculus,  
Sarcerius.*

*h Jerem. 23. 21.*

*k Theophrastus.*

*l Adanhus loc.  
com.*

neglect his doctrine: God often shattereth vp the eyes of the chiefe Seers, and so the blind leading the blind, both fall into the ditch.

*Which come* Being neither sent of God, nor lawfully called by men: but they runne of their owne accord, alway without commission from heauen, and sometime without ordination on earth. *h I haue not sent these Prophets, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.* Happily some men will obiection, God in old time called his Prophets and Apostles immediately, furnishing them also with gifts extraordinarily: but how shall a man in our time know, whether he bee called of God or no? To this obiection answer may bee, that Vniuersities are the nurseries of Christian learning, as *Chenuitius* termed them, *ecclesie plantaria*. Being like the *Persian* tree, which at the same time doth bud, and blossome, and beare fruit. In them alway some should bee ripe for the Church, other drawing to their maturity; some in the flower, and some in the bud of hope. For this end God promised that hee would stir vp Kings and Queens, which should be nursing fathers and nursing mothers vnto the Church, *Esay 49. 23.* that is, to bee patrons of learning, and founders of Colledges and Schooles. My deare nurse the Vniuersitie of Cambridge, hath for her armes, *the book clasped betwene foure Lions*; & her worthie sister of *Oxford*, *the book open betwene three Crownes*. Heereby signifying (as I coniecture) that Englishmen may studie the Liberall Arts closely, and quietly, as also professe them openly and publickly, being guarded with the Lion and the Crowne: that is, encouraged therunto by royall Charters, and princely priuiledges. The Vniuersitie of *Heildeberg* giueth a Lion holding a booke, for her armes. Insinuating that Princes ought to be fauourers of all good literature. Whosoever then is bred in the schooles of the Prophets, & brought vp in the nurseries of the Apostles, vntill he gaine diuinitie of gifts, in some small proportion answerable to the Prophets

Prophets and Apostles, if his <sup>m</sup> lips preserve knowledge, if his tongue be learned to <sup>n</sup> minister a word in time, marshalling his words in their place, <sup>o</sup> like apples of gold with pictures of silver: albeit he have no calling from God extraordinary, yet hee may perswade himselfe that hee is <sup>o</sup> apt to teach. 1. Tim. 3. 2.

But such as correct the *Magnificat* in the Countrey, before they have their *Nunc dimittis* in the Vniuersitie; such as will not stay at *Iericho* till their beards are grown; such as will not reside with the sonnes of the Prophets in a Colledge, till they bee furnished with all excellent parts and arts as are most fit for the Ministerie: such as will be <sup>p</sup> conduits to conuey water vnto other, before they haue been cisternes holding water in themselves: as S. <sup>q</sup> Hierome notably, *Qui loqui nesciant, tacere non possunt: docent q̃ scripturas quas non intelligunt: primi imperatorum magistri quàm doctorum discipuli*: such as turne rauening wolues as soone as they get the lambskin hood ouer their heads, and are in sheepes clothing; and are branded here with the first marke of a false prophet, and we must beware of them.

Moses was <sup>a</sup> learned in al the wisdom of the Egyptians, as <sup>t</sup> Theodoret termed him, *an ocean of Theologie*. Paul was brought vp at the feet of the great Doctour Gamaliel, Acts 22. 3. Timothy knew the Scriptures of a child, 2. Tim. 3. 15. Augustine was so wonderfully beautified with the gifts of the Spirit, that <sup>t</sup> Erasmus said all the good parts of a good Bishop were found in him. Hierome was <sup>b</sup> homo doctissimus, & omnium trium linguarum peritus. Hilarie for his eloquence was stiled <sup>x</sup> The trumpet of the Latin tongue. Vincentius Lyrinensis saith of Tertullian, *Cuius quot penè verba tot sententia sunt, quot sensus tot victoria*. What need I name the rest of the Fathers, in their age the salt of the earth, and the light of the world? See *Magdeburg. cap. 10.* in euery Century. So Martin Luther, Philip Melancthon, Pet. Martyr, Bishop Jewel, and other true Prophets in our time were so much

O

adorned

<sup>m</sup> Malac. 2. 7.

<sup>n</sup> Esay 55. 4.

<sup>o</sup> Prov. 25. 11.

<sup>p</sup> Bernard.

<sup>q</sup> Epist. ad Demetriad.

<sup>r</sup> Acts 7. 22.

<sup>t</sup> Lib. 2. de curat. grec. affect.

<sup>u</sup> Epist. praefix.

oper. Augustin.

<sup>v</sup> Augustin de ciuitat. lib. 18.

cap. 43.

<sup>x</sup> Hieron. aduersus Rufin.

tom. 2. fol. 221.

Idem Socrates

& Sozomen.

<sup>y</sup> Apud Magdeburg. cent. 3.

col. 242.

adorned with all kind of knowledge, that all the world, not blinded by the Prince of darknes, might easily perceiue they were sent and separated vnto their calling by God.

Yea, but may learned men prophesie without any further warrant? No. Sufficiencie of learning is one, but not the only note of our inward calling. For the man of God, as hee must bee for his doctrine a pastor, so for his conuersation an <sup>z</sup> ensample. May then euery man of sufficient learning and honest life, climb the pulpit and preach the word? No, for as there is an inward calling of God: so likewise an outward calling by men, as *Timothie* was ordered by laying on of hands: 1. Tim. 4. 14.

<sup>a</sup> *Paul* bid *Titus* ordaine Bishops in euery city. The blessed Apostles ordained Elders in euery Church, Acts 14. 23. And albeit there bee now some question about the manner of ordination, yet in all ages, and in all well ordered places, there haue bin certaine constitutions and Canons for admitting of men into sacred orders. And therefore whosoever shall prophesie without examination, approbation, and licence by present authority, cometh of himselfe, and it is our dutie to take heed of him. See *Confess. Anglican. art. 23. & Saxon. apud Melanct. tom. 1. fol. 132. Caluin. Instit. lib. 4. cap. 3. §. 10. Bucan. loc. com. tit. de ministerio quest. 33. Lombard sent. lib. 4. dist. 24. Mel. Can. loc. com. lib. 12. cap. 12. Bellarm. lib. de Clericis, cap. 2.*

To you<sup>b</sup> Not to the Turkes, or Gentiles, or other heretikes: but <sup>c</sup> to you which haue my word, seeming to come to you for your good, but their coming is indeede against you to your hurt. So the <sup>d</sup> Papiests in our time crie, *the Church, the Church*. And the <sup>e</sup> schismatikes in their inuectiue pamphlets vsually take vp the words of the Prophet <sup>f</sup> *Esay*, *For Sions sake I will not hold my tongue, and for Ierusalems sake I will not rest*. But the one seeke to bring vpon Gods Israel a tyrannie, the other an anarchie; both are such as come to you, but against you.

<sup>z</sup> 1. Tim. 4. 12.

<sup>a</sup> Titus 1. 5.

<sup>b</sup> Pontan.

<sup>c</sup> Sarcerius.

<sup>d</sup> Campian vol. 3.

<sup>e</sup> See suruey of pretended holily discipline, chap. 1.

<sup>f</sup> Chap. 62. 1.

In sheepes clothing, but inwardly they are ravening wolves] As <sup>g</sup> Satan being the prince of darknesse, is oft transformed into an Angell of light: so the children of the diuel haue faire vizards to couer their foule faces. As <sup>h</sup> Tertullian glossing my text, *Quam sunt ista pelles ouium, nisi nominis Christiani extrinsecus superficies?* All these sheeps clothing, are nothing else but precise titles of holinesse, and outsidess of Christianitie. False prophets (as an ancient <sup>i</sup> Father obserues) haue linsiey-wolsie garments, *intus linum subtilitatis, extra lanam simplicitatis demonstrat*: The subtilie thread of deceit is within-side, but the plaine webbe of simplicitie without-side: their <sup>k</sup> inside is of fox furre, their outside of lambs wooll. And so the betrayers of <sup>l</sup> Church, as <sup>i</sup> Cyprian said, are in *ipsa ecclesia contra ecclesiam*: in the Church against the Church. Here some will obiect, if an heretike be such a monstrous beast, <sup>m</sup> *intus Nero, foris Cato, totus ambiguus*; how shall a man take heed of him? Our blessed Sauour sheweth in the very next words.

*Ye shall know them by their fruits*] As a woolfe may be knowne from a sheep by his <sup>n</sup> howling and <sup>o</sup> clawes; so may wee discern the false prophet from the true, by his words and his workes. *P Ex malis moribus & malo dogmate.* <sup>q</sup> Some Diuines haue referred this only to bad manners, <sup>r</sup> other onely to false doctrine; but the Scripture sheweth expressly, that we may know them by both. As first by their leaud life: for albeit they dissemble cunningly for a time, being in sheepes clothing, <sup>s</sup> yet if you be circumspect, in the end you shall know the wolves euen by their clawes. <sup>t</sup> *Et si non ab omnibus fructibus, satè ab aliquibus cognoscetis eos*: As, they be <sup>u</sup> louers of their owne selues, conetons, boasters, proud, cursed speakers, disobedient to parèts, vnthankfull, vnholly; <sup>x</sup> cloudes are they without water, carried about of winds, euen <sup>y</sup> led with sensualitye. But we may know the <sup>z</sup> especially by the fruites of their doctrine, *Tit. 1. 11. teaching things which they ought not for filthy lucre sake preaching fables*: *2. Tim. 4. 4*

<sup>g</sup> 1. Cor. 11. 14.

<sup>h</sup> Lib. de praescript. aduers. heret.

<sup>i</sup> Gregor. magnus.

<sup>k</sup> Oues visu sed vulpes astu. Bernard.

<sup>l</sup> Epist. 6. lib. 1.

<sup>m</sup> Hieron. Epist. ad Rusticum.

<sup>n</sup> Chrysost.

<sup>o</sup> Vego; tanquam ex vngue leonè.

<sup>p</sup> Melanc. postil. in loc. Idem Lansen. con. cap. 43.

<sup>q</sup> Maldonat in loc.

<sup>r</sup> Zepper. con. 1. in loc.

<sup>s</sup> Theophylact.

<sup>t</sup> Anselmus.

<sup>u</sup> 2. Tim. 3. 2.

<sup>x</sup> Epist. Inde 12.

13. 14.

<sup>y</sup> 2. Pet. 2. 12.

<sup>z</sup> Ferrus ser. 2.

in loc. hercio agreeing with Melancthon, Culman, Caluin, and other Protestants.



<sup>a</sup> John 10. 12.<sup>b</sup> Esay 40. 11.<sup>c</sup> Esay 61. 1.<sup>d</sup> 1. Cor. 14. 3.<sup>e</sup> Rom. 16. 17.<sup>f</sup> 1. Cor. 3. 11.<sup>g</sup> Matih. 15. 9.<sup>h</sup> 2. Sam. 11.<sup>i</sup> Acts 9. 15.<sup>k</sup> Com. in loc.<sup>l</sup> Vega.<sup>m</sup> Pontan.<sup>n</sup> Rom. 11. 16.<sup>o</sup> Job 2. 11.<sup>p</sup> Iohn 15. 5.<sup>q</sup> Coloss. 3. 10.

and y which is worst of all, doctrines of diuels, for bidding to marry, and commanding to abstaine from meats: 1. Tim. 4. 1. 3. The <sup>a</sup> wolfe scattereth and deuoureth the sheepe, but the good shepheard doth <sup>b</sup> gather the lambs with his armes, and carry them in his bosome. The true Prophet <sup>c</sup> bindeth vp the broken hearted, & comforteth all that mourne, deliuering doctrine to <sup>d</sup> edification, exhortation, consolation. Such then as <sup>e</sup> cause diuision, & scatter the sheepe of Christ, such as rather confound, then comfort the distressed conscience, such as build not vpon the <sup>f</sup> foundation Iesus Christ, but are giuen over to fables, teaching for <sup>g</sup> doctrine the precepts of men: I say, such as are thornes in our sides, & thistles at our feet, are not good plants in the Lords vineyard, but as Saint Iude speakes, *corrupt trees, twice dead, plucked up by the roots;* and so we may know them easily by their fruites.

*A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits*] It is obiected against this axiome, that David was a good tree, yet he brought forth euill fruites, <sup>b</sup> murder vpon Uriah, and adulterie with Berekha. Paul on the contrarie was at the first an euill tree, yet hee brought forth good fruites; as being <sup>i</sup> a chosen vessel to beare Christs name before the Gentiles, and Kings, and the children of Israel. <sup>k</sup> Eusthymius answereth in a word; *mutati sunt, hic à prauitate ad virtutem: ille verò à virtute ad prauitatem;* and therefore this saying must bee construed <sup>l</sup> in sensu composito: a good tree continuing good cannot bring forth bad fruites, and a bad tree, so long as it is bad, cannot bring forth good fruites. Now <sup>m</sup> that a tree may bee good, it must haue a sound roote; that is, a good intention in euery worke. For <sup>n</sup> if the roote be holy, so are the branches. 2. Good say, <sup>o</sup> Can the grasse grow without water? or the rush without mire? so we without <sup>p</sup> Christs grace can do nothing. 3. It must beare fruit in euery branch & bough, <sup>q</sup> in all things pleasing God, and fruitfull in all good workes. Our soule must magnifie the Lord, our mouth shew forth his praise,

praise, our hand giue to the poore, our care hearken to wisdom; so the tree shall be knowne, *non ex folijs, aut ex floribus, sed ex fructibus*: Not by the leaues, or by the blossome, but by the fruit. And here the Gospell and Epistle meet, he that is led by the spirit, and walketh in the spirit is a good tree, bearing good fruit; but he y<sup>e</sup> liueth after the flesh, is a corrupt tree bringing forth euill fruit, as <sup>f</sup> adultery, fornication, vncleannes, wantonnes, idolatry, witchcraft, hatred, debate, wrath, emulation, &c. and euery tree that hath such or the like fruit, *shall be hewne downe and cast into the fire*, that is, as the Epistle doth expound the Gospell: *If ye liue after the flesh, ye shall die.*

*Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen*] No man can say, that Iesus is the Lord, but by the holie Ghost; 1. Cor. 12. 3. how then are any shut out of heauen, who crie, Lord, Lord? Answer may be, that Hypocrites acknowledge Christ to be Lord: but not <sup>e</sup> the Lord, nor their Lord. Againe, true Christians confesse Christ our of <sup>a</sup> faith, hypocrites out of fashion only. <sup>x</sup> With the heart man beleueeth vnto righteousness, and with the mouth he confesseth vnto saluation. Hypocrites are all for the outward crie, Lord, Lord: but such as are sound at heart, pray with vnderstanding, and <sup>x</sup> praise the Lord with all that is within them: <sup>a</sup> *voluntatem & mentem suam sono vocis enunciant*. See Epist. 10. Sund. after Trin.

*But he that doth the will of my Father which is in heauen, hee shall enter into the kingdome of heauen*] To doe the will of God, is to <sup>b</sup> keepe his Commandments, and his Commandment, <sup>c</sup> is to beleue in the name of his Sonne Iesus Christ, and loue one another. <sup>d</sup> *Voluntatem dei facit qui verè credit, rectè sperat, firmè diligit*. And he doth all this, who doth the best he can to doe it. <sup>e</sup> *Nam ut faciamus sua precepta, non ut perficiamus in hac quidè vita, deus exigit*. A desire to beleue wel, and to do good at sometimes, and in some cases is enough, Almighty God accepting our will for the worke: 2. Cor. 8. 12.

<sup>f</sup> Bernard.

<sup>f</sup> Galat. 5. 19.

<sup>e</sup> Primasius in 1. Cor. 12.

<sup>u</sup> Ardens in Epist. dom. 10. post Trin.

<sup>x</sup> Rom. 10. 10.

<sup>y</sup> 1. Cor. 14. 15.

<sup>z</sup> Psal. 103. 1.

<sup>a</sup> Augustin de ser. dom. in monte, lib. 2. in fine.

<sup>b</sup> Iohn 14. 15.

<sup>c</sup> 1. Iob. 3. 23.

<sup>d</sup> Ardens in loc.

<sup>e</sup> Bucer apud Maylorat in loc.

## The Epistle. 1. COR. 10. 1.

Brethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloud, &c.

THE Bible containeth especially three sorts of writings: Legall,  
Euangelical  
Historicall.

*f. Tyndal prolog  
vpon Ionas.*

As our popish aduersaries abuse the two former in making the Law carnall, and extenuating the free mercies of God in Christ: so likewise the latter also, reading in the Church vnto the people their owne legend, of their own home-made Saints: *f* as if the liues and histories of such holy men as are recorded in the sacred Canon, concerned them no more, *then a tale of Robin Hood*. Our Apostle therefore wisheth vs here to note diligently the mercies and iudgements of God vpon our fathers in old time, because *these things happened vnto them for ensample, and are written to admonish vs, vpon whom the ends of the world are come.*

*8 Rom. 15. 4.  
h Reusner in  
symbol.  
i Epist. dedic.  
ante commen-  
taria.*

There is no treasure so much enricheth our minde as learning, no learning so proper for the direction of our liues as history, no history so well worth our heedful obseruing, as that which is euen by Gods owne finger, & written aforetime for our instruction. *Optimum aliena insania frui*, was *5* mot of *h Charles* the fourth: and *1* *Yolateran* saith, it is an happy discipline which is learned by the great expence & experience of other. If humane storie, much more diuine worthily deserues to be called a glasse, and a mistris of moralitie: wherefore *brethren*, I would not that ye should be ignorant, how that our fathers were all vnder the cloud, &c. these things are examples to vs, and are written to put vs in remembrance. So that in all this Epistle, three points are principally remarkable, concerning Gods heauie iudgements, vpon our fathers in the wilderness.

1: That

1. That they are writte.

2. Written for admonition.

3. For admonition of vs especially, who liue in these last daies, vpon whom the ends of the world are come.

By the first, wee may learne not sleightly to passe by Gods fearefull iudgements vpon sinne, but euermore to set a memorandum on them. If God wil haue them written in his booke, then it is fit wee should write them in our Histories, & Chronicles, yea euen in our priuat notes and obseruations. It was well done of <sup>k</sup> *Egesippus* and <sup>l</sup> *Ambrose* to set downe the fall of *Simon Magnus*. It was well done of <sup>m</sup> *Epiphanius* to record the miserable death of the rotten hereticke *Manichæus*. It was well done of <sup>n</sup> *Optatus* to report, that certaine Donatists impioullie casting the Sacramentall Bread to dogges, were by the same dogges instantly torne in peeces. And it was well done of <sup>o</sup> *Bellarmine* to relate Gods terrible iudgements vpon *Arim*, *Montanus*, *Iulian* Apostata, *Nestorius* and other ancient enemies of the Christian faith. And it was well done of Master *Fox* to remember in his *P* Acts and Monuments, the seuer punishments of the same iust God vpon the bloodie persecutors of his holy Martyrs. And it was well done of <sup>q</sup> *Elisus Hansenmullerus*, to note the desperate death, and vncomfortable ends of *Iguatius*, *Loiola*, *Xavier Turrianus*, and other chiefe *Suits* or *Esauits*. And happily well done of <sup>r</sup> *Huntingdon*, to Chronicle the most vnfortunate manner of *William Rufus* his dying. And well done of <sup>s</sup> *Polydore* to note the terrors of conscience which euer accompanied King *Richard* the third. But here we must obserue, that these things are to be remembered for our good, not for others hurt. Many men are readie to marke the iudgements of God vpon other, but it is only to blot the memoriall of the dead, or else to disgrace their kindred aliue. Whereas we should beware by their harmes, and learne to bee wise by their folly. This vse Christ aduise to make, Luk. 13. 4. *Thinke you that these eigheteene, vpon who the tower in Siloam fell*

<sup>k</sup> De excidio Hierosol. lib. 3. cap. 2.

<sup>l</sup> Ser. 66.

<sup>m</sup> Heres. 66.

<sup>n</sup> Lib. 2. contra Parmenian.

<sup>o</sup> De notis eccles. cap. 17.

<sup>p</sup> In fine.

<sup>q</sup> Histor. Jesuit. ordin. cap. 11.

<sup>r</sup> Histor. lib. 7. pag. 216.

<sup>s</sup> Histor. lib. 25. in fine.

<sup>z</sup> Calvin.

<sup>u</sup> Anselm, Caetan, Marlorat.

<sup>\*</sup> Martyr.

<sup>x</sup> Anselmus.

<sup>y</sup> See Dr. Fulke in loc.

<sup>z</sup> Numb. 14. 30.

<sup>a</sup> Sarcerius, Martyr, Calvin.

<sup>b</sup> Aquin, Gorran,

<sup>c</sup> Exod. 32. 6.

<sup>d</sup> It is said Numbers 25. 9 that there died 24 thousand: here the lesser is inclosed in the greater number. Caetan & alij.

and slew the, were sinners above all men that dwell in Hierusalem, I tell you nay, but except you amend your lives, ye all shall likewise perish. And so Paul here; these things happened vnto them for our example, and are written to put vs in remembrance, that we should not lust after euill things as they lusted; and that we should not be worshippers of Images, as were some of them. The children of Israel in the wilderness were Gods people so well as we; yea, they were to vs in respect of their faith our fathers; and they were at vnder the cloud, and al passed thorough the sea, and were all baptized vnder Moses in the cloud, & in the sea; and did all eate of one spirituall meate, and did all drinke of one spirituall drinke. That is, they were baptized into Christ so well as wee, receiuing the signes and seales of his fauour so wel as we. For the spirituall meate was Christ. That is, signifying Christ, as himselfe calles the wine his blood, & the bread his body. The brieft of all is, our fathers had the same promises of Christ, and the same Sacraments, and yet when they sinned against God, he did so destroy them in the wilderness, that of many thousands only two, being aboute twenty yeeres old, namely, Josuah and Caleb, entred into the land of Canaan. And therefore let vs beware that we do not offend God in our thoughts, as they did, *lusting after euill things*, Num. 11. 4. in our words, murmuring against God as they did, and were destroyed of the destroyer, Num. 14. 37. In our deeds, worshipping images as they did, according as it is written, *the people sat downe to eate and drinke, and rose vp to play: neither let vs be defiled with fornication, as some of them were defiled, and fell in one day* 23. thousand. If God spared not the naturall branches, Rom. 11. 21. let him that thinketh he standeth, take heed lest he fall. I would not haue you ignorant what our fathers in the wilderness did, and suffered: for all these things are written for examples, especially to admonish vs, vpon whom the ends of the world are come.

Now the word *and* signifieth in holie Scriptures either

*The ninth Sunday after Trinitie.*

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ther a consumption, as 1. Pet. 4. 7. *the end of all things is at hand*; or a consummation, as Ecclesiastes 12. 13. *Let vs beare the end of all.* In this place wee may receiue <sup>a</sup> both acceptions; it is now the <sup>f</sup> *last houre*. Wherefore being compassed about with such a cloud of witnesses, hauing read so many fearefull examples in old time, yea seene so many grieuous punishments vpon blasphemous wretches in our time, seeing wee haue beheld the fall of so many, & let vs take heede lest we fall also. Gods correcting of other, is a directing for vs, euen the ruines of our fathers are registred in his book for our edification, and their follie for our instruction. Againe, the perfection of the world is now, for *Christ is the<sup>n</sup> end of the law*: whose Gospell hath bin preached in all <sup>i</sup> lands, and his sauing <sup>k</sup> health is knowne among all nations. And therefore wee are they *whom the end of the world are come vpon*, that is, wee must make an end of liuing after the world, as hauing our conuersation in heauen, Philip. 3. 20.

<sup>c</sup> Marlorat.  
<sup>f</sup> 1 Iohn 2. 18.

<sup>g</sup> Ardens, Caluin, Martyr.

<sup>h</sup> Rom. 10. 4.

<sup>i</sup> Psal. 19. 4.

<sup>k</sup> Psal. 67. 2.

<sup>l</sup> Aquin. Gurrant.

*The Gospell. Luke 16. 1.*

*Iesus said vnto his Disciples, there was a certaine rich man had a Steward.*

<sup>m</sup> Lib. ad Gorminium ut citatur à Panigrol. homil. dom.

<sup>n</sup> 1. post Pentecost.

<sup>o</sup> Apud Hieron. Epist. ad Algasiam, & Arbor. com. in loc.

<sup>p</sup> Acts 9. 4.

<sup>q</sup> Cap. 13.

<sup>r</sup> Apud Maldonat. in loc.

<sup>s</sup> Com. in loc.

<sup>t</sup> Quæst. Eucan. lib. 2. cap. 34.

<sup>u</sup> In loc.

<sup>v</sup> In loc.

<sup>m</sup> **C**audentinus is of opinion, that this steward is the Gdiuell, abusing his gifts in tempting men vnto their condemnation. Other, as <sup>n</sup> Theophilus, Bishop of Antiochia, thinks it may be spoken of S. Paul, who was a bad steward of Gods good blessings, vntill he was called vnto an aceoût; <sup>o</sup> *Saul, Saul, why persecutest thou me?* Tertullian in <sup>p</sup> *lib. de fuga*, doth affirme that the Iewes were this steward, and the Gentiles happilie these debtors. <sup>q</sup> Hierom expounds it of clergie men; <sup>r</sup> Ambrose, <sup>s</sup> Augustine, Theophylact, <sup>t</sup> Euthymius, of rich men only. But as Hierom epist. ad Algasiam quæst. 6. and Erasmus from Hierom, and Maldonat from both, <sup>u</sup> *inquit* doth signifie not



not only *villicum*, a Bailiffe of husbandrie, as it is in the vulgar Latine: but one to whom all manner of goods and possessions are committed in charge, to wit, a generall *Steward*, as it is in our English translation. And so *S. Hierome* reads in the cited Epistle, *Redde rationē dispensationis tuæ, nō enim poteris amplius disp̄sare*. Whereupon *Maldonatus* in his Commentaries on the place confesseth ingenuously that *Hierome* was not author of the common Latine edition of the new Testament. All of vs then are stewards, and disposers of some goods of God: Clergie men are <sup>2</sup> stewards of Gods house, which is the Church; all Magistrates are stewards of the common house, which is the weale publike; Masters are stewards of their own priuate houses; y al men are stewards and clerks of the priuie closet of their conscience. There is none so mighty that is greater, or so meane that is lesse then a steward to the King of Kings. Now the steward <sup>2</sup> ought to consider with himselfe these sixe things especially:

1. That he is a seruant, not a master.
2. That goods committed to his charge may not be wasted at his pleasure, but disposed as his Lord will.
3. That he is hired to labour, not to loyter.
4. That he must one day giue an account.
5. That many eyes obserue him, euer readie to complaine.
6. That he may be thrust out of his stewardship euer y day.

Concerning the first, <sup>a</sup> every good and perfect gift is from aboue; <sup>b</sup> what hast thou that thou hast not receiued? Almighty God is called in the beginning of this Gospell a *rich man*, as being infinitely rich in goodnesse and mercie <sup>c</sup> toward all, and therefore committeth vnto their charge much of his rich treasure, namely.

{ Temporall,  
 Goods { Corporall,  
           { Spirituall.

<sup>2</sup> 1. Cor. 4. 1.

<sup>1</sup> Pontan in loc.

<sup>2</sup> See *Ferus & Ardens* in loc.

<sup>a</sup> *Iames* 1. 17.

<sup>b</sup> 1. Cor. 4. 7.  
 See Epistle 4.  
 Sunday after  
 Easter.

<sup>c</sup> *Rom.* 10. 12.

The which are not to bee spent as we will, but imployed as he will. In goods temporall a man may play the bad steward three waies:

In } Getting them wrongfully,  
 Keeping them basely,  
 Spending them vnlawfully.

Wee may not gaine goods through others hurt, <sup>d</sup> *building our house as the moth*. The moth is made fat by spoyling the barks and bookes in which it liueth: and <sup>e</sup> so the couetous rich is made full by deuouring the poore. But albeit vnconscionable *Nimrods* bee reputed onely prouident and thriftie men, yet by the custome of the Church heretofore they were <sup>f</sup> denied Christian buriall, and by the most ancient <sup>g</sup> lawes of England, the goods of a defamed oppressor dying without restitution, were excheted vnto the King, and all his lands vnto the Lord of the towne. See Epist. Dom.

1. *Adulter*, doing hurt vnto others. 2. We may be bad stewards in keeping our temporall goods basely, <sup>h</sup> *custos es tuarum nō dominus facultatum*. And therefore thou must expend thy meanes as thy master will haue thee, giuing vnto God, thy neighbour, and thy selfe that which is due. To God, laying out temporall things for spirituall comforts; in maintaining his preachers, in defending his Gospell, in building his houses, and reedifying his Temples. Vnto thy neighbour, making friends of thine vrighteous mammon, as thy master here commands thee. <sup>i</sup> *Strips pauperum thesaurus diuitum*, was the word of the good Emperour *Tib. Constantinus*. The rich mans treasure is the poore mans stock. So that if a distressed Christian aske thine almes, hee requireth only but his own. When, I say, Christ in the person of a begger intreateth a gift, he might say, pay me a penny; not giue me a penny. <sup>k</sup> *Da mihi ex eo quod tibi dedi, de meo quero, non de tuo; da & redde*: Thou art my steward, I begge nothing of thee but mine owne, restore past of that which I committed to thee for me and mine.

Lastly,

<sup>d</sup> Job 27. 12.

<sup>e</sup> *Dier. con. 2. in loc.*

<sup>f</sup> *Gregor. decret. lib. 5. tit. 19.*

<sup>g</sup> *Glanuil. de legibus & consuet. Anglie lib. 7. cap. 16.*

<sup>h</sup> *Ambros. lib. de Nabuth, cap. 14.*

<sup>i</sup> *Reusner in symbol.*

<sup>k</sup> *Chrysost.*

<sup>1</sup> Psal. 128. 2.  
<sup>m</sup> 1. Cor. 9. 7.  
<sup>n</sup> Psal. 23. 5.

<sup>o</sup> Gal. 3. 10.

<sup>p</sup> Psal. 12. 4.

<sup>q</sup> Rom. 6. 19.

<sup>r</sup> 1. Cor. 12.

<sup>s</sup> Ephes. 4. 12.

Lastly, to thy selfe, for it is thy masters pleasure thou shouldest eate the <sup>1</sup>labours of thine hand, and taste the <sup>m</sup>milke of thy flocke, that thine head be anointed with <sup>n</sup>oyle, and that wine make thine heart glad, Psal. 104. 15. It is his expresse will thou shouldest doe good vnto thy selfe, and not altogether take care for thine heire, li- uing poore that thou maist dye rich, according to that of the <sup>o</sup> Poet:

*Dives es heredi: pauper in opsq; tibi.*

3. Wee may bee bad stewards in laying out of our goods vnlawfully, either vpon works of superstition to the dishonour of God: or in vnecessary quarels of law to the hinderance of our neighbours: or in sursetting or drunkenness to the ruinating of our estate, danger of soule, hurt of bodie, losse of credit, griefe of friends, and vndoing of our heires. As the flattering parasites, *our tongues are our owne, we are they that ought to speake, who is Lord ouer vs?* Euen so the riotous person answereth his good friends, exhorting him to frugal courses; A man may spend his owne as he list, I waste none of your money, but my proper goods, and what hath either Preacher in the pulpit, or friend in priuate to doe with it? All which hee buildeth vpon a false ground, for no man is Lord, but only steward of his wealth.

Men also waste their goods of the bodie, when as *they do not giue their members seruants vnto righteousnes in holinesse: but make the seruants of vncleannes in sin from one iniquitie to another.* And men waste the gifts of the spirit, whenas they shal employ them vnto Gods dishonour, and the Churches hinderance. <sup>r</sup> There be diuersities of gifts, and differences of administrations, and diuers manners of operations; one hath the spirit of vicerance, to another is giuen knowledge, to another prophetic, but all are to edifie, <sup>s</sup> *for the gathering together of the Saints, and for the works of the ministerie.*

The third thing, which a steward ought to consider, is, that hee must labour in his stewardship, not loyter. Almighty

mightie God who by his great power made all things, in his infinite wisdom created nothing vaine and idle. The glorious Angels, albeit they bee spirits, yet ministering spirits, ordained for the praise of God, & service of his Church, Heb. 1. 14. *sent from God to minister for their sakes which shall be heires of saluation.* I will not here determine whether euery particular person hath his particular angell. *Quid enim opus est vt definiatur cum discrimine, quando nesciatur sine crimine?* But in general only you see that Angels are seruient vnto God, and his people, for *ἄγγελος* in Greeke signifieth a messenger, implying action and labour, as the *Magdeburgenses* haue well obserued. As for our selues: after God had created our first parent *Adam*, he placed him in the garden of Eden, not to sleepe in the sweete bowres, or to spend his daies in the pleasant walkes idly: but *to dresse it and to keepe it*, Gen. 2. 15. After *Adams* fall, God laid this curse vpon all his children: *In the sweate of thy face shalt thou eate bread.* The which is vnderstood of the sweate of the braine, so well as of the brow. So that all men as well of profession, as occupation, ought to sweate before they eate. There must be no ciphers in Gods *Arithmetick*, no mutes in his *Grammar*, no blankes in his *Kalender*, no dumbe shewes on his stage, no false lights in his house, no loiterers in his vineyard. Art thou put apart to preach the Gospell of God? then thou art a labourer; so the text expressly: *The harvest is great, but the labourers are few.* And 1. Tim. 5. 17. the Elders that rule well are worthy of double honor, specially they which labour in the word, and doctrine. Many (quoth father *Latimer*) can away with *presunt*, but not with *beni*. If that *beni* were not in the text (as *ſ* Monke said) all were well. If a man might eate the sweete, and neuer sweate, it were an easie matter to be a Preacher, if there were not *opus* as well as *bonum* in it. A clergy mā is *inueniuntur* and that (as *Augst.* notes) is *nomen operis*, it is to be the steward, & ouersee in Gods house, the which is an office of great imployment.

Art

<sup>c</sup> *Psalm* 148. 2.<sup>u</sup> *Augustin* en-  
chirid. cap. 59.<sup>z</sup> *Cent.* 5. col. 217.<sup>1</sup> *Genes.* 3. 19.<sup>z</sup> *Matth.* 9. 37.<sup>a</sup> Ser. 4. before  
K. Edward 6.<sup>b</sup> *De ciuit.* Dei  
lib. 19. cap. 19.

<sup>c</sup> Cic. offic. lib. 3.

<sup>d</sup> Phornutus in  
speculat. de nat.  
deorum cap. de  
musis.

<sup>e</sup> Prov. 6. 11.

<sup>f</sup> Prov. 10. 4. 5.

<sup>g</sup> 1. Tim. 5. 8.

Art thou a Student in any profession or facultie? then (as <sup>c</sup> Cato said of *Scipio*) thou must bee least idle when thou art most idle. For enioying a quiet sedentarie life by the gracious indulgences of thy Prince, and large maintenance of thy parents, free from the troubles of the Court, labour of the Countrey, businesse of the Citie; thou must reade diligently, conferre often, obserue daily. For reading makes a full man, conference a readie man, writing an exact man. All thy fine wit is but vanity, all thy great spirit but impudencie, all thy braue flaunt of speech is but a sounding brasse, except thou ioyne to these labour and industrie, without which almightie God sels no learning, as Heathen writers haue told vs. For the *Muses* are so called <sup>d</sup> *domus musarum*. Intimating that we should earnestly seeke for knowledge, as for a iewell of inestimable value, not onely all the day, but euen at night also with lampe and lanterne. For those sermons are most excellent, and those writings and exercises of schollers are most sweete, which a little smell of the candle.

Art thou an Artificer or Tradesman? then earlie rise, and goe to bed late, lest <sup>e</sup> *povertie come upon thee as one that trianelleth, and necessity like an armed man*. A traveller commeth suddenly, an armed man strongly; so that the meaning of *Salomon* is, if thou neglect thy vocation and businesse, beggerie will assault thee so suddenly, so violently, that thou shalt not resist it. <sup>f</sup> *A slothfull hand maketh poore, but the hand of the diligent maketh rich. He that gathereth in summer is the sonne of wisdom: but he that sleepeth in harvest is the sonne of confusion*. Hee that will not worke in haruest, shall want at Christmas. Hee that scattereth abroad, when he should gather at home, drinking at the harrow, when hee should follow the plough, is a bad steward to his household, and <sup>g</sup> worfe then an Infidell.

Art thou a Lawyer? Examine the Clients cause faithfully, turne thy bookes exactly, prosecute his affaires industriously,

dustriously, lest that Italian prouerbe be verified, *The diuell makes his Christmas pie of Lawyers tongues & Clerks fingers.* <sup>h</sup> *Hac enim lege tueri pauperes videntur vt spoli- ent, hac lege defendunt miseros, vt miseriore faciant de- fendendo.*

Art thou a souldier? abandon all idleneffe, and endure al kind of labor, for only such are fit for martiall feates: and the reason is rendred by <sup>k</sup> *Vegetius*; because such as are most acquainted with the troubles of life, doe commonly least feare the paines of death. It was there- fore the word of <sup>l</sup> *Septimius Senerus, Laboremus.* And of <sup>m</sup> *Aurelius Probus, Pro stipe labor.* And <sup>n</sup> *Epaminon- das*, Generall of the *Thebans*, vnderstanding a Capitaine of his Companie to bee dead; exceedingly wondered how in a Campe, any should haue so much leifure as to be sicke.

Yea, but ought Gentlemen of great possessions, and no office, forsake their sports of hawking, and hunting; and bowling, & become laborers in the Lords vineyard? The text is plaine, that al men are stewards; and therefore though I confesse that such exercises in their place and time be commendable: yet all their daies are not to bee wasted in these, but some houres are to bee spent for the good of the Common-wealth, and of their owne priuate families. And indeed the chiefe thing that commendeth a Gentleman, is actiuitie and industrie: for at the first all Nobilitie came from the pen or the pike, from learning or chualdrie, from Priesthood or Knighthood. In our English histories I finde that most of our Gentlemen were raised in flourishing peace by the Church, or else by feates of armes in the daies of bloodie warres. A worthie Father in his facultie deliuers in print, that about 200. Gentlemen haue got honour to their families by the studie of our Common-lawes: and it euer hath been thought a true position; <sup>p</sup> *Non genus, sed genius.* *Non mens, sed mens:* In the words of our owne Poet; *To doe the gentle deeds that makes the Gentleman.* And therefore those

<sup>h</sup> *Saluianus lib. 5. de guber- nat. dei.*

<sup>i</sup> *Vegetius de re militar. lib. 1. cap. 3.*

<sup>k</sup> *Apud Busbe- quium de re militar. contra Turcas insti- tuenda.*

<sup>l</sup> *Reusner in symbol.*

<sup>m</sup> *Idem ibidem.*

<sup>n</sup> *Erasmus com. de lingua.*

<sup>o</sup> *Judge Cooke preface to the second part of his reports.*  
<sup>p</sup> *Reusner in symbol.*  
<sup>q</sup> *Chaucer.*



† *Georg. Henrich. prefat. ante Troianos scriptores à se editos.*

† *Serm. 1. before King Edward 6.*

† *Matth. 25. 25.*

† *Luke 15. 13.*

† *Ecclesi. 11. 9.*

those renowned Worthies in old time were called *Herods*, not *domini filii*, or *domini filii dei*, or *domini filii hominum*, but *domini filii hominum*: insinuating that vertue is the sole ground of true Nobilitie; whereas on the contrarie, nothing doth more ruinate a noble familie then idlenesse, the mother of ignoble thoughts, and midwife of all dishonourable practises, euen the very *Dunstable* plaine high way to *Needom* and beggerie.

Nay, the charge of the Magistrate is so great, and the burthen of the King himselfe so weightie, that it made *Chrysostome* say, *miror si quis rectorum saluari possit*: holding it a matter not impossible, but very difficult, as *father Latymer* expounds him. In a word, euery man must attend his stewardship, from the poorest Pesant to the greatest Prince. For, as it followeth in the next place to bee considered, Almighty God will take a strict account of all such talents as haue been committed vnto vs, either in common as men, or else in particular as Magistrates, or Ministers, as fathers or children, as princes or people.

Sometimes he reckoneth in this life with vs, in punishing vs with grievous plagues and sicknesse, which are his ministers. And sometime calling vs before the Magistrate, which is his deputie. Sometime bringing vs to discredit before other, and sometime to discomfort in our owne soule, for expending his goods vnprofitably. But his greatest audit is at the last and terrible day, when as he will cast the slothfull seruant into vter darknesse, for *hiding his talent in the ground*, and the wastefull steward for *spending all in riotous living*. Reioyce then O young man in thy youth, and walke in the waies of thine heart, & the sight of thine eyes, *but know that for all these things, God will bring thee to iudgement*. He will one day come vpon thee with a *redde rationem*, how is it that I heare thus of thee? Giue accounts of thy stewardship, for thou maist be no longer steward.

Now lest wee should flatter our selues, in imagining that

that God either cannot, or will not marke what is done amisse in our stewardship: let vs often remember that of *David*, *Hee that planted the eare, shall hee not heare? or he that made the eye, shall hee not see?* God is all eare, all eye, <sup>2</sup> *totus animus, totus animi*; knowing, noting, seeing, ouerseeing all things. And yet if hee were not so, there bee many tel-tales and pick-thankes in the family, relating all our misdemeanour, and accusing vs vnto him. Among many, <sup>3</sup> there be three principall accusers:

To wit, } Our conscience neglected,  
          } The poore oppressed,  
          } The creature abused.

These three ring loud alarms in our Lords eares, awaking him out of sleepe, importuning him vncestantly to reckon speedily with vs, either in his particular accounts at our deaths: or else at his generall audit, in that last & dreadfull day. The conscience begins this peale, as it were the trebble or first bell; the clamour of the poore, like the counter-tenor, is exceeding loud, and <sup>b</sup> enters into the eares of the Lord of Hosts; and the creatures ring more deeply, like the great Bowbell, <sup>c</sup> *groning & travelling in paine*. To pull at the first bell a little; conscience is an inward acknowledgement of the good and euill in our actions, either excusing or accusing vs: Rom. 2. 15. that is (as <sup>d</sup> Philip Melancthon in his definitions) *It is a practicall syllogisme in our vnderstanding, the maior whereof is Gods law, the minor and conclusion, our application of this law, approving in our actions that which is good, and condemning that which is ill*. Or it is Gods especiall battiffe, which arresteth vs vpon euery trespassse; and his priuie secretary, registering all our thoughts, and words, and deeds, in a booke of remembrance, which shall be brought forth, and laid open at that vniuersall audit; Dan. 7. 10. *The iudgment was set, and the books opened*. In which are set down the particulars of all our receipts and expenses; there is <sup>e</sup> *Item* for lying, *Item* for swearing, *Item* for drink-

<sup>1</sup> Psal. 94. 9.

<sup>2</sup> Cal. Calc. ag-  
nin. in oculo.

<sup>3</sup> See Ferus.  
Vega, Pontan.  
in loc.

<sup>b</sup> Iam. 5. 4.

<sup>c</sup> Rom. 8. 22.

<sup>d</sup> Tom. 1.  
fol. 352.

<sup>e</sup> Sanctuar. of  
a troubled  
soule.

<sup>f</sup> John 9.4.

<sup>g</sup> Winter part  
of this postil.  
pag. 199.

<sup>h</sup> Psal. 51. 17.

<sup>i</sup> Luk. 15. 10.

<sup>k</sup> Prov. 15. 15.

<sup>l</sup> Heb. 1. 14.

<sup>m</sup> Apoc. 3. 20.

<sup>n</sup> Rom. 14. 17.

<sup>o</sup> 2. Pet. 2. 7.

<sup>p</sup> Heb. 11. 4.

<sup>q</sup> 1. Sam. 25.

<sup>r</sup> 1. King. 21.

king, Item for slandering, Item for enuie. The totall sum is the manifest and manifold breach of all our Masters Commandements. If these accounts bee not crossed in this life, we shall neuer haue our *quietus est*, in the life to come. So saith the steward in this Gospell, *I cannot dig, and to begge I am ashamed*: It is too late to worke now the day is gone, and <sup>f</sup> night is come; and it wil not auaille me to begge, as appeareth in the parable of *Dines*: Luke 16.

I haue shewed <sup>g</sup> elsewhere, that there be foure kinds of conscience, to wit, a good, but not a quiet; a quiet, but not a good: both good and quiet: neither good nor quiet. The children of God haue sometime an afflicted conscience, complaining of their ill husbandrie to the Lord; but it is a good conscience, for <sup>h</sup> a broken spirit is an acceptable sacrifice to God. It was better with *Peter* when hee wept, then when hee presumed. If thou wilt please God, thou must oft displease thy selfe. For there is <sup>i</sup> ioy in heauen, when as there is an hearty sorrow for sinne on earth. He that is thus affected, and thus afflicted in soule for his vnthrifty stewardship, hath rather a good monitor of his conscience, then a bad accuser. Yet wee must endeaour daily that it may be quiet, as it is good. For such a conscience is a <sup>k</sup> continuall feast: at which <sup>l</sup> Angels are seruitors, and <sup>m</sup> God himselfe guest, and the cheere, <sup>n</sup> Ioy in the holy Ghost, and the musicke, such a peace with God, our neighbours and our selues, as passeth all vnderstanding.

The second accusers are the poore distressed and oppressed. The sins of Sodome <sup>o</sup> vexing righteous *Lot*, are said to crie to the Lord: Genes. 18. 21. <sup>p</sup> *Abel* being dead yet speaketh, and his blood crieth euen from earth vnto heauen: Genes. 4. 10. The wages of the labourers, which vnconscionable rich men haue kept backe by fraud, crie to the Lord, and their cries are entred in his eares: James 5. 4. And therefore let churlish <sup>q</sup> *Nabal*, & cruell <sup>r</sup> *Abab* here learne to make the poore not their foes:

*The ninth Sunday after Trinitie.*

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foes: but friends of their vnrighreous mammon. If they shall accuse, crying for reuenge, the Lord respecting *the deepe sighing of the poore, will awake as one out of sleepe, & as a Giant refreshed with wine, will smite his enemies in their hinder parts, and put them to a perpetuall shame.* But if the poore pray to God for vs, and praise God in our almes, our blessed Sauour telleth vs, that we shall be re-  
*ceined into enerlasting habitations.*

<sup>1</sup> Psalm. 12. 5.  
<sup>2</sup> Psalm.

Lastly, the creatures abused, accuse the bad steward vnto his Lord, not onely the sensible creature, *groning and trauelling in paine, till it bee deliuered from the bondage of corruption and vanity, which against it will, it suffereth vnder the wicked: but euen the very senselesse creature, the stone crying out of the wall, and the beame out of the timber: the moth of the garment, and the rust of the cankered gold* witnessing against the couetous worldling. Yea, the dead letter of the Bible crieth and accuseth, as Christ sheweth in the 7 Gospell: *Doe not thinke that I will accuse you to my Father, there is one that accuseth you, euen Moses in whom ye trust:* that is, the Law shall accuse you for playing the bad stewards.

<sup>1</sup> Habac. 2. 11.  
<sup>2</sup> Lam. 5. 2.

<sup>1</sup> Iohn 9. 45.

<sup>2</sup> Ye gain E-  
uangeliom. 8.  
post Pentecost.

Wherefore seeing euery man is a steward, and euery steward is a seruant, and euery seruant must labour, and so labour, that he may doe good to his fellowes, and encrease the talent of his master: seeing, I say, when wee waste any goods, other are willing to complaine, and God is able to thrust vs out of our stewardship: seeing he will one day call for an account, and that day may be this day: let vs, I beseech you, be good in our office, let vs examine our receits and expenses euery day, that whe our great Lord shal come to iudgment, and reckon with vs, he may say to euery one of vs; *It is well done, good seruant and trustie, thou hast been faithfull in little, I will make thee ruler over much: enter into thy masters ioy.*

<sup>1</sup> Mat. 25. 23.

## The Epistle. I. COR. 12. 1.

Concerning spirituall things brethren, I would not have you ignorant, &c.

<sup>b</sup> English  
Glosse.

<sup>c</sup> Occum. An-  
selm. Sarcerius.

<sup>d</sup> Musculus,  
Caetan.

<sup>e</sup> I. Cor. 10. 1.

<sup>f</sup> 11. 3.

Rom. 6. 3.

<sup>g</sup> Musculus.

<sup>h</sup> Rom. 10. 2.

<sup>i</sup> Anselm.

<sup>j</sup> Sarcerius.

THE Corinthians, indued with many notable gifts, had <sup>b</sup> forgotten (as it should seeme) from whom, and for what end they receiued them; in so much, as the diuision of gifts occasioned among them a <sup>c</sup> diuision of hearts, each one despising or enuying another, according to the proportion of their seuerall graces. Our Apostle therefore discusseth in this Epistle, three points especially, concerning spirituall things. As

1. From whom they proceed; *all these worketh one, and the same spirit, diuiding to every man a seuerall gift, euen as he will.*

2. What they be <sup>d</sup> for { The generall profession of Christianitie:  
No man can say that Iesus is the Lord,  
but by the holy Ghost.

Particular vse: Di- { Gifts.  
uersities of { Administrations.  
Operations.

3. For what end: *The gift of the spirit is given to every man to edifie withall.*

Concerning spirituall things brethren, I would not have you ignorant | This one phrase repeated often in the writings of this Apostle, sheweth a <sup>f</sup> remarkable difference betweene Christian and antichristian teachers. A Popish Doctor is well content that his brethren should continue still in blind devotion: but S. Paul is desirous his brethren should bee zealous according to <sup>g</sup> knowledge, not ignorant in spirituall things. *Other matters I wil set in order when I come,* <sup>h</sup> but in the meane while brethren, I would not have you ignorant concerning spirituall gifts: <sup>i</sup> so called in respect of the cause, for that every gift is

is from the spirit: and in respect of the effect, as making men spirituall, directing vs how we should liue, not according to the flesh but after the spirit.

*Ye know that ye were Gentiles, and went your waies vnto dumbe images, euen as ye were led* | Left they should boast of their great gifts, he puts the in mind what they were, before they were led by the spirit of God, namely, that they were misled by the spirit of Satan, in such sort, that they worshipped *dumbe idols*. He that is dumbe for the most part is also deafe; S. Paul therefore <sup>k</sup> taxeth heere their idle vanity, for adoring such gods as could neither heare nor helpe, neither protect them from wrong, nor direct them in the truth, according to that of <sup>1</sup> David: *They haue mouthes and speake not, eyes haue they and see not, eares and heare not: they that make them are like to them, and so are all such as put their trust in them*. Hee might haue named other sinnes, as he doth <sup>m</sup> elsewhere, <sup>n</sup> but he names idolatry as the greatest, as the most common among the Gentiles, and as the mother sinne, from which all other arise. For <sup>o</sup> because they turned the glory of the incorruptible God, to the similitude of the image of a corruptible man, and of birds, and of foure-footed beasts, and of creeping things; almighty God gaue them up vnto their hearts lust, that they might commit all <sup>p</sup> vncleanesse euen with greedinesse. In a word, <sup>q</sup> as all wickednesse is from the wicked spirit; so euery good grace from the good spirit.

*No man speaking by the spirit of God desieth Iesus: also no man can say, that Iesus is the Lord, but by the holy Ghost* | It is objected here, y<sup>e</sup> the <sup>r</sup> diuels acknowledged Christ, and that hypocrites crie, Lord, Lord. Answer is made, that the diuels acknowledge Christ, as being thereunto constrained out of feare; and that hypocrites as dissembling, doe this out of fashion; onely the true Christians say, Christ is Lord, out of faith, as <sup>s</sup> with the heart beleeuing vnto righteousnes, or <sup>t</sup> with the mouth cōfessing to salvation. Our English phrase doth expresse this well: *Will*

<sup>k</sup> Martyr.

<sup>1</sup> P<sup>s</sup>al. 115. 5.

<sup>m</sup> Ephes. 2. 2.

<sup>n</sup> Aquin.

<sup>o</sup> Rom. 2. 23.

<sup>p</sup> Ephes. 4. 19.

<sup>q</sup> Ardens, Anselm, Calvin.

<sup>r</sup> Matth. 8. 29.

<sup>s</sup> Jan. 3. 19.

<sup>t</sup> Rom. 10. 10.



<sup>u</sup> Tit. 1. 16.

<sup>x</sup> Caietan.

<sup>y</sup> Anselm.

<sup>z</sup> Martyr &  
Caluin.

<sup>a</sup> Aquin.

<sup>b</sup> Mat. 10. 7.

<sup>c</sup> Iohn 11.

<sup>d</sup> Ambrosij in  
loc.

<sup>e</sup> 1. Cor. 4. 7.

<sup>f</sup> Photius in loc.

<sup>g</sup> Galat. 5. 13.

<sup>h</sup> Chrysost. Am-  
brosij, Theophy-  
lacti.

<sup>i</sup> Hieron, Pho-  
tius, Primasius.

<sup>k</sup> Ardens.

you say it? that is, auow it vpon your certaine knowledge and conscience, freely, fully, constantly. For many professe God in words, <sup>u</sup> who denie him in their works. If we construe this, <sup>x</sup> *de dicere voluntatis non concto, de dicere y lingua, corde, opere*; no man can so say, that Iesus is the Lord, but by the holy Ghost. <sup>z</sup> Other answere, that Paul here speakes not of the regenerating spirit, or of iustifying grace, but of such gifts as are common to the reprobate with Gods elect. Insinuating, that no man, whether he be good or bad, can say, Iesus is the Lord, but by the spirit <sup>a</sup> dwelling in him if hee bee good, mouing him if bad. So <sup>b</sup> Iudas preached, and <sup>c</sup> Caiphas prophesied, not as speaking from themselues, but as moued by the spirit: <sup>d</sup> *Quicquid enim verum à quocunque dicitur, à spiritu sancto dicitur.*

There are diuersities of gifts, and yet but one spirit: differences of administrations, & yet but one Lord: diuers manners of operations, & yet but one God. These three words, gifts, administrations, operations, are three weapons to beat downe their pride: If gifts, why should any boast, <sup>e</sup> as if hee receiued them not; <sup>f</sup> if administrations and operations, every one by loue must serue another, as hauing his gift *to edifie withall*. In the three words, Spirit, Lord, God; the <sup>h</sup> Doctors obserue the myserie of the blessed Trinity, the Father is called God, the Sonne Lord, the holy Ghost the Spirit. Againe, <sup>i</sup> some note heere the Deity of the holy Ghost, against *Macedonius*; in that the Spirit is called Lord and God: and Christs equality with the Father, against *Arius*, in that Christ is not alway named after the Father, but sometime, as in this place, before the Father. According to that of *Athanasius*; In the Trinity, none is afore or after other, none is greater or lesse then another. <sup>k</sup> Gifts are ascribed to God the holy Ghost, whose speciall attribute is loue: administrations vnto God the Sonne, whose speciall attribute is wisdom: operations to God the Father, whose special attribute is power, *working all in all*. There are diuersities

ties of gifts, as y<sup>e</sup> spirit of vnderstanding, wisdom, counsel, fortitude, &c. Diuersities of administrations, as some be<sup>m</sup> Prophets; other Apostles, and some Euangelists, and some Pastors and Teachers. Diuersities of operations, as to one is giuen the gift of healing, & to another power to do miracles, &c. All these worketh one God, who worketh all in all. He is<sup>n</sup> all in all; all as the<sup>o</sup> first cause, and working in vs all as the secondary causes. According to that of the P Prophet: Lord thou hast wrought all our workes in vs, or for vs. Our Apostle doth not say, *qui magna operatur in magnis, aut qui miranda facit in prophetis & apostolis, aut qui multa facit in multis; sed qui omnia in omnibus*. Insinuating that all these workes of al his agents are from him onely, diuiding to euery man a seuerall gift euen as he will.

By which one sentence, foure errors are confuted especially: 1. That opinion of the Gentiles, attributing seuerall gifts vnto seuerall gods. As good successe in war, to Mars, wisdom to Minerva, quick dispatch of businesse vnto Mercury: whereas the text saith, *all these worketh one and the same spirit*. 2. The words, *diuiding to euery man a seuerall gift*, overthrow their assertion, \* who grant to God a providence and knowledge which is vniuersall only, not a particular in euery seuerall action and accident. 3. The clause, *pro vt vult*, Euen as he will, abundantly confounds Macedonius, denying the God-head of the holy Ghost, because none but God can do what he will, or as hee will. 4. \* This makes against such as ascribe their diuersities of gifts either to mans merit, or fatall destinie. For he saith not \* as is due; but as hee will. Vnto one is giuen vnderstanding of wisdom, to another is giuen vnderstanding of knowledge by the same spirit, to another is giuen faith by the same spirit. He workes not all in one, nor all in many, but all in all; bestowing seuerall graces vpon seuerall persons as he will, each one being endued with a different gift to edifie withall.

Diuersities of gifts are not giuen vnto men<sup>n</sup> for ostentation,

<sup>l</sup> Esay. 11. 2.

<sup>m</sup> Ephes. 4. 11.

<sup>n</sup> 1. Cor. 15. 28.

<sup>o</sup> Aquin.

Caietan.

<sup>p</sup> Esay. 26. 12.

<sup>q</sup> Musculus.

<sup>r</sup> Royard & Aquin.

<sup>s</sup> Caietan.

\* Aracm.

<sup>t</sup> Ambros. exhort. ad virgines.

<sup>u</sup> Musculus.

*Beza.*  
7 Rom. 12.4.

tation, or faction; or as it is in the Gospell appointed to be read this day, to make merchandize in the Temple; but for edification to doe good with all. Not onely to themselves in their owne particular estate; but *for the benefit of other, euen the generall good of the whole Church.* For *as wee haue many members in one body, and all members haue not one office: so wee being many, are but one body in Christ, and every one anothers members.* See Epist. 2. Sund after Epiphanie.

## The Gospell. LK 19. 41.

*And when he was come neere to Hierusalem, hee beheld the City, and wept on it, &c.*

**I**n this history S. Luke sets downe Christs behaiour, both before and after he came to Hierusalem.

|       |   |  |
|-------|---|--|
| Afore | <p>What he did, <i>he wept.</i><br/>And in it, the</p> <p>What he said,</p> | <p>Time when, at that houre when he was entertained of the multitude, with great pomp and iollity.</p> <p>Cause why, the consideration of Hierusalems unhappie state in respect of her present sins, and future iudgements.</p> <p>Optatiuely: <i>O if thou hadst knowne, &amp;c.</i><br/>Definitiuely: <i>The daies shall come vnto thee, &amp;c.</i></p> <p>1. Correcting the grosse abuses of the Temple, casting out those that sold and bought therein.<br/>2. Shewing the right vses of Gods house: namely, that it is appointed for prayer and preaching.</p> |
| After |   |  |

*And*

And when he was come neare Hierusalem, he beheld the City and wept. Our blessed Sauour in his progresse to Hierusalem was honoured of the multitude very much, as S. <sup>2</sup> Matthew reports; for some spread their garments in the passages, other cut downe branches from the trees and strawed them in the way, the whole company going before and comming after, cried *Hosanna*, blessed be he that commeth in the name of the Lord; or, as our Euangelist, they began to praise God with a loud voice, for al the great workes they had scene, saying, *Peace in heauen, and glory in the highest places*. And yet in the mid't of al this iollity, when hee beheld Hierusalem hee wept. <sup>a</sup> Insinuating, that al the pomps and delights of the present world are soone turned into mourning: <sup>b</sup> *even in laughing the heart is sorrowfull, & the end of mirth is heauines*. In heauen is nothing but all pyre ioyes; in hell nothing but meere miseries, in earth are both, one mingled with another. Our life resembles a riuer; for as <sup>c</sup> all riuers come from the sea, and return thither againe; so the beginning and ending of our daies are full of salt water, our first voice being a cry, the last a grone. There is happily some sweet and faire water in the middle of our age, but it passeth away so swiftly, that it is no sooner scene, but gone. <sup>d</sup> Like the spiders house, and tree, which if it be taken out of his place, it will denie it, and say, *I haue not scene thee*. *Seiannus* (as <sup>e</sup> Xiphilin reports) in the forenoone was so followed of the people, that they would haue made him their *Cesar*; yet hated him so much in the afternoone, that they sent him as a malefactor vnto the iayle, giuing him iron setters in stead of a goldē crowne. <sup>f</sup> *Balthazar* in the middest of a great feast, as he was carowing in the golden vessells of the temple, saw the fingers of a mans hand writing vpon the walles of his Palace, which so troubled his thoughts, & changed his countenance, that the ioynts of his loynes were loosed, & his knees smote one against another. <sup>g</sup> When the children of *Iob* were banketing in their elder brothers house, behold, there

<sup>a</sup> Cap. 21. 8. 9.

<sup>a</sup> Ludolphus de vita Christi, part. 2. cap. 28. <sup>b</sup> Pro. 14. 13.

<sup>c</sup> Ecclesiast. 1. 7.

<sup>d</sup> Job 8. 14.

<sup>e</sup> In vita Tiber. ex Dign. bist. lib. 58.

<sup>f</sup> Dan. 5.

<sup>g</sup> Job 11. 19.

<sup>h</sup> Saluianus lib.  
6. de gubernat.  
dei. Idem Chry-  
sost. Bernard.  
Holcot, & alij.  
<sup>i</sup> Vega in loc.

<sup>k</sup> Ardens.  
Zepper.

<sup>l</sup> Heb. 4. 15.  
<sup>m</sup> Origen. apud  
Aquim. in loc.

<sup>n</sup> Matth. 5. 4.

<sup>o</sup> Wigandus.  
Sarcerius.  
<sup>p</sup> Luk. 15. 7.

<sup>q</sup> Brentius.  
<sup>r</sup> Melancthon.  
<sup>s</sup> Ezech. 33. 11.

<sup>t</sup> Cant. 6. 12.

<sup>u</sup> 1. Tim. 2. 4.

there came a great winde from beyond the wilderness, and smote the foure corners of the house, which fel vpon them and slew them; and therefore seeing the calamities of this life surpasse the ioyes in number & nature; Christ is said often in the Gospels history to weepe, <sup>h</sup> but not once to laugh. Hereby teaching vs, that so long as we be pilgrims in a strange land, out of our owne country, we must sit downe by the wazers of Babylon, & weepe. As for our harpes we must hang them vp vntill we come to Hierusalem aboue: Psal. 137.

This weeping of Christ concernes all men, especially Clergie men. It concernes vs all <sup>k</sup> as a demonstration of his manhood; for hereby we know that our high Priest <sup>is</sup> <sup>l</sup> touched with the feeling of our infirmities. It is an instruction for Clergie men in more particular, <sup>m</sup> for that he confirmed his owne precept with his owne practice. Hee said <sup>n</sup> elsewhere, *Blessed are they that mourne*; and behold himselfe doth here weepe.

The next point to bee further examined, is, the cause why Christ did weepe. And that is the consideration of Hierusalems estate, both in respect of her present sins, & future punishment. *When hee was come neere to Hierusalem, he beheld the city and wept on it.* Here we may learne many good lessons; as 1. it serues to <sup>o</sup> terrifie; for as the penitent sinner occasioneth in heaven ioy: so the retchlesse offender continuing obstinate in his iniquitie, brings (as much as in him lieth) euen <sup>q</sup> heauinesse into the courts of happinesse. 2. This may <sup>r</sup> comfort vs in our tentations, as being assured <sup>s</sup> *hee will not the death of a sinner, but that all repent and be saved.* He doth affect our conuersion vnfaignedly, who weepes ouer our sinnes so bitterly, speaking also pathetically; <sup>t</sup> *Returne, returne, O Sbulamite, returne, returne. O if thou hadst knowne these things which belong vnto thy peace!* Let vs not, I beseech you, make Christ a stage-player or hypocrite, commanding his affections & teares in sport; <sup>u</sup> *nam quicquid vult, vult.* And his will is <sup>u</sup> *that all men shall be saved,* and

and come to the knowledge of the truth. And therefore when Christ at any time shall draw neare to vs in his holy Word and Sacraments, as hee did here to Hierusalem in his bodily presence; let vs open the <sup>2</sup>dores of our hart, and gates of our temple, that the <sup>7</sup> King of glory may come in. 3. This teacheth vs to <sup>2</sup> loue our enemies, and to pray for them who persecute vs. It is certaine Christ knew that he should be crucified in Hierusalem; and yet he desired their good, who sought and wrought his hurt.

4. That wee make not our selues <sup>2</sup> merrie with the mad humors, idle speeches, outrageous oathes of drunkards and Atheists; I say, that we laugh not at the falles of our brethren, applauding them in their follie, making their infirmities and sinnes our tabret and delight: but rather following here Christs example, to lament, when we behold such enormities in any.

*Weepe for the dead, for her hath lost the light: so weepe for the foole, for her wanteth understanding: make small weeping for the dead, for he is at rest, but the life of the foole is worse then the death.* And if wee must bee sorry for the sinnes of another, how much more for our owne; weeping with <sup>2</sup> Peter bitterly? That S. Peter wept, I find (saith <sup>2</sup> Ambrose) but what he said, I find not. I reade of his teares, but not of his satisfaction: *Recte pland Petrus fletit & tacuit; quia quod desleri solet, non solet excusari; et quod defendi non potest, ablini potest.*

*O if thou hadst known* This exceeding passionate speech is abrupt and defectiue. But it may bee supplied thus: O daughter Sion, if thou hadst knowne so well as I, thou wouldest <sup>2</sup> weepe so well as I; thou wouldest <sup>2</sup> remaine still, and not <sup>2</sup> perish in thy sins. Or as <sup>2</sup> other, thou wouldest obey my preaching and beleuee, Hierusalem, Hierusalem, if thou hadst knowne those things which belong vnto thy peace so well as I, thou wouldest agree quickly with thine aduersary; thou wouldest even in this thy day be studious of peace; thou wouldest (as it is in our English text here) *take heed.* See *Panigrol. hom. in loc. par. I. Iansen.*

<sup>2</sup> Apoc. 3. 20.

<sup>7</sup> Psal. 24. 7.  
<sup>2</sup> Ludolphus.

<sup>2</sup> Ardens.

<sup>2</sup> Eccles. 2. 21.

<sup>2</sup> Mat. 26. 75.

<sup>2</sup> Ser. 46.

<sup>2</sup> Gregor. hom.

39. in Euangel.

Idem Euseb.

Emissenus &

Lyra in Loc.

<sup>2</sup> Hefychius  
apud Augustin.

Epist. 79.

<sup>2</sup> Euthymius

in loc.

<sup>2</sup> Erasmus.



*Iansen. concord. cap. 110. Erasmus & Maldonat, in Luc. 19. 42.*

<sup>1</sup> *Iansen.*

<sup>k</sup> *Theophylact. in loc. & Hieron. in cap. 2. Mich.*

<sup>1</sup> *Caluin, Marlorat, Zepper.*

<sup>m</sup> *Psal. 87. 2.*

<sup>n</sup> *Lament. 2. 15.*

<sup>o</sup> *Psal. 132. 14.*

<sup>p</sup> *Act. 13. 27.*

<sup>q</sup> *Act. 15. 21.*

<sup>r</sup> *Matth. 13. 15.*

<sup>s</sup> *Ephef. 2. 14.*

<sup>t</sup> *Mat. 23. 37.*

<sup>u</sup> *Mat. 21. 39.*

Christ then <sup>i</sup> wished vnto Hierusalem: 1. Vnderstanding and knowledge. 2. Such a knowledge as was profitable to know those things which belong vnto peace. 3. Seasonable knowledge: euen in this thy day. Hierusalem, if thou hadst knowne. As if hee should say: Will yee know why I weepe? It is because thou knowest not the time of thy visitation. *Hinc illa lachryma.* <sup>z</sup> *vi*: thou also, <sup>1</sup> that is, thou so well as any, yea better then all other cities in the world. For if *Samaria & Galile* had perished in their sin, my griefe would not haue been so great. But thou Hierusalem art the <sup>m</sup> city of God, the <sup>n</sup> ioy of the whole earth, an <sup>o</sup> habitation which the Lord hath chosen for himselfe, saying, *This shall be my rest for ever, here will I dwell. for I haue a delight therein.* O Hierusalem, Hierusalem, whose stately towers are lift vp into heauen, *caput inter nubila*, thou shalt now bee made euen with the ground, for thine enemies shall not leane in thee one stone vpon another.

Yea, but did not Hierusalem know? Yes surely, the words of the <sup>p</sup> Prophets and <sup>q</sup> Moses were read among the euery Sabbath day. Yet because they neglected the time of their visitation, these things were hid from their eyes. As Christ expounds himselfe; <sup>r</sup> This peoples heart is waxed fat, and their eares are dul of hearing, and with their eyes they haue wincked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might heale them. Happily this vnhappy City knew many curious quirkes of the Law, but it did not vnderstand this one necessarie point of the Gospel, that Christ was her <sup>s</sup> peace. For when he would <sup>t</sup> often haue gathered her children together, as the hen gathereth her chickens vnder her wings, they would not; but obstinately <sup>u</sup> reiected him, and betrayed him, and denied him; and in fine, crucified him: *Act. 3. 13. 25.*

*Euen in this thy day*] The time of our visitation is but a day

day, wherein man laboureth vntill evening, at 7 night his soule is taken from him, & when that night is come, no man can worke. Wherefore while it is called to day, receive not the grace of Christ in vaine. For now is that accepted time, behold now the day of saluation. Euen this day (Hierusalem) is allotted for thy conuersion; after the killing off so many Prophets, and stoning of such as were sent vnto thee: yet if thou wilt heare my voice to day, seeking me while I may be found, and calling vpon me while I am nigh: If thou wilt in this day, wherein I come weeping vnto thee, for thee, repent and beleue, thou maiest bee receiued vnto fauour. But expect not another day; for this is thy day, the next is the day of the Gentiles; or happily Gods day wherein hee will visit in iudgement, not in mercy. Deceiue not thy selfe, daughter Sion, this day shall haue no morrow; for at this very now, *dies & dies ultionum conueniunt*, the God of vengeance, and day of vengeance are met together.

For the daies shall come vnto thee, that thine enemies shall cast a banke about thee. The time wherein vngodly men take their vaine pleasures is but a day: but the time wherein they shall be punished hereafter, is called in the plurall number, daies. If God spared not the naturall branches, if he reiected his owne city, when he reiected his owne Sonne; let vs not, I beleeue you, despise the riches of his beautifullnesse, and patience, and long suffering, calling vs in this our day to repentance: for these three follow one another, *ingentia beneficia, ingentia peccata, ingentes poena*. Great benefits abused, occasion great sins, and great sins are the fore-runners of great iudgements. If England then as Hierusalem, harden her heart, while Christ crieth in her streets, and reacheth in her Temple daily; what doth it else but heape vnto it self wrath against the day of wrath, and of the declaration of the iust iudgement of God?

He went into the Temple. It is a new conceit of some which

<sup>a</sup> Psal. 103. 23.

<sup>v</sup> Luk. 12. 20.

<sup>2</sup> Iohn. 9. 4.

<sup>a</sup> Heb. 3. 13.

<sup>b2</sup> Cor. 6. 1.

<sup>c</sup> Esay 55. 6.

<sup>d</sup> Ludolphus & Pontan. in loc.

<sup>e</sup> Rom. 11. 21.

<sup>f</sup> Rom. 2. 4.

<sup>g</sup> Magdeburg. Epist. praefix. cent. 5.

<sup>h</sup> Prou. 1. 20.

<sup>1</sup> Scholys in  
Psalme 31.  
litera (A)  
<sup>k</sup> Tom. 2. ope-  
rum. pag 659.

<sup>1</sup> Ludolphus.

<sup>m</sup> Discipulus  
ser. p. 3. de S.  
Stephano.  
<sup>n</sup> Cap. 2. 16.

<sup>o</sup> Flores hist. ad.  
an. 95.

which are bad Philosophers, and worse Diuines, that our blessed Sauour was a coward, in feareing the naturall death of the body, a distracted wretch in suffering the spirituall death of the soule, a brand of hell, in enduring for a time the infernal death both of body and soule. But the siluer current of the Scriptures, and the whole stream of Expositors, euen from the first preaching of the Gospel, vntill the daies of <sup>1</sup> *Augustinus Iustinianus*, and Cardinall <sup>k</sup> *Cusa*, runne quite another way, concluding peremptorily, that our glorious Sauour did vndergoe the first death manfully, and ouercome the other triumphantly.

Not to crucifie the text, and to meddle with impertinent controuersies; <sup>1</sup> if Christ had been cowardly daunted with the terrors of bodily death, he would not often haue visited Hierusalem, the City wherein hee certainly knew that hee should bee crucified, at those times when there was greatest resort, and in those places which were most frequented, as it is said here, *he went into the Temple*. I confesse, Christ did naturally feare death, otherwise hee should not haue been affected as an ordinary man: yet he suffered willingly, otherwise he should not haue been so well affected as an ordinary Martyr. For whereas <sup>m</sup> there be three kinds of martyrdome; the first *operis, sed non voluntatis*, as the martyrdome of the *Bethlemisibin* noents, recorded by S. <sup>n</sup> *Matthew*: The 2. *Voluntatis, sed non operis*, as the martyrdome of S. *Iohn* the Euangelist reported in <sup>o</sup> Ecclesiasticall history. The 3. *Et operis, & voluntatis*, as that of S. *Stephen*, related A. 7: if Christs martyrdome and bloody passion had been *operis, sed non voluntatis*, onely materiall and not formall, it could neither haue been meritorious for himselfe, nor satisfactorie for other. Because it is a true rule both in reason & Diuinity, that an action done either by chance without our knowledge, or by violence against our will, is neither accepted of God, nor commended by men. That onely is done well, which is done of our will. And therefore

fore whatsoever other print or prate, Christ endured his passion most resolutely and cheerfully: witnessing so much of himselfe, *¶ No man taketh my life from me, but I lay it downe of my selfe.*

For the cleering then of this point we must remember an old distinction, namely, that there was in Christ (*¶ non secundum potentiam, sed secundum actum*) a double created or humane will, a *divinus*, and a *humani*, saith *¶ Damasceus*, that is, as *Aquin* construeth it, a naturall will, and a rationall will: as the *sententiarie* Diuines vsually speake, *voluntas vt natura, & voluntas vt ratio*. Now Christ according to his sensuall and naturall will trembled at the pangs, and quaked at the paines of death: neither was this act sinfull or inordinate in him, for as much as nature shunneth all things hurtfull and destructive. And *¶ Augustine* writing of crosses & troubles, affirmed truly, *tolerare ea iubet, non amare: nemo autem quod tolerat amat, etsi tolerare amat*. But according to Christs *bonleis*, and rationall wil, it was his chiefe desire to die: *O my father, if it be possible let this cup passe from me: neuerthelesse, not as I will, but as thou wilt*: *¶ iuxta qd dicitur*, not according to my *theleis* and naturall desire, which abhorreth death: but *as thou wilt*, to which my rationall will is alway conformable. So Saint *¶ Augustine* and the schoolemen expound his words, in *lib. 3. sent. dist. 17.*

*¶ Aquin* doth exemplifie the point thus: A man (saith he) will not naturally suffer launcing and cutting of any member, yet for the good of the whole body, reason ouercomes often sense, whereby burning and launcing is endured: in like manner Christ, *ex impetu nature*, abhorred death, but *ex imperio rationis*, considering that the passion of him our head should procure great good vnto all the Church his body, and that the momentanie death of one should purchase eternall life to all, in the midst of his great agonie hee spake cheerfully to his Apostles, *¶ Arise let vs go: behold he is at hand that betrayeth me, following the traitor Iudas, Friend wherefore art thou come?* *¶ yelding.*

*¶ Ioh. 10. 18.*

*¶ Thom. parti. 3. quæst. 18. art. 3. Apud Thom. ibid.*

*¶ Confess. lib. 10. cap. 28.*

*¶ Mat. 26. 39.*

*¶ Tract. 19. in Ioan. circa finem.*

*¶ Vbi supra art. 5.*

*¶ Mat. 26. 46.*

<sup>a</sup> Luk. 23. 43.<sup>a</sup> 3. sent. dist. 17.<sup>b</sup> Ephes. 5. 2.<sup>c</sup> Iohn 4. 34.

Heb. 10. 9.

<sup>d</sup> Iohn 18. 36.<sup>e</sup> Iohn 12. 31.<sup>f</sup> Augustin. orat.  
cont. Iudeos,  
Paganos, Dia-  
nos, cap. 4.

yeelding himselfe voluntarily to his enemies attempt, neither suffering his followers to offend them, nor commanding Gods Angels to defend himselfe. And on the crosse so farre was he from the paines of hell, as that hee promised vnto <sup>g</sup> blessed theese the ioyes of heauen: <sup>h</sup> *Verily I say vnto thee, this day shalt thou be with mee in Paradise.* To conclude with <sup>i</sup> Lombard, Christ feared death *ex affectu sensualitatis* but not *ex affectu rationis*. As <sup>k</sup> *Alfiodorensis* vpon this text, eschuing death *secundum se*: yet vndergoing death *propter alium*; <sup>l</sup> giuing himselfe for vs an offering and a sacrifice of a sweete smelling sa- uour to God. Comming into the world not to doe his owne sensuall will: but <sup>m</sup> the will of God who sent him. Otherwise he would not vsually haue gone to that citie where he should be crucified, at such times, & into such places where the greatest multitudes assembled, as the text saith, *he went into the Temple.*

Now the reason why Christ, so soone as hee came to Hierusalem entred into Gods house, was, partly to moue his owne followers vnto deuotion in the Temple, and partly to remoue sacrilegious persons out of the Temple. For the first, in that Christ did not ordinarily conuerse in the Court, nor in the Market, nor in the Theater, but in the Temple: he doth intimate to all Christians in generall, but to Clergie men in more particular, that *his king- dam was not of this world*. And therefore such as wil be his Disciples, must renounce the pleasures of the Theater, the wicked gaines of the market, the vaine gallantrie of the Court, and wholly deuote themselues either to say seruice in the Temple, or to doe seruice for the Temple. This wee promised at our first matriculation & entrance into the Church; so that if Satan, <sup>n</sup> *the prince of the world*, take vs in his possessions, hee will challenge vs for his owne, & presse God to forsake vs. <sup>o</sup> *indica meum esse, qui tuus esse noluit; in ipsa quodammodo mea possessione apprehensus est: quid enim in theatro renuicator turpin voluptu- sum, aut in amphitheatro crudelitates sauas insuendo?* Did he



hee not vow when hee first gave vp his name to bee thy  
souldier in holy baptisme, that he would forsake the di-  
uell and all his workes, the vaine pompes and glorie of  
the world, with all couetous desires of the same? What  
then hath he to doe in my kingdome, doing my seruice?  
what businesse hath he in the play-houses or other of my  
territories? he should be in *Christs Colledge, in the Diu-  
inity Schooles, in the holy Library, in the temple*, desiring  
rather to be a doore keeper in Gods house, then a Com-  
mander in the tents of vngodlinesse.

3 Psal. 84. 11.

But this especiallie concernes ecclesiasticall persons  
and Church men, as being in their right *vbi*, when they  
stand in the pulpit and teach in the Temple. *Clericus in  
oppido, Piscis in arido*: Clergie men in the Church are in  
their proper element, for the Temple should be the cen-  
ter of all their circumference. My meaning is not that  
the Kings Court should be disurnished of Chaplaines,  
or his Counsell of Prelates: God forbid. For as the Com-  
mon-wealth is flourishing when either Philosophers are  
Kings, or Kings are Philosophers: euen so well is it with  
the Church, if godly Prophets hang as a precious ear-  
ring at the Princes eare. Worthily hath *Erasmus* obser-  
ued in an epistle to *Iohn Alasco*, that if we had more Bi-  
shops like *Ambrose*, wee should haue more Emperours  
like *Theodosius*. If *Brentius* the Diuine be counsellour to  
the Duke of *Wittenberge*, religion thereby shal be better  
established: if *Occam* the Schooleman *fiero Lewis* the  
Emperour, hee may well say, *Protest show me with thy  
sword, and I will defend thee with my pen*. In a word, if the  
kingdome be ruled by Gods scepter, it will continue: but  
<sup>1</sup> *where there is no vision the people decay*. So that if elergy  
men follow the Court for the greater good of the Tem-  
ple: then, as <sup>m</sup> *Herodian* said of Rome, wheresoeuer the  
Emperour is, there is Rome: and as the <sup>n</sup> Poet, *vbi Hele-  
nae est, ibi Traianus putatur*: so wheresoeuer there is a good  
Prelate, there is a walking Church, and an holy Temple.  
But if our designes be meere secular, hauing one foote

<sup>n</sup> *Prudentius  
lib. 1. cont. Sym.*

<sup>1</sup> *Prefix. oper,  
Amb.*

<sup>k</sup> *Trittenhem, in  
vita Occam.*

<sup>1</sup> *Prov. 29. 18.*

<sup>m</sup> *Lib. 1.*

<sup>n</sup> *Senec.*

Q

in



in the Court, another in the City, none in our Cure: then assuredly we are out of our ranke, and most vnlike Christ our matter, of whom it is said here, that *he taught daily in the Temple.*

The more we keepe within the circuits of our Churches, and circles of our studies, the more we frequent the Chapel, the Library, the Schoole, the more priestlike and schollerlike. But on the contrary, when our habits are irregular, our company disordered, our speech vnsauoury, our whole cōuersation according to the fashions of the world: then, as *o Budam* is bold to write, wee are rather *Craassiani*, then *Christiani*, more secular the ecclesiastical. I do not enuie the rich clergie men, I wonder onely with *p Synesius*, how they can gaine so much leisure as to serue two masters, God *in Choro*, and Mammon *in foro*. If riches encrease, we must not set our hearts on them; if our places be great, our minds must bee lowly; rather then the cares of this world should choake the good seede in vs, we must imitate *q Albertus Magnus* (of whom it is reported in history) that he left his Bishoprick of *Ratisbone*, to reade publike Lectures in *Colin*: and follow *Theodores* example, who writes of himselfe in a certaine Epistle to *Leo* Bishop of *Rome*, that whereas he had been Bishop, liuing plentifully many yeeres, he had purchased *nec agrum, nec obolum, nec sepulchrum*, as the *Magdeburgenses* report in his words, in *Cent. 5. col. 1011*. For if we which ought to bee the salt of the earth, and light of other, shall addiect our selues vnto the world, being (as *r Bernard* speaks) *habitu clericici, quasi mundani, actu neutri*: then we may crie with *c Augustine*; *Va. mihi misero qui ista seruo in memoria, & scribo in charta, nec habeo in vita*. Or as the same Father in another case: *Wo* be euen to vs, if we haue *Christum in codicibus & non in cordibus*. If we which are Gods inheritance, spirituall men, consecrated to the Temple, make it not our chiefe study to do good vnto the Church as Christ here, who so soone as he came to *Ierusalem* instantly visited his fathers house.

Secondly,

*o Lib. 5. de Affe.*

*p Epist. 57.*

*q Bucholzerus  
in Chron. ad an.  
1259.*

*r De considerat.  
lib. 3.*

*c Lib. de spiritu  
& anima, c. 62.*

Secondly, Christ entred into the Temple to remoue sacrilegious Merchants, and to reforme abuses therein. Hereby signifying, that the disorder of the Church occasioned the destruction of the City. For so long as the Priests were wicked, the people could not be good. By this example, Princes and Prelates are taught, that their chiefe time be spent, & best endeuors employed in well ordering Gods house, that it proue not a *den of theues*: but as God would it should, *an house of prayer*. Aaron & Moses must ioyne together in this good worke. The Minister must vse the spirituall sword, and the Magistrate the temporall, in casting out, and whipping out of the Temple, such as sell and buy therein. *Sacrilegium* is so called, *quasi sacrilegium*, the prophaning of that which is holy.

Now holinesse is ascribed vnto

Persons.  
Places.  
Things.

And therefore as *Aguine* notes, sacriledge may be committed *vel in personam*, when an Ecclesiasticall man is abused: *vel in locum*, when the Church is prophaned: *vel in rem*, when things dedicated to holy vses are otherwise employed. And this kind of sacriledge may bee committed three waies:

1. *Quando sacrum de sacro auferitur*, when holy things are stollen out of holy places; as the consecrated vessels out of the Temple.

2. *Quando non sacrum de sacro*, as if a theefe should breake open a Church to steale away some priuate treasure hid therein.

3. *Quando sacrum de non sacro*, when the Church is robbed of her possessions and endowments.

If all men examine themselues according to this rule, many will assuredly find, that they worthily deserue the whip. In our neighbour countries, they complaine with *Peter Blesensis*, that *claustra* are turned into *castra*. And with *Bernard*, *Plus calcaria quam altaria fulgens*. That

<sup>c</sup> Ludolphus.

<sup>m</sup> Culman.

<sup>x</sup> Zepper.

<sup>v</sup> Allenbaig.  
lex. Theolog.  
verb. sacrilegiū.

<sup>z</sup> 22<sup>a</sup>. quest. 99.  
art. 3.

<sup>a</sup> Lombard.  
sent. lib. 3. dist.  
37.

<sup>b</sup> Epist. 27.

the Nobility, Gentrie, Cominalty regard *haram domesticam magis quam aram dominicam*. And I would to God England had not iust cause to cry out against selling of oxen and sheepe, and doves in the Temple: that is, as one wittily, *Beneficia magna, parua, omnia*. So the Poet in old time:

*¶ Filius est praesul, pater Abbas, Simon uterque.*

How little a while sooner it seeme to be, yet all kind of sacriledge is odious in the sight of God. As for that which is *in personam*, he saith, <sup>d</sup> he that despiseth you, despiseth me. For sacriledge committed *in rem*, <sup>e</sup> Yee haue spoiled me in tithes and offerings. And lastly, for that in *locum*, our Sauior here doth cast out of the Temple, such as sold and bought therein.

This horrible crime is not onely condemned by *Papists*, and *Lutherans*, and the Church of *England*: but also by the *consistorian* Diuines, who shunt the dore now the steed is stolne, and repent too late that euer they betrayed Gods inheritance into the hands of impious commorants. <sup>f</sup> *Caluin* compares the Magistrates of *Geneua* to cruel tyrants, affirming that they are the Popes successors in theft & robbery. *Beza* in his Tract of three sorts of Bishops, is resolute, That Protestant Church-robbers are new theecues, entred into the roomes of old theecues, according to that of Bishop *Parkhurst*:

*Olim in cenobijs habitabant monstra papista,*

*Nunc in cenobijs habitant sed monstra rapista.*

<sup>h</sup> *Viret* accounts them worse then Friers, and Monks, comparing them vnto the diuels in the Gospell, crying, *Why art thou come to torment vs before our time?* And albeit our English reformers a long time, would in their haste and heate, downe with the Church, euen to the ground: yet if we shall appeale from *Philip King of Macedonia* when he is drunken, vnto *Philip King of Macedonia* when hee is sober: or with Bishop *Grosset*, from Pope *Adrian* priuate, to Pope *Adrian* publike: or with the quiblibetical discourser, from the Pope as *Clement*,

<sup>c</sup> *Apud Magdeburg. cent. 11. col. 625.*

<sup>d</sup> *Luk. 10. 16.*

<sup>e</sup> *Malac. 3. 8.*

<sup>f</sup> *Epist. 108.*

<sup>g</sup> *In Ludicris.*

<sup>h</sup> Cited in the Survey of the pretended holy dis. chap. 21. pag. 242.

<sup>i</sup> *Quodlibet. 6. tit. 10.*

vnto his holines as *Peter*. If, I say, we shall appeale from their passion, vnto their best writers in their settled iudgment; <sup>k</sup> wee shall finde, that they are very well content that their Presbyters, and other officers of the Temple, should enioy the lands and liuings of our Bishops; intimating that Church-robbers would crucifie Christ againe for his coate: resembling the traitor *Judas*, by the spoiles of the Church, purchasing fields of blood; that such hate Christ, and defraud God, and are no better thē *Achan*, *Nebuchadnezzar*, *Balthazar*, *Ananias* & *Sapphira*. To conclude with <sup>l</sup> *Iustinian*, *Proximū sacrilegio crimen est quod maiestatis dicitur*: Treason is a petty sinne, in comparison of sacriledge. The reason is rendred by *S. Augustine*, *Tanto grauius est peccatum, quanto commissum non potest nisi in deum*.

As this fault is most abominable, so the iudgments of God vpon it in all ages haue been most fearfull. To begin with *Simon Magus*, the god-father of Simonists, as we reade, *Act. 8.* as hee presumed in the publike Theater at Rome, to flie vp into heauen, hee caught such a fall in the midst of his pride, that hee brake his legs and his thighes, as <sup>m</sup> *Clemens Romanus* reports: *Vt qui paulo ante volare tentauerit, subito ambulare non poterat; & qui penas assumpserat, plantas amiserat*, saith <sup>o</sup> *Ambrose*. Nay, this tumbling cast (as it should seeme) breake his necke: For so <sup>p</sup> *Melancthon*, <sup>q</sup> *Epiphanius*, and other relate. See *Magdeburg. cent. 1. lib. 2. cap. 11. Baron. annal. Tom. 1. ad an. 68. Iulianus* the diuels darling, vnkle to *Iulian* the wretched *Apostata*, together with *Felix*, the Emperors Lord Treasurer, pilled & pold <sup>y</sup> Churches of *Antiochia*, partly to fulfill their irreligious humors, as also to fill full the Princes exchequer. *Iulian* when he was in a Temple, aduersus sacram mensam minxisse dicitur. And *Felix* beholding the costly vessels and chalices *Constantinus* and *Constantius* had bestowed, scoffingly said, *What stately plate is here for the carpenters sonne?* but because these beasts opened not their lips, that their mouthes might

<sup>k</sup> Suruay vbi  
sup. pag. 243.  
244. 245.

<sup>l</sup> Leg. 1. digest.  
ad leg. Iul.

<sup>m</sup> Contra Cres.  
con. lib. 4.  
cap. 10.

<sup>n</sup> Confit. lib. 6.  
cap. 9.

<sup>o</sup> Ser. 66.  
<sup>p</sup> Lib. 3. Chron.  
pag. 157.  
<sup>q</sup> Hares. 21.

<sup>r</sup> Baron. *Annal.*  
tom. 4. ad an.  
362. fol. 42.  
<sup>f</sup> Idem *ibidem*  
ex *Ammian.*  
*Theodoret. &*  
*alys.*

<sup>r</sup> Malmesbur.  
*de gest. reg. Angl.*  
lib. 3.  
<sup>u</sup> Polydor. *Anglican. histor.*  
lib. 10.  
<sup>x</sup> Guenara.  
<sup>y</sup> Suruay of  
pretended ho-  
ly discipline,  
chap. 21.  
<sup>z</sup> *Psal.* 136. 2.  
<sup>a</sup> *Psal.* 83. 11.

<sup>b</sup> *Esay* 56. 7.

shew forth Gods praise, but whet their tongues as swords to strike at the Eords annointed; *Julianus* mouth vsing alwaies vsauory speeches, at the last acted a most filthy part: <sup>r</sup> for that ordure which should haue gone downward, was cast vpward, dying a loathsome and nastie death. And <sup>r</sup> *Felix*, who had so base a conceit of Christs blood, did nothing night and day but vomit blood, vntill his vnhappy soule was fetched away from his accursed carcasfe. *William Rufus*, who pulled downe Churches, and religious houses, to make palaces of state, and places of delight, was stricken as hee was hunting in his new Forrest, with an arrow, shot by Sir *Walter Tyrel*, that he fell down dead, and neuer spake word: *Vno gemitu sine voce edito animam efflans ex equo in terram cecidit.* When <sup>x</sup> *Scipio* did rob the Temple of *Tholossa*, there was not a man who carried away gold from thence that euer prospered afterward. <sup>y</sup> The goods of the Church are like the gold of *Tholossa*, none thrive that vnlawfully possesse a penny-worth of them: *Ex male quaesitis vix gaudet tertius haeres.* O Lord God, <sup>z</sup> that our mouth may bee filled with laughter, and our tongue with ioy; <sup>a</sup> make them and their princes like *Oreb* and *Zeb*; yea, make all their Princes like *Zeba* and *Salmana*, which say, let vs take to our selues the houses of God in possession.

*It is written, My house is the house of prayer* Heere we may learne the right vse of Gods house, namely, that it is appointed for prayer and preaching. For prayer, we haue Gods owne precept; *It is written, My house is the house of prayer.* For preaching, Christs owne practice; *daily teaching in the Temple.* Those things which Almighty God hath ioyned together, let no man put asunder. Preaching may not thrust out of the Church common praier, for it is an *oratorie*; neither may prayer shuffle preaching out of the Church, for it is an *auditory*. See Church hom. concerning the right vse of the Church, part 1. *Hospinian. de origine templorum, lib. 1. cap. 1. Culman. Marlorat. Zepper. in loc.*

The Epistle. I. CO R. 15. 1.

Brethren, as pertaining to the Gospell which I preached unto, &c.

**S** Paul in this Epistle, doth

Extoll his preaching in

Generall, for that it was a Gospell, and such a Gospell, as he received of the Lord.

Particular, shewing how Christ died for our sins, and rose againe the third day.

Extenuate his person,

As being the last Apostle, borne out of due time.

As being the least Apostle, not worthy to be called an Apostle.

The least in respect of his former sin, for he persecuted the congregation of God: but the greatest in respect of his present grace, for Gods grace was in him, and with him in such sort, that hee laboured more abundantly then they all.

<sup>c</sup> Anselm. Ardens, Aquin.

Brethren, as pertaining to the Gospell] In the former Chapters, hee corrected the Corinthians error, concerning the gifts of grace: but in this present, he doth rectifie their iudgement touching the gifts of glory: proving at large the resurrection of the dead: which one point of doctrine he calles a Gospell, as containing glad tidings of great ioy, without which, <sup>e</sup> of all men Christians should be most miserable. Or a Gospell, as being a <sup>f</sup> maine pillar of the Gospell, and holy beleefe, & lest they should doubt of this truth, as of a matter indifferent, not appertaining necessarily to their saluation. I haue preached, and ye haue received this article, so that you shall shew your selues <sup>h</sup> inconstant, and <sup>i</sup> apostataes in deny-

<sup>d</sup> Gorran.

<sup>e</sup> 1. Cor. 15. 9.

<sup>f</sup> Theophylact.  
<sup>g</sup> Calvin.

<sup>h</sup> Maioraz.  
<sup>i</sup> Ardens.



<sup>v</sup> Sarcerius & Martyr.

<sup>1</sup> Apoc. 2. 10.

<sup>m</sup> Occumen.

<sup>n</sup> Matih. 11. 7.

<sup>o</sup> Ephes. 4. 14.

<sup>p</sup> Ardens.

<sup>q</sup> Sarcerius & Martyr.

<sup>r</sup> Theophylact. Gorran. Anselm.

<sup>s</sup> Rom. 4. 25.

<sup>t</sup> 1. Cor. 15. 17.

<sup>u</sup> Aquin.

<sup>v</sup> Caietan.

<sup>x</sup> Dr. Fulke in loc.

ing it. <sup>k</sup> Heere wee may note the degrees of faith, and steps vnto saluation, the first is, preaching of the Gospel; the second, hearing of that which is preached; the third, receiuing of that which is heard; the fourth, continuuing in that which is receiued: and then lastly comes saluation, <sup>l</sup> if thou be faithfull vnto death, I wil giue thee a crown of life.

*I do you to wit, after what manner I preached* ] I deliuer not a new doctrine, <sup>m</sup> but onely repeat that old, which I preached, and your selues accepted and <sup>n</sup> keepe still, except ye beleueed in vaine. For I am not a <sup>o</sup> reed shaken with the wind, neither would I haue you carried about with euery blast of doctrine. <sup>p</sup> That which I taught you by word being present, I now commend vnto you by writing, being absent. <sup>q</sup> Hence then obserue; that we may not loath in any case, but rather imbrace the same principles of holy religion, often repeated againe and againe by the same pastor, in the same place.

*For first of all* ] <sup>r</sup> That is, at the first, and chiefly, because Christs <sup>s</sup> dying for our sins, and rising againe for our iustification, are the two great fundamentall arches of faith, on which al other articles are built. <sup>t</sup> If Christ be not raised againe from the dead, your faith is vaine, and you are yet in your sins. And therefore these points are to bee taught in primis: that is, <sup>u</sup> inter prima credenda & maxima. For this cause, Paul presseth here Christs resurrection by sundry demonstrations, affirming, that after his death & buriall, he was seene of Cephas, then of the twelue, after that of mee then five hundred brethren at once, so Iames, and all the Apostles, <sup>v</sup> that is, both Apostles and Disciples, and last of all, he was seene of me.

*I deliuered vnto you* ] The word both in Latine and Greeke doth import tradition; and therefore the Rhe-mists obserue, that the blessed Apostles planted the Church in all truth by tradition, afore they wrote any thing. <sup>x</sup> Answer is made, that Paul deliuered the doctrine of Christs death and resurrection, according to the Scripture.

Scripture, which is not an vnwritten, but a writtē verity. *Which I receiued* As in this Epistle before, cha. 11. 23. *I haue receiued of the Lord, that which I haue deliuered vnto you.* So Galath. 1. 12. Neither receiued I it of man, neither was I taught it but by the Reuelation of Iesus Christ; inspired and called to his Apostleship by the holy Ghost: Acts 13. 2. *His Gospell was not mans doctrine, nor after man: but he preached, how Christ died for our sinnes, agreeing to the Scriptures, and that he was buried, and that he rose againe the third day, according to the Scriptures.* Hereby teaching all teachers to <sup>a</sup> speake the words of God. The chiefe places foretelling Christs death, are Exod. 12. 7. Psal. 22. 17. Dan. 9. 26. Zachar. 13. 7. Esay 53. 5. Concerning his resurrection, Ionas 1. 17. & 2. 10. For so Christ himselfe, Math. 12. 40. and Hosea 6. 2. for so S. *Hierome, Rupert, Ribera* construe that place, concurring herein with <sup>a</sup> *Origene*, <sup>b</sup> *Ruffin*, <sup>c</sup> *Augustine*, <sup>d</sup> *Bernard*, *Aquin* ad Ephes. cap. 2. lett. 2. & *Anselm* in hunc ipsum locum Pauli.

He was scene of me, as of one that was borne out of due time, *tanquam abortiuo*] A <sup>e</sup> child may bee said abortiue three waies; as first, being borne out of due time: secondly, if extracted out of his mothers wombe violently: thirdly, if he want his due bignesse. In all these respects, our Apostle makes himselfe abortiue; for he was not new borne <sup>f</sup> so soone as *Peter* and *Iohn*, and other of the twelue. S:condly, S. *Paul* was <sup>g</sup> pulled out of the Iewish synagoge, that he might bee made the sonne of Christs Church, as it were, by violence: for in the midst of his <sup>h</sup> breathing out threatnings, and slaughter against the Disciples of the Lord, hee was <sup>i</sup> receiued to mercy, <sup>k</sup> put apart to preach the Gospell, as a *chosen vessell*, to beare Christs name before the Gentiles, and Kings, and the children of Israel, Act. 9. 15. Thirdly, S. *Paul* thought himselfe abortiue, for that he saith, *I am the least Apostle, not worthy to be called an Apostle, because I persecuted the Church of God.* Hee did this ignorantly through vnbeleefe

<sup>7</sup> Galat. 1. 10.

<sup>2</sup> 1. Pet. 4. 11.

<sup>a</sup> Hom. 5. in Exod.

<sup>b</sup> Exposit. symbol.

<sup>c</sup> Ser. 90. de temp.

<sup>d</sup> Ser. 1. de resurrectione dom.

<sup>e</sup> Gorran & Aquin.

<sup>f</sup> Extra tempus dominice predicationis, vti Primasius in loc.

<sup>g</sup> Ardens, Anselm, Caietan.

<sup>h</sup> Act. 9. 1.

<sup>i</sup> 1. Tim. 1. 13.

<sup>k</sup> Rom. 1. 1.

<sup>l</sup> 1. Thes. 4.  
<sup>m</sup> 1. John 1. 8.

<sup>n</sup> Ser. 88. de  
tempore.

<sup>o</sup> Caietan.

<sup>p</sup> Gorran.

<sup>q</sup> Cap. 11.  
<sup>r</sup> Anselm.

<sup>r</sup> Martyr.

<sup>t</sup> Iohn 1. 27.

<sup>u</sup> Matth. 3. 7.

<sup>x</sup> Against the  
reformed Cat.  
tit. Freewill.

<sup>y</sup> De ciuit. lib.  
18. cap. 43.

<sup>z</sup> Lib. 2. contra  
Iouinian. in  
tom. 2. fol. 86.  
& in apolog. ad  
Pammac. ut  
citat. Primasius  
in loc.

liefe, 1. Tim. 1. 13. Yet he did acknowledge it for a great fault, euen so great, that hee deemed himselfe vnworthie to bee numbred among the Apostles. How much more then ought we to lament our sinnes after the knowledge of the truth, after we haue receiued how we ought to walk and please God? <sup>m</sup> If we say that we haue no sinne, we de- ceiue our selues, and truth is not in vs. If wee acknow- ledge our sinnes, he is faithfull and iust to forgieue vs our sinnes. *Agnosce tu* (saith <sup>n</sup> *Augustine*) & *dominus igno- scit: nam quo pacto deus dignetur agnoscere, quod in se ho- mo dedignatur agnoscere?*

*But by the grace of God, I am that I am*] He doth, as it were, <sup>o</sup> part himselfe into two: considering his sinnes, he re- puts himselfe the least Apostle; yet considering Gods grace which is in him, hee saith, *I laboured more abun- dantly then they all.* <sup>p</sup> *Intensue*; for he was in iourneying often, in perils of waters, in perils of robbers, in sea, city, wildernesse. *Extensue*, combred with the care of all the Churches, as he tels them in the next <sup>q</sup> Epistle. So that as <sup>r</sup> one doth glosse the text, *Paul was Apostolorum minimus tempore, non dignitate; maximus humilitate, non operati- one; minimus in se, magnus in domino.* <sup>t</sup> By this example, pastors are taught so to confesse their owne vnworthi- nesse, as that they bring not their calling into contempt hereby. *Iohn the Baptist* acknowledged himselfe, <sup>u</sup> *not worthy to vnloose the latchet of his masters shooe*: yet hee did execute his office stoutly, telling the Pharisees and the Sadduces vnto their face, that they were a <sup>v</sup> *generati- on of Vipers.*

*Yet not I, but the grace of God which is with me*] Doctor <sup>x</sup> *Bishop* cauels at the Reformed Catholick, for translating this clause, *the grace of God in me*. Because forsooth, ac- cording to true construction, it should bee, *the grace of God which is with me*. *S. Hierome* (who was in <sup>y</sup> *Augu- stines* account, *homo doctissimus, & omnium trium lingua- rum peritus*) hath read it both waies; <sup>z</sup> one where, *the grace of God which is in me*: another where, *The grace of God*

God which is with me: lib. 2. aduersus Pelagianos, in tom. 2. fol. 284. So the Church of England may wel admit both, as betweene which in effect, there is no difference. But to tell the truth, and so shame the diuell, as well our Bibles as Communion book translate as he would haue it, The grace of God which is with me. Surely Maſt. Bishop should haue deliuered an vntruth in saying, *he*: but in auowing, *they corrupt the text*, he telleth a very ranke lie. For I pray, what shall he gaine, or we lose by this interpretation, in the question of free will? albeit Gods grace was working with him, hee did not of himselfe worke with Gods grace. For he said afore; *by the grace of God I am that I am*: Ergo, it was of grace that hee did worke with grace. As if he should haue said, *I haue labored more abundantly then they all, yet I can attribute nothing to my selfe herein, but all to grace, because it is the worke of grace in me, what soeuer I haue done in working with grace*. Fearing lest the worke would be ascribed to himselfe, saith <sup>n</sup> Oecumenius, he referreth it to the grace of God. To the same purpose the same Apostle, Rom. 15. 17. 18. *I haue whereof I may reioyce in Christ Iesus, in those things that pertaine to God: for I dare not speake of any thing which Christ hath not wrought by me*. To conclude with <sup>b</sup> Orosius: Headlesse presumptuous man, what doest thou looke at that he saith, *with me*? marke wel that he hath first said, *not I*. Betwixt *not I*, and *with me*, cometh in the midst, *the grace of God*, whose indeed it is both to will, and to worke for the making of a good will, albeit the will bee the will of man. Wherefore he was bold to say, *with me*, because he had said, *not I*. So then the grace of Gods power worketh in the wil of man, which hath giuen to it to will the same. Whereupon the conscience of man professeth and saith, *not I*, but Gods grace giueth him, that he may say, *with me*. The Gospell and Epistle meet here: for the Pharisee trusting in himselfe, did attribute too much vnto his owne merit, saying, *I am not as other men are*. But the Publican ascribing all to Gods grace, would

<sup>a</sup> In loc. Omnia transcribit gratie dei, principium, medium, finem. Ferus. ser. 2. dom. 11. post Pentecost.  
<sup>b</sup> Apolog. de arbit. lib.

not

not lift vp his eyes to heauen, but smote his breast and said, *God be mercifull to me a sinner.* See *Ferus* ser. 2. & 4. *Dom.* 12. post Pentecost.

## The Gospell. L V K E. 18. 9.

*Christ told this parable vnto certaine who trusted in themselves, &c.*

**I**N this Gospell three points are chiefly considerable: namely,

|              |  |
|--------------|--|
| The parables | Occasion, <i>Christ told this parable to certain who trusted in themselves, &amp;c.</i>          |
|              | Proposition, <i>Two men went up into the Temple to pray, &amp;c.</i>                             |
|              | Application, <i>I tel you this man departed home to his house iustified more then the other.</i> |

<sup>c</sup> *Gregor. moral. lib. 23. cap. 7.*  
<sup>i</sup> *Idem Beda. Bertrand, Ardens in loc.*

<sup>d</sup> *Deut. 32. 13.*

<sup>e</sup> *Poutan.*  
<sup>f</sup> *Diex. con. 1. in loc.*

<sup>g</sup> *Thom. 22<sup>e</sup>. quest. 161. art. 1.*  
<sup>h</sup> *Martinus de magistris, lib. de Fortitud.*

There be <sup>c</sup> foure kinds of proud men: 1. *Arrogant*, attributing euery good thing in themselves vnto themselves, and not vnto God. 2. *Presumptuous*, acknowledging that God is the giuer of their grace, but vpon their owne merit. 3. *Boasters* of eminency, which indeed they haue not. 4. *Despisers* of other, as affecting to bee singular in that they haue. To all these generally, but to the last three more principally *Christ told this parable.* Bad liues occasion good lawes, he that extracted <sup>a</sup> hony out of a stone, and oyle out of an hard rocke, seeing certain trusting in themselves, as if they were perfect, & despised others: <sup>e</sup> hereby gained a good hint to commend humility. The which is such an excellent vertue, <sup>f</sup> that all other gifts of grace contend for it, as all the Cities of Greece did strue for *Homer*. Temperance challengeth it for her owne, & because there is *arduum* and *bonum* in euery vertue; the one doth require magnanimitie, the other humility. <sup>h</sup> Fortitude challengeth it for her owne, for that humility doth ouercome prosperity which assaulteth vs at the right, and aduersity fighting against vs on

on the left hand, Iustice challengeth it for her owne, for that humilitie giueth vnto God, our selues, and our neighbour that which is due. Whereupon Christ termed humility iustice, Matth. 3. 15. *Thun it behoueth vs to fulfill all righteousnesse.* That is, humility.

Two men went vp into the Temple to pray ] <sup>k</sup> That they went together was commendable, for where two or three are gathered together in my name (saith Christ) I am in the midst of them. It was also commendable that they went vp into the Temple to pray, for <sup>m</sup> Gods house is the house of praier. If any come to prate, to plot, or practice villany, we may speake to them, as the King *Ahasuerus* once to *Haman*, <sup>n</sup> Will he force the Queene also before me in mine house? So, will yee lust after a woman, or thirst after any mischief before God in his owne house? Commendable likewise (as <sup>o</sup> some Diuines obserue) that they prayed *apud se*, not howling and crying, as the *P*riests of *Baal*, but secretly within their heart. In all these respects our text makes the Publican and the Pharisee to bee like. So that in the iudgement of the Church it could not well be discerned which of the two was more iustified. But Almighty God, who foresaw <sup>q</sup> two men in the field, whereof the one should be receiued, and the other refused; and two women grinding at the mill, whereof one should be saued, and the other condemned: vnderstood also that two should goe together into the Temple to pray, whereof one was a Pharisee, the other a Publican: one reiected as wholly trusting in himselfe; the other iustified as altogether relying vpon Gods mercy. Both appeared in their intention to be like, but they were found in their deuotion most vnlike. For the Pharisee stood and prayed thus with himselfe: God I thank thee, that I am not as other men are; extortioners, vnjust, adulterers, or as this Publican: I fast twice in the weeke, I giue tithe of all that I possess. But the Publican standing a farr off, would not lift up his eyes to heauen, but smote his breast, saying, God be mercifull to me a sinner.

<sup>i</sup> Glossa ibidem.

<sup>k</sup> Ferus serm. 5. in loc.

<sup>l</sup> Mat. 18. 20.

<sup>m</sup> Luk. 19. 46.

<sup>n</sup> Ester 7. 3.

<sup>o</sup> Zepper. con. 1. in loc.

<sup>p</sup> 1. King. 18. 27.

<sup>q</sup> Matth. 24. 40. 41.



<sup>e</sup> Theophylact.  
Lyra Carthu-  
sian.  
<sup>f</sup> Beza maior.  
annot. in loc.

|   |   |   |   |   |
|---|---|---|---|---|
| The manner of<br>the Pharisees<br>prayer is | { | Long, in respect of battologie and tau-<br>tologie. | { | First, Standing so<br>pert.   |
|   |   | Leaud, in respect of<br>his gesture:                |   | Secondly, stan-<br>ding apart.  |
| The matter is<br>meere brag-<br>gerie,      | { | Commending<br>himselfe                              | { | Primarily, shewing what<br>he was not, <i>not an ex-<br/>tortioner, &amp;c.</i>                                       |
|   |   |   |   | Positiuely, declaring<br>what hee was, <i>I fast<br/>twice in the weeke, &amp;c.</i>                                  |
|   |   | Discommending<br>other                              |   | Generally, <i>not as o-<br/>ther men.</i><br>More particularly,<br><i>not as a Publicā, not<br/>as this Publican.</i> |

The Pharisees orison was tedious, as containing more lines then the Publicans prayer had words. First, vsing *battologie*: for he might haue professed all his perfections in that one word *Iust*; as well as the Publican confessed all his imperfections in this one word *sinner*. Secondly, trifling in *tautologie*: for if he were *iust*, it followed hee was *not an extortioner*; if not an extortioner, then without all question he *paid his tithes*. A gaine, if hee *fasted often*, it argued his continence; and if he were more righteous then all men, it must be granted necessarily, that he was more *iust then the Publican*. But this vaine babler did burmbast his stile with idle repetitions, and filled his periods with vnecessary termes, exhibiting his petition not vnto God (as <sup>e</sup> *Basil* notes) but vnto his owne sweet selfe, "to heare himselfe, and to please himselfe; which the text insinuates also, saying, *Phariseus stans orauit apud se*: The Pharisee stood and prayed to himselfe.

Some moderne hypocrites heerein resemble that old Pharisee, being ouer long in their prayers, and exceeding tedious

<sup>e</sup> Apud Aquin.  
cat. in loc.  
<sup>h</sup> Hugo Card.

tedious in their exercises, euen *Narcissus*-like, much inamour'd with their own shadowes, alway curtalling, and often omitting our common seruice to prolong their priuate meditation. \* *Enemies to reading, because they loue so well to heare themselves talking.* Vnlike that reuerend Prelate B. Latymer, who preaching at *Stamford*, in the afternoone, when the daies were short, promised in the beginning of his sermō, that he would be very brieft, because (saith hee) *the seruice must be done.* In Latymers age, then our Seruice-booke was not reputed a \* *Stereuvs* booke: but so full of sweet consolation and deuotion, as that the blessed Martyr of Christ, \* *D<sup>r</sup>. Rowland Taylor*, commended it vnto his dear wife, as the last token of his loue. Then the Collects, and other parts of our seruice were receiued in the Church, before the distempered and ill digested *ex tempore* phantasies of Anabaptistall spirits. I know prayers at one time may bee more long then at another, &c, as occasion is offered, they may well and fitly be conceiued vpon the sudden also: but yet when wee come to the Temple to pray, our meditations should be well compos'd, that our mind may be the better dispos'd, and it is fit our speech should bee little, that our deuotion may be great: for that which *Epicurus* said of griefe, may be verified of prayer:

*Si longa est, lenis est; si gravis est, brevis est.*

This lesson our Master Christ taught, *Matth. 6.* forbidding in our prayers all battologie of the Gentiles, and polologie of the Scribes, inioyning vs to begge many things in a few words; otherwise wee shall not pray to God, but prate to our selues, as the Pharisee did here.

The Pharisee stood and prayed thus with himselfe. The Publican prayed also standing, but a farre off, not daring to lift vp his eyes to heauen: whereas the proud Pharisee not anser is said to stand, without kneeling, or other kind of humbling himselfe before God. Contrary to that of the *Prophet*, *They shall worship thee with their faces toward the earth, and lick vp the dust of thy feet.* So that this perit

\* Doctor Whitgift, answer'd to the admon. pag 63.  
7 October 9.  
an. 1550. vpon the Gospell 23.  
Sunday after Trinity.  
\* *Martin, sen.*  
\* Mr. Fox in the martyrdom of Dr. Taylor of Hadley.

*b* The. Mor. Epigram.

*c* O quam multa & magna mysteria breuiter collecta, sed spiritualiter copiosa. Cypr. serm. de orat. Dominic.

*d* Esay 49. 23.

<sup>e</sup> Iansen. con-  
cord. cap. 99.

<sup>f</sup> Matth. 23. 6.

<sup>g</sup> Matth. 23. 3.

<sup>h</sup> Matth. 20. 14.

<sup>i</sup> Syluester apud  
Vegam in loc.

pert carriage vpon his tiptoes : argued his arrogant and irreuerent behaiour in prayer. Againē, learned Beza from the words *orantis apud se*, notes his affected singulartie, sequestering himselfe from the Publican, and standing apart like an *I per se I* ; very well expressed in the French translation, *se tenant a part soy*. Both of them, as it is in the text, went together into the Temple ; but when they came there, the Pharisee like himselfe tooke the<sup>f</sup> chiefe roome, leauing the poore Publican *a long*, in the lowest seate farre behind him, as it were in the belfrie.

Our moderne hypocrites also retaine these pharisaical gestures as their owne proper inheritance ; for some will neuer kneele in the Temple, but at the Creed, when as they should stand ; and other either stand or sit at the Communion when as they should kneele. To bend our knees at the Lords Table, saith one, is *idolatry*, worshipping of the bread ; but I feare that insolent carriage of such spirits when they should bee most humble, is rather *autolatry*, worshipping of themselves. Againē, some stand apart in the Temple, like this Pharisee, professing themselves *Separatists*. As the Brownists refuse to communicate with vs publicans ; and other Nouelists haue consulted in their Conuenticles, whether it bee fit for them to frequent the sermons of conformable preachers. And all their reason is, because such are publicans as it were, that is, *Casars officers, Parliament-Diuines, timeservers, or Protestants of state* : contradicting heerein Christs owne canon, inioyning vs not only to heare, but also to doe whatsoeuer wicked preachers shall deliuer out of Gods booke, sitting in *Moses chaire*. So that if any Diuine be so bad as thou doest conceiue ; yet <sup>h</sup> tolle *quod tuum est & uade*, take that which is thine owne and goe thy way. *Si male uiuat, tuum est, sin bene discat, tuum est*.

God I thanke thee] A good Priest begins his deuotion with a confession of sinnes, and ends with a thanksgiving.

uing for grace. But this Pharisee, quite contrary, begins his prayer, with *ago gratias*, and in stead of accusing himselfe, condemneth his neighbours, *I am not as other men are, extortioners, vnjust, &c.*

God: *I thanke thee.*

<sup>k</sup> Here then obserue the Pharisees pride, in respect of

His neighbour: *I am not as other men are.*

Himselfe: *I fast twice in the weeke, I giue vs the of all that I possesse.*

<sup>k</sup> Panigarol. part. 1. bom. in loc.

Hee did pretend deuotion, in comming vp into the Temple; but when he was come thither, he neither prayed for himselfe, nor yet for other. If for himselfe, then hee would either haue cried meuey for some fault, or else craued it for some fauour. For the poore begger sheweth his rags; and the sicke patient, his wounds; and the humble petitioner his grieuances, and al need Christ: *Quis seipsum excipit, seipsum decipit*. But this proud begger (as you see) shewes not *vulnera*, but *munera*: not his ragges, but his robes; not his wounds, but his worth; not his misery, but his brauery; reputing himselfe so iust, that (as <sup>1</sup> *Augustine* obserues) he neither said, *Forgiue vs our trespasses*; as hauing no sinne: nor, *Thy kingdome come*; as abounding already with all grace. Neither did hee pray for others, in that he censurcth all other absent, and condemnes the Publican present: making himselfe rather a Iudge, then an aduocate. *Non est ista supplicatio* (saith <sup>m</sup> one sweetly) *sed superlatio*: Thanking God more, for that other were bad, then for that himselfe was good. *God I thanke thee, that I am not as other men are, extortioners, &c.*

<sup>1</sup> Hom. 36. de verbis dom. secundum Luc.

<sup>m</sup> Simon de Cassia in loc.

The moderne hypocrites oft vse the same phrase, *God I thanke thee*. Signifying hereby, that they beleue there is a God, against Atheists; and but one God, against the Gentiles; and that this one God only must be worshipped, against the Papists, adoring creatures, in stead of the Creator; and against the carnall Gospeller, who doth as

R

cribe

▪ *Luk. 10. 47.*

° See dangerous positions and proceedings, vnder pretence of reformation.  
*lib. 2. cap. 11.  
12. 13.*

¶ *Esay 29. 8.*

scribe thanks vnto men, which are proper and due to God alone. If you shall at any time conferre vpon them a benefit, they will bee so religious in thanking God, as that they will vsually forget to bee gratefull vnto you. They will say, that it was Gods pleasure, your compassion should not be shut vp from the; it was his good will, not your free will; for you cannot of your selues thinke so much as a good thought, much lesse perform so good a deed. And therefore, though happily thou shouldest suffer them vnder a<sup>n</sup> colour of long praying, to deuour thy whole estate, yet they would neuer thanke you, but thank God that they be not as you; *not as this Publican.* For they sowre all their speeches, and most of their prayers, ordinarily with this leauen of the Pharisees, insinuating alway Satan-like, the faults of the brethren; as that they be carnall Gospellers, men of the world, children of darknesse, sonnes of the diuell. In particular, aggravating to the common people, the faults of the Clergie; terming them ° *enemies of the truth, atheists, haters of good men, soule-murderers, antichristian chapmen, halting neutrals, hogs, dogs, wolves, foxes, proctors of Antichrist:* but euermore concluding their owne worth and praise, stiling themselves the seruants, and deere children of God, holy brethren, the sanctified people, Christians, & good men, *as if* such as deliuer onely the sincerity of the Gospell, and pure milke of the Word. In euery point conformable to this paterne, *God I thanke thee, that I am not as other men are, &c.*

*Extortioners, vniust, adulterers* ] It is apparent by his owne euidence, that he was all these. First, he was an *extortioner*, in relying vpon his owne merits, and robbing God of his glory, which hee will not giue to another. Secondly, most *vniust*, in despising other, and condemning the Publican rashly without any prooffe, witnesse, or form of law: contrary to right & reason, playing two parts, Accuser, and Iudge. Thirdly, what was he but an *adulterer*, in being so wedded vnto the world, and inamo-  
red

red with popular applause? So S. <sup>9</sup> James teacheth, *O ye adulterers, and adulteresses, know ye not that the amity of the world, is the enmity of God?* And therefore this Pharisee did *verbis proferre virtutem, & factis destruere veritatem*, Euen as a Mill that doth clacke much, and grinde little.

Iesuites, and other hypocrites, are great mountbanks of their owne vertue, thanking God that they bee not as other are, but men of a better conuersation, and more pure note; saying nothing but truth, and doing nothing but right; that as <sup>1</sup> *Augustine* writes of *Faustus* the *Manichee*; *Si hoc esset insinuisse, iustificare seipsum*: if this were to be iust, to iustifie themselves, assuredly this generation of Vipers, had long since flowne vp into heauen; but examine their actions, and you shall finde, that they *trauel with mischief, conceiue sorrow, and bring forth vngodlines. Their throat is an open sepulchre, they flatter with their tongue, their is no faithfulness in their mouth, their inward parts are very wickednes, as David, in Psa. 5.* The Iesuites especially suppose that the <sup>2</sup> fee-simple of all mens acts, words, thoughts, are in their gift, to raise and let the price of all, at their deuotion. All their <sup>3</sup> *entia*, be *transcendens*; *sance peeres*, in al things *absolute superlatiues*, euen their <sup>4</sup> *sots* are *Salomons*, their blacke birds are *swannes*, and their silents are *politicks*; in a word, the <sup>5</sup> *offall of this old Pharisee*, who was his owne trumpeter and crier, *I am not as other men are, &c.*

*I fast twice in the weeke, I giue tithes of al that I possesse*  
<sup>6</sup> *Aquin* hath obserued truly, that howsoeuer all sinne may be said to be in the diuell, *secundum reatum*; yet only pride and enuie is in him *secundum affectum*. Hee is guilty of other finnes, as tempting men to euery sinne: but pride is his owne proper fault, his darling, his *Rimmon*, and (as <sup>7</sup> *Bernard* speakes) his *character*. It was the first sinne that euer was in the world, and it shall bee the last; for as other infirmities in vs decrease, secret pride doth encrease. That the Pharisee *went vp into the Temple*

<sup>9</sup> Cap. 4. 4.

<sup>1</sup> *Cyprian* ser. de moralitate.

<sup>1</sup> *Contra Faust.*  
*Man. lib. 5.*  
 cap. 7.

<sup>1</sup> *Psal. 7. 15.*

<sup>2</sup> *Watson.*  
*quodlibet 1.*  
 art. 4.

<sup>3</sup> *Ibidem* art. 6.

<sup>4</sup> *Quodlibet. 3.*  
 art. 7.

<sup>5</sup> *Idem.* in his *Sparing Discourse.*

<sup>6</sup> *Quodlibet 5.*  
 art. 1.

<sup>7</sup> *Part. 1. quest.*  
 63. art. 2.

<sup>8</sup> *Tract. de passionem dom.*  
 cap. 19.



<sup>d</sup> 2. King. 4. 39.  
<sup>e</sup> Chrysost. in  
 Mat. Rom. 65.

<sup>f</sup> Bonavent.  
 diet. salut. cap. 3

<sup>g</sup> Pet. Rauennas.

<sup>h</sup> Rensher in  
 Symbol.

<sup>i</sup> Act. 8. 9.

<sup>k</sup> Pet. Martini-  
 us prefat. in mi-  
 sepog. Iuliani.

to pray, that he was not an extortioner, vniust, adulterer; that he fasted, and payed his tithe duly, were things exceeding commendable: but his pride, like <sup>d</sup> Coliquintida, spoiled the whole pot of pottage. <sup>e</sup> *Nulle virtutibus affluens propter arrogantiam felicitatem amisit.* As God, resembling a Bee, gathered hony out of ranke weeds, extracting from the sins of the Publican, humility, which is a mother vertue: so the diuell, as a Spider, gathering poyson out of sweet flowers; even of the Pharises vertue, begat insolent pride, which is a monopoll of mischief. <sup>f</sup> As an hen doth cackle, when she layeth an egge, by which it is instantly taken away from her: in like manner, as soone as the proud man performs any good deed, hee will presently boast of it; *I fast twice in the weeke, I giue tithe of all that I possesse*: being (as one said wittily) *proditor virtutis*: A traitor to himselfe. This Pharise brought forth a great many of egges (as it should seeme) but hee could not carrie them vnto a good market, because of his cackling: *Vna superbia destruit omnia.* <sup>h</sup> *Felix insolens infelix.*

The Publican standing a far off, would not lift up his eyes to beauen, but smote his breast, saying, *God be mercifull to me a sinner*. <sup>i</sup> Simon the Sorcerer held, that himselfe was some great man: <sup>k</sup> Iulian the blasphemous Apostate conceived strongly, that himselfe was *Alexander* the great; & in our age, there was a schismaticke, who said, himselfe was *Elias* the Prophet: euē so, many which are in a damnable state, professe themselues exceeding iust, in comparison of other. On the contrary, the fairest Saints haue thought themselues the foulest sinners; as *S. Paul*, that he was not worthie to be called an Apostle: *S. Augustine*, that he was not worthie to be called a Bishop: the prodigall childe, that he was not worthie to be called a sonne: the woman of Canaan, that she was not worthie to be reputed a child: the blessed martyrs in their confessions euermore, that they were not worthy to be seruants vnto God, and witnesses of his truth: & the Publi-

can

can here, though he were most deare to God, yet he durst not come neere to God, he stood a farre off, and would not lift vp his eyes to heauen, <sup>1</sup>that is, to God in heauen, as Luk. 15. 18. *Father, I haue sinned against heauen, and before thee, &c.*

The Publicans hand, like the bellowes, did blow the fire of contrition to his heart; his heart like a limbeck, distilled the soueraigne water of repentance into his eyes; his eyes as a full cettene, being vnable to looke vpward, returne the streame backe againe to the heart; that ouercharged, driues the flood of his affection to his tongue; his tongue like *Aarons Censer*, conuaies the sweet perfume of this precious distillatio into the presence of God himselfe, saying, *O God be mercifull to me, &c.* The which heauie song, or melancholike ditty consists of three parts: a Treble, which is exceeding high, *O God*; a Meane, *be mercifull*; a Bass, *to me a sinner.* <sup>m</sup>*Orant paucis, sed affectu multo*: Coughing much deuotiō in a little roome. For all the vertues of a true penitent (as namely, <sup>n</sup>*confession, contrition, faith, amendment*) are found in this one patterne. For confession and contrition; his hand smote his breast, & his heart moued his tongue to sing the bass, *to me a sinner*. In which action, these three did concur, the heart, hand, sound: the heart, signifying he had thought amisse: the hand, signifying hee had done amisse: the sound, signifying, he had said something amisse. Concerning faith, he relied altogether vpon grace, first imploring, *O God be mercifull*: then applying the mercies of God in Christ, *to me a sinner*. And as for amendment of life; the text saith, *he went home iustified more then his fellow*. Now then, as Christ to the Lawyer, Luk. 10. 37. so I to you, *goe and doe thou like wise*. Thou art but a man; and therefore call vpon God: a sinfull man; and therefore pray to thy mercifull God. It is no shame to bee sorrowfull, crie, *O God*. It is no discredit to beg grace, pray him to *be mercifull*. It is no reproch at all to confesse thy fault, tell him, thou art *a sinner*. If thy sinne past viter-

<sup>1</sup> Maldonat. in loc. Idem. Marlorat. in Luc. 15. 18.

<sup>m</sup> Bucer.

<sup>n</sup> Church hom. of repent. part. 2. & Tyndal. prolog. in Mat.

<sup>o</sup> Sarcerius, Calvin. Culman. in loc.

p Zouares tr. 17. 6.

in Matth.

q Ambrose exhort. ad penit. agendum.

r 2. Sam. 12. 13.

c Epitaph. Fabiol. ad Oceanū.

t Luk. 15.

u Hieron. proem. com. in Abdiam.

x Angustin.

y Enthym. in loc.

z Melancthon. Culman. Heming. Zepper.

ly displease thee, thy present sinne shall neuer hurt thee, faith p *Augustine*. Four words of this Publican, yea, q three syllables of *Dauid*, *peccanti*, proceeding from a liuely faith, and a contrite soule, obtained pardon for all his offences: in so much, as *Hierome* writes excellently: *Qui prius me docuerat virtutibus suis quo modo stans non caderem, docuit per penitentiam quo modo cadens resurgere*. Our heauenly Father is so pitifull toward his lost child returning home, that he will not haue patience to stay till his sonne doth open the parlour doore; but hee will runne and meet him vpon the way, falling on his neck, and kissing him. Albeit thou be so great a sinner as a Publican, yet if thou *smite thy breast*, and crie, *God be mercifull to me a sinner*; if thou shalt heartily repent, and vnsainedly beleue, the Lord will put all thy wickednes out of his remembrance, and thou shalt go home to the house of thy conscience iustified.

*I tell you this man departed home to his house iustified, more then the other* You haue heard the Pharisees pride, and the Publicans humility: now you shall heare Christs iudgement of both. He did condemne the Pharisee, who iustified himselfe; but iustifie the Publican, who condemned himselfe. The Pharisee did exalt himselfe, in respect of his vertue; but the Publican humbled himselfe for his sin. x *Videte fratres, magis placuit humilitas in malis factis, quam superbia in bonis factis*. Of the two, the Publican, renouncing his owne merits, and laying hold on Gods mercy, was iustified *more then the other*. y That is, and not the other.

Heere then our z moderne Diuines obserue, that the Pharisee *trusting in himselfe that he was perfect*, is a type of all Iustitiaries, hoping to be saued by the righteousness of the Law: and that the Publican confessing his finnes and vnworthinesse, is a type of all true Christians, holding iustification onely by faith in Christ, apprehending his merits, and making his righteousness our righteousness. For application then of Christs application,

*The clemenib Sunday after Trinitie.*

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I say with *Augustine*; *Audiſti ſententiam, cano ſuper-*  
*biam.* And pray with the Church:

<sup>a</sup> *Serm. 36. de*  
*verbis Dom.*  
*ſecundum Luc.*

O God, which declareſt thy almighty power, moſt  
chiefly in ſhewing mercy and pitie, giue vnto vs  
abundantly thy grace, that we running to thy pro-  
miſes, may be made partakers of thy heauenly trea-  
ſure, through Ieſus Chriſt our Lord. *Amen.*

*FINIS.*

Walafridus Strabo, lib. de rebus eccleſiaſticis.  
*Si quid in hoc (lector) placet, assignare memento*  
*id Domino: quicquid displicet, hocce mihi.*



100

Two, and stay in the Church;  
Three, and stay in the Church;

the through faith in Christ alone. But, as many be made partakers of the heavenly inheritance, they must be made partakers of the heavenly power, must be made partakers of the heavenly glory, and must be made partakers of the heavenly inheritance.

## 21813

in Domini: antiquis dicitur, hoc est:

THE  
AUTVMNE  
PART FROM  
THE TWELFTH

Sunday after Trinity,  
to the last in the  
whole yeere.

DEDICATED

Unto the much honoured and  
most worthy Doctor, I OHN  
OVERAL Deane of  
PAVLS.



August. ser. 22. de verbis Apostoli.  
*Sic vigilet tolerantia, vt non dormiat disciplina.*



---

LONDON,  
Printed by EDWARD GRIFFIN, for  
WILLIAM ASPLEY.  
1615.



THE  
A. V. T. V. M. N. E.  
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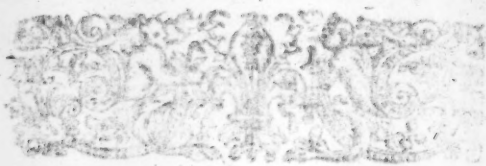
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COLENDISSMO PATRI,  
NEC NON ILLVMINATISSIMO DO-  
CTORI, DOMINO IOHANNI OVERALLIO,  
QVONDAM IN ACADEMIA CANTABRIGL-  
ENSI CELEBERRIMO SACRÆ THEOLO-  
GIÆ PROFESSORI REGIO: NVNC AVTEM  
ÆDIS PAVLINÆ LONDON. INTERGE-  
RIMO VIGILANTISSIMOQVE DECA-  
NO: IOHANNES BOETIVS ALIQVAN-  
DO DISCIPVLVS ET SEM-  
PER AMICVS HONO-  
RIS ERGO,

DO  
DICO  
DEDICO.





OLENDISSIMO PATRI  
NOMINIS ILLUMINATISSIMO DO  
CTORI DOMINO IOHANNI OVERALLE  
ORDINARI ACADÉMIA CANTABRIGI  
NOMINIS CENSURARIO SACRÆ THEOLO  
GICÆ FACULTATIS REGIÆ VINC AVTEM  
REGIÆ FACULTATIS LONDON INTERIO  
RIS VIGILANTISSIMO DEO  
NO: IOHANNES BERTHVS ALIOVAT  
BO DISCIPLINÆ ET SEM  
PER AMICVS HONO  
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# THE TWELFTH

## SVNDAY AFTER

### TRINITIE.

The Epistle. 2. Co r. 3. 4.

*Such trust haue we through Christ to God-ward; not  
that we are sufficient of our selues, &c.*



**A**L L holy Scripture ioynly considered is called not vntruly Gods <sup>a</sup> Testament: as being his reuealed will, and as it were written Indenture, containing his couenants and conueiance concerning our <sup>d</sup> eternall inheritance which is <sup>e</sup> aboue. But the Gospell apart considered, is

rearmed in this Text, *a new Testament*: as neuer waxing olde, but alway continuing new, though it were from the beginning: *Iesur Christ yesterday, and to day, the same also for euer*, Hebr. 13. 8. And new, for that it is imprinted after a new manner, otherwise than the letter of the Law: *written not with inke, but with the Spirit of the liuing God; not in tables of stone, but in the fleshy tables of the heart*. And new, for that it maketh vs *new creatures in Christ*, 2. Corinth. 5. 17. According to that of <sup>f</sup> *Augustine*: *Dicitur nouum propter nouitatem spiritus, qua hominem nouum sanat a vitio vetustatis*: It is new for that it teacheth vs how to cast off the olde man, and to put on the new man, Ephes. 4. 22. 24. *S. Paul* theresfore commends here the worthy function of such as are made able to minister the new Testament two wayes:

B

1. Poli-

a Opatius lib. 5  
aduers. Parmenian.  
Idem August.  
in Psal. 21. en-  
posi. 2.  
b Matth. 6. 10  
c Ardeus in loc.  
d Heb. 9. 15.  
e Deering Lett.  
1. Hebr.

f De Spirit. &  
lit. Cap 20.  
Idem contra  
duas epist. Pe-  
logian. lib. 3.  
cap. 4. & in  
Psal. 88.  
Vide rationes  
alias apud Aro-  
nium.  
Proligom. in  
Matth.

1. Positiuely, *Such trust haue wee through Christ to Godward, &c.*

2. Comparatiuely, preferring the preaching of the Gospell before the ministerie of the Law,

In respect of  
*Grace : For the letter killeth, but the spirit giueth life ; the Law being the ministration of condemnation, but the Gospell the ministration of righteousness.*

*Glory : If the ministration of death thorough the letters figured in stones was glorious, &c. how shall not the ministration of the spirit be much more glorious ?*

*Such trust*] Our Apostle did esteeme the Corinthians his <sup>g</sup> glory, the <sup>h</sup> scale of his Apostleship, and as it were the very letters testimoniall of his sinceritie. For thus hee speaks in this present chapter at the second verse, *Yee are our epistle.* <sup>1</sup> Such as are false teachers, need epistles of recommendation vnto you, and letters of recommendation from you : but I, <sup>k</sup> Siluanns and Timotheie desire not the like, for that the Church of Corinth is our certificat, your selues are our walking passport : <sup>l</sup> *Detrimentum peccoris est ignominia pastoris* : It is the Pastours infamy when the people grow worse, but his <sup>m</sup> honour when they be rich in the graces of Christ, and in all kinde of knowledge, 1. Cor. 1. 5. Whereas therefore your faith and holy conuersation is renowned in all the world, ye be to vs <sup>n</sup> in stead of an Epistle : yea better then any letters commendatory ; for they runne in and out of our eyes, and eares, heere and there : but yee are *Written in our heart*, that is, in our <sup>o</sup> consciences, hauing this testimony, not as other about vs onely, but in vs also, residing euer in our bosomes. And whereas <sup>p</sup> other Epistles in Hebrew, Greeke, Latine, are read of none but such as vnderstand their seuerall Idome ; this Epistle is *understood and read of all men.* It is so plaine, that (as the Prophet <sup>q</sup> *Ababuck* speaks) he may runne that readeth it : *in that ye are manifest to bee the Epistle of Christ ministred by vs,* as Gods pen

<sup>g</sup> 2 Cor. 1. 14.  
<sup>h</sup> 1. Cor. 9. 2.

<sup>i</sup> *Erasm. Paraphras.*

<sup>k</sup> *Caluin.*

<sup>l</sup> *Hieron. epist. ad Furiam.*

<sup>m</sup> *Oecumenius loc.*

<sup>n</sup> *Theophylact. Anselm. Aquin.*

<sup>o</sup> *Hieron. & Primasius.*  
<sup>p</sup> *Casertan.*

<sup>q</sup> *Cap. 2. ver. 2.*

<sup>r</sup> *Englisch Gloss.*

pen, and written not with inke, but with the spirit of the living God, not in tables of stone, but in the fleshly tables of the heart. Yee are Christs epistle primarily, <sup>f</sup> principaliter & authoritatiue, for <sup>t</sup> one is your Doctor, and that Doctour is Christ: but our epistle, and <sup>u</sup> worke secondarily, being instructed by vs <sup>x</sup> as the Ministers of Christ, and disposers of the secrets of God. Hee <sup>y</sup> writes in you, but it is through our <sup>z</sup> ministry, not as the false apostles imperfectly with inke, but with the spirit of the living God, whereby you that are his epistle are <sup>a</sup> sealed vnto the day of redemption. Hee writes his grace, not as the law was written in tables of <sup>b</sup> stone: but in fleshly tables of the heart. According to his word vttered of the mouth of <sup>c</sup> Ezechiel: I will take away the stony hearts out of your bodie, and I will giue you an heart of flesh. That is, (as Anselmus vpon this place notes) a good vnderstanding to know, and a ready will to keepe my commandements. <sup>d</sup> As farre then as Gods spirit doth excell inke, and mans heart a stone; so farre the Gospell excels the Law.

Now lest our Apostle should seeme to commend his ministry too much, hee <sup>e</sup> corrects himselfe thus in my text: such trust haue we through Christ to Godward, &c. <sup>f</sup> As if he should say, wee speake confidently that yee are Christs Epistle, and our Epistle, not arrogating this excellency to our selues, as if wee were sufficient of our selues: but ascribing all the glory to God, from whom as the fountaine, through Christ, as the conduit pipe, commeth euery good and perfect gift. If we be able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament. And therefore wee trust not in the <sup>g</sup> princes of darknesse, <sup>h</sup> nor in any childe of man: but our hope, yea helpe standeth in the name of the Lord, which hath made heauen and earth: Psal. 121. 2. all our trust is in God through Christ.

The Papiſts attribute too much vnto the Priests office; carnall Gospellers and worldly politicians ascribe

f Aquin.  
t Maſh. 23.8  
u 1. Cor. 9.1.

x 1. Cor. 4.1.  
y Heb. 3.10.

z 1 Cor. 3.5.

a Ephes. 4.30.

b Exod. 31.18.

c Cap. 3.6.16.

d Theophilast.

e Marloras.

f Anſelm.

g Ephes. 6.12.  
h Psal. 146.2.



i See Tortur.  
Tortu pag 361.  
k 2. Cor. 11. 4.  
Matth. 24. 14.

l B. of Lin. an-  
swer to a  
namelesse  
Cat. pag. vlt.  
m Rom. 1. 16.

n 1. Cor. 1. 11.

o Psal 45. 2.

too little. The Pope forsooth is esteemed of his parasites<sup>a</sup> i vice-god,<sup>k</sup> another Christ, assuredly they might say better an Antichrist. Nay the Papists hold their vnderling masse-priest such an omnipotent creature, that whereas in the sacrament of Order (as they call it) Almighty God makes the Priest; in the sacrament of their Altar, *horresco referens*, the Priest (say they) makes Almighty God, as it were by magicall arte translating *Cælum in cœnam*, pulling heauen out of heauen, and imprisoning Christs body with all his dimensions in a little box.

Statting worldlings on the contrary thinke that Preachers of the word are nothing els but as a post, on which Iniunctions of the King, & mandates of the court Christian are fixed: Ornaments and Ministers of State, not instruments & messengers of God; and so<sup>l</sup> Religion turned into Statisme proues Atheisme. We must therefore go betweene both, Atheists on the left hand, and Papists on the right, *medium tenere beati*. We must acknowledge the Gospels ministry to be *the power of God vnto saluation*. He could otherwise regenerate men, as being able out of stones to raise vp children vnto himselfe, Matt. 3. 19. but it pleaseth him (as our Apostle teacheth<sup>n</sup> elsewhere) *by the foolishnesse of preaching to saue them that beleeue*. God hath reconciled vs vnto himselfe by Iesus Christ, and hath committed vnto his Apostles, and their successors his faithfull Pastors, the Word and ministry of reconciliation, and they being appointed ambassadors for Christ, as though God did beseech you through them entreate you in Christs stead that you bee reconciled to God: 2. Cor. 5. 18. 19. 20.

If this one lesson only were well vnderstood and learned in England, namely, that the<sup>o</sup> tongue of the Preacher is the penne of a readie writer, whereby men are made *Christs Epistle*, written not with inke, but with the spirit of the liuing God, and so sealed vp vnto the day of redemption; wee should not neede to giue thanks at our meales, as that odde Priest in old time:

The twelfth Sunday after Trinitie.

5

\* *Deo gratias,  
quod nos satias,  
bonis rusticorum  
contra voluntatem eorum, Amen.*

\* *Casparus.  
Fenckius,  
Orat. Paneg. 2.  
pag. 19.*

For all sutes of vnkindnesse against our persons, and all quarrels about tithes and other duties incident to our place, would instantly surcease. Then the *peete* of such as bring glad tidings of peace would bee reputed beautifull, and all good people in vnfained zeale turne *Galathians*, if it were possible, willing to pull out their eyes, and to giue them for their Pastors good.

p Rem. 10. 15.

Gal. 4. 15.

This also may teach all Clergy men to be faithfull and painfull in their calling, that they likewise may find such confidence towards God, as *Paul* had, euen letters testimoniall of their indefatigable diligence written in their owne consciences. It is an easie matter in a corrupt age to be well beneficed, *aut errore hominis, aut ere Simonis*; as one wittily: but to play the part of a good Pastor, (as *Gregory* the great said) is *ars artium, & scientia scientiarum*. A Prelate therefore must not lay a Bilhopricke vnder his feete, making one dignity a step vnto another: but he must lay it vpon his shoulders, and remember that as Bishops enioy honour by their place, so they sustaine a burthen in their office.

r *Pastoral. parti.  
1. cap. 2.*

Not that we are sufficient of our selues to thinke anything as of our selues: but if wee bee able to anything, the same cometh of God.] A pregnant text against the *Pelagians*, affirming that our good actions and cogitations proceed only from free-will, and not from Gods speciall grace. Secondly, this maketh against the *Semipelagians*, I meane the *Papists*, holding that man hath a power of free-wil in his owne nature, which being stirred and helped, can and doth of it selfe cooperate with grace. So writes *Andradin* plainly: The motion of free-will, and applying of it selfe to righteousness, doth no more depend vpon the graces of God, then the fires burning of the wood doth depend vpon the power of God: intimating that our will ad-

f *Aquin.  
Anselm.  
Rhem. in loc.  
t. Aug. Hares.  
38. & retract.  
lib. 1. cap. 9.  
u Pelican. apud  
Marlorat.  
D. Fulk.  
Kilium in loc.  
x Oribodax.  
explicat. lib. 4.*

y *Primasius.*z *Aug. de bono  
perse. c. 13.*a *Idem ubi sup.  
cap. 6.*b *Ardens in loc  
c Chrysost in  
2. Cor. Rom. 6.*d *Aug. retract.  
lib. 1. cap. 9.*e *T. C. lib. 1.  
pag. 136.*

ioineth it selfe vnto Gods grace, not by grace, but as carried thereunto by the force of nature. We reach on the contrary, that freedome of the will to turne to God, and to worke with him, is no power of nature, but the worke of grace. *For our selues are not sufficient as of our selues to thinke,* <sup>y</sup> much lesse to speake, least of all to doe that which is good. <sup>z</sup> Indeed we will, but it is God that worketh in vs the will; we worke, but it is God that worketh in vs to worke, according to his good pleasure. Thus it behoueth vs to beleeue, thus also to speake, that G O D in our humble confession and submission may haue the whole. <sup>a</sup> For wee liue in more safety if wee giue all vnto God, rather then if wee commit our selues partly to our selues, and partly to God. Our selues are not sufficient to thinke any good, <sup>b</sup> either in part or in whole. Wee cannot say that it is <sup>c</sup> ours in part, and Gods in part, seeing of him, and through him, and for him are all things: <sup>d</sup> *Et magna & media & minima.* See *S. Augustine de bono perseuerant. cap. 13. & contra duas epist. Pelagian. lib. 4. cap. 6. epist. 46. & 47. de gratia & libero arbitrio ad Valentin. & ad eundem de corrept. & gratia, cap. 1. 2. 3. 8. 14. Calvin. Instit. lib. 2. cap. 3. 4. 5. B. Iewel Defens. Apolog. part. 1. c. 2. diuis. 3. D<sup>r</sup>. Morton appeale. l. 1. c. 2. s. 10. Perkins reformed Cath. tit. Freewill: & D<sup>r</sup>. Abbot ibidem pag. 100. 101.*

Thirdly, this may serue to confute the <sup>e</sup> Nouelists inueighing against our Communion Booke, for that in the Collect appointed to be red this day we pray thus: *Almighty and enuerlasting God, which art wont to giue more then wee desire, or deserue: powre downe upon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraide, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.* And in another Collect after the Offertory: *Those things which for our unworthinesse wee dare not aske, vouchsafe to giue vs for the worthinesse of thy Sonne Iesus Christ our Lord.* These passages (as they say, who dare say any thing)

thing) carry with them a note of the Popish seruile feare, and fauour not of that confidence and reuerent familiarity, that the children of God haue through Christ with their beauenly Father. <sup>f</sup> Answer is made, that acknowledging of our vnworthinesse is the ground of humility, and that humility is a principall ornament of Prayer, and in a sutor such a commendable vertue, <sup>g</sup> that the testification thereof argueth a sound apprehension of his supereminent glory before whom we stand, and putteth also into his hands a kinde of bond or pledge for the security against our vnthankfulnesse: the very naturall root whereof is alwayes either ignorance, dissimulation, or pride. Ignorance, when wee know not the Author from whom our good comes: dissimulation, when our hands are more open then our eyes vpon that wee receiue: pride, when wee thinke our selues worthy of that which vnderferued fauour and meere grace bestoweth. And therefore to abate such vaine imaginations in our prayer with the true conceits of vnworthinesse, is rather to preuent, then commit a fault: and it fauoureth not of any basenesse or seruile feare; but rather of great trust in Gods mercy: for those things which wee for our vnworthinesse dare not aske, wee desire that God for the worthinesse of his Sonne, would notwithstanding vouchsafe to grant. The knowledge of our vnworthinesse is not without faith in the merits of Christ; with that true feare caused by the one, there is coupled true boldnesse and encouragement arising from the other. Euen our very silence, which our vnworthinesse putteth vs vnto, doeth it selfe make request for vs, and that in great confidence: for albeit looking inward we are stricken dumbe, yet looking vppward wee speake and preuaile. So the<sup>h</sup> Publican praying in the Temple, would not come nigh, nor lift up his eyes; and yet you know what Christ pronounced of him, and what a generall rule hee grounded vpon that particular example, to wit; *Every man that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.*

<sup>f</sup> D. Whitgift  
defen. of his  
answre to the  
admonit. pag.  
493.  
<sup>g</sup> Hooker, eccle.  
politi. l. 5. §. 47

<sup>h</sup> Luke 18. 13.

i Luk. 15. 11.

So the<sup>1</sup> prodigall childe said to his owne father, and that after hee was receiued into fauour, euen after his father had embraced and killed him, *I am no more worthy to bee called thy sonne.* So S. Paul writes here, *Wee are not sufficient of our selues to thinke any thing as of our selues: and yet he saith, our trust is in God through Christ.*

k Origen. ps. i  
archon. lib. 4.  
cap. 2.  
l August. Ser.  
70. de temp.  
m Idem. Ser.  
100. de temp.

For the Letter killeth, but the spirit giueth life. }<sup>k</sup> As a man, so the Scripture consists of a body and a soule. The<sup>1</sup> superficial sound of the Letter is the body, but the true sense is the soule. The Letter then of the Bible not vnderstood often killeth<sup>m</sup> Heretikes and Iewes, and carnal Gospellers: it is the Spirit onely that giues light and life to such as sit in darkness and in the shadow of death. It is a notable saying of<sup>n</sup> Hierome, : *Non in verbis est euangelium, sed in sensu; non in superficie, sed in medulla; non in verborum folijs, sed in radice rationis.* And therefore we must in reading holy writ apply our selues *ad sensum rei*, more then *ad sonum vocabuli*, saith<sup>o</sup> Terullian. According to this exposition<sup>p</sup> ignorant Clergy-men are most vnable to minister the new Testament, vnderstanding neither the Spirit, nor yet so much as the Letter. As<sup>q</sup> one sharply taxed an illiterate Bishop in his age:

n Exposit. prior.  
in epist. Gal. c. 1

o Lib. contra  
Præc. cap. 3.  
p Ardens in loc

q Thomas Mo-  
rus epigram.

*Magne pater clamas, occidit litera; in ore  
Hoc unum, occidit litera semper habes.  
Cauisti bene tu, ne te vlla occidere possit  
Littera, non vlla est littera nota tibi.  
Nec Frustra metuis ne occidat litera, scis non  
Vniſicet qui te spiritus esse tibi.*

c Lib. de Spirit.  
& lit. cap. 5. 6.  
d Sequens.  
Ambros.  
Rieron.  
Anſelm.

But S. Augustine and other Interpreters haue more fitly construed this according to Pauls intent of the Gospell and the Law, shewing that the Law is the Letter as being figured in stones, and written with inke by the ministry of Moses; and that the Gospell is the Spirit, as being first published vnto the world by the comming downe of the holy Ghost, and imprinted in our hearts by the Spirit of the living God.

There

There is a spirit in the Law; for <sup>a</sup> the commandement is holy, iust, and good: and there is a letter in the Gospell, and that a killing letter; euen the <sup>b</sup> fauour of death vnto death in all reprobate: but in <sup>c</sup> this text wee must exactly consider the Law and the Gospell as they stand in opposition each one with other, and so the <sup>d</sup> proper office of the law is to threaten, accuse, terrifie, condemne, kill. As Luther peremptorily, *lex non damnans est ficta & picta lex*. On the contrary, the proper office of the Gospell, is to preach <sup>e</sup> glad tidings vnto the poore, to comfort all that mourne, to binde up the broken hearted: In a word, to conuert soules, and to giue life. So Saint <sup>f</sup> Iohn in his Gospell expressly, *the law was giuen by Moses, but grace came by Iesus Christ*. And thus accurately to distinguish betweene the Law and the Gospell is *sapientiarum sapientia*, the wisdom of all wisdom, quoth <sup>g</sup> Martine Luther. It is obserued pretily, that the ceremonies of the Law were first in their prime, *mortales*; after in Christs age, *mortua*; last of all in our time, *mortifera*. But it may be said as truly that euery letter of the morall Law, yea for or tittle thereof, is able to kill all mankind; for it is, saith the Apostle, *the ministration of death*; and that in

- fourere. { 1. <sup>c</sup> Reuealing our sinne, Rom. 3. 20.  
 2. <sup>d</sup> Encreasing our sinne, Rom. 7. 8.  
 specks as { 3. Accusing vs of sinne, Ioh. 5. 45.  
 4. Condemning vs for sinne, Rom. 6. 23.

But the Gospell is the *ministration of righteousness*, like Iohn the Baptist, pointing out the Lambe of God, who taketh away the sinnes of the world, assuring our conscience that <sup>a</sup> there is no condemnation to them that are in Christ. As <sup>b</sup> Augustine most dringely: *Quod lex operum minando imperat, hoc fidei lex credendo imperat*. When the Law calleth vpon thee for thy debt; crying, *pay that thou dost owe*: the Gospell acquits thy bonds and saith vnto thy soule, *Thy sinnes are forgiven thee*. For the law of the spirit of life which is in Christ Iesus, hath freed

<sup>t</sup> Rom. 7. 12.

u 2. Cor. 2. 16.  
<sup>x</sup> Calvin.

y See Luther  
 loc. com. tit. de  
 legibus theolo-  
 gico & spiritu-  
 ali.  
 z Esay 61. 1.

a Cap. 1. ver. 17

b Loc. com. tit.  
 de necessitate  
 discrim. inser  
 Legem & E-  
 uangel.

c Aquin.

d Caietan. Ni-  
 timur in viti-  
 tum.

e Rom. 8. 1.  
 f De spirit. &  
 lit. cap. 13.  
 g Luther loc.  
 com. tit. de dis-  
 crim. iust. legal.  
 & Euangel.



freed thee from the law of sinne and death : Rom. 8. 2.  
See Epistle Sunday following.

*If the ministration of death* As the Gospell is more gracious then the Lawe ; so likewise more glorious, and that

*Aquin.*

Counenance :<sup>h</sup> For it is more honourable to bee the Minister of Mercie, then an Executioner of Iudgement. A deaths man is accounted base, but the very feete of such as bring glad tidings are beautifull.

Continuance : For Moses glory is abelished and done away, but the Gospels ministerie remaineth. Al

*Moses glorie was* but a type of Chrills glory : now the substance being come, the shadowe vanisheth.

*All the Prophets and the Lawe* prophecied vnto Iohn : but truth and grace came by Iesus Christ, Iohn 1. 17.

*Looke then how farre* the Sunne doth obscure the lesser lights ; euen so farre the Gospell exceedes in glory the Law. For when that which is perfect is come, that which is imperfekt is abelished : 1. Cor. 13. 10.

*Ambros. An-  
selm. Marlo-  
ras. in loc.*

*Math. 11. 13.*

*Theoderes.*

*apud Oecumen.*

*Primasius*

*in loc.*

### The Gospell, MARKE 7. 31.

*Iesus departed from the Coasts of Tyre and Sydon, and came vnto the sea of Galile, through the middest of the ten Cities, and they brought vnto him one that was deafe, &c.*

*Sactus pro-  
log. 1. sent.*

**A**Mong many, there bee two maine demonstrati-  
ons of Chrills diuinitie: the wordes of his Pro-  
phets, and the workes of himselfe. Both are met toge-  
ther

ther in this place; for it is shewed heere by S. Marke, that he wrought at one time, with one word, and that a little word too, great wonders; and that according to the prediction of his Prophet *1 Esay*, then shall the eyes of the blind bee lightned, and the eares of the deafe bee opened. If any then want euidence to prouethat Christ is God, let me say to him, as it was once said vnto Peter and Andrew: come and see.

The whole may bee diuided into three principall parts, answerable to three principall parties expressed in the text, namely,

Cured: One that was deafe, and had an impediment in his speech.

Curing: Christ, And when hee had taken him aside, &c.

The party

Procuring: Who brought the patient vnto Christ, and prayed to put his hands vpon him.

[*Iesus departed from the Coast of Tyre and Sidon, and came vnto the sea of Galilee.*] Christ was not a perpetuall resident in one benefice; but hee went about from Coast to Coast, doing good, and healing all that were oppressed of the diuell. By which example wee may learne to be diligent and industrious in our seuerall callings, and that wee should not expect vntill other vpsceakes, but that we should seeke, yea serue them in loue, doing good vnto all men, especially to them which are of the household of faith. Gal. 6. 10.

And they brought vnto him. ] In these neighbours of the deafe man, y interpreters haue noted a liuely pattern both of faith and of loue. First of faith; in that hearing of Christ they beleaeed, and in beleeuing they came to him, entreating fauour, not for themselves onely, but for their sicke friend also: being assured that the worlds Sauour could with a touch easily cure him. Here then are foure degrees of a iustifying faith, according to that, Rom. 10. 13. *Whosoener shall call vpon the name of the*

n Vega in loc.  
o Ferm ser. 5.  
in loc.  
p Verbulo minime; Coster.  
in loc.  
q Cap. 35. 7. 5.

r Iohn 1. 39.

f Art. 10. 38.

t Killin in loc.

u Ardens.

x Gal. 5. 33.

y Luther Homing. Culman.

z Sarcerius.

a Heb. 4. 16.

b Perus serm. 3  
in loc.

c Zopper. con. 1.  
in loc.

d Luk. 6. 36.  
e Psalm. 41. 1.

f Ardens.  
Coffet.

the Lord shall be saued? but how shall they call on him, in whom they haue not beleueed? And how shall they beleuee in him, of whom they haue not heard? and how shall they heare without a Preacher? and how shall they preach except they bee sent? The first step is to heare Christs word; the second, so to heare, that wee beleuee; the third, so to beleuee, that we dare <sup>a</sup> goe boldly to the throne of grace; calling on him in whom we beleuee: the fourth is, so to call and aske, that our request may bee granted, and our selues saued. Againe, their action was full of loue; first, in that they brought him vnto Christ, <sup>b</sup> Secondly, for that they deferred not this good worke, but instantly brought him, as soone as Christ was in the midst of their Coast. Thirdly, for that they were not cold futors in his behalfe, but earnest petitioners vnto Christ, that he would put his hands vpon him. Hereby <sup>c</sup> teaching vs how to demeane our selues toward our sicke neighbours, and distressed friends: insinuating that it is not enough to wish well, or speake well, except we doe well vnto them: and that we must not onely labour to helpe them our selues, but also when need shall require to procure other of greater skill and ability to giue them further contentment and ease. There bee many motiues vnto this good office; but especially two; namely, Gods precept, and promise. Precept, <sup>d</sup> be ye mercifull, as your father is mercifull. Promise, <sup>e</sup> Blessed is he that considereth the poore and needy, the Lord shall deliuer him in the time of trouble. See Gospell Sund. 4. and Epist. Sund. 2. after Trinitie.

One that was deafe, and had an impediment in his speech] As dumbe he could not aske, as deafe he could not heare counsell and comfort for his good. <sup>f</sup> In which respect he was in a more miserable case then either the blinde, or the Leper, or the lame: for they made their grieve knowne to Christ in crying, O Iesu the sonne of David haue mercy vpon mee; and heard also what he said vnto them; O sonne, be of good cheere, thy sinnes are forgi-

*men thee*, Whether we construe this of spirituall or bodily deafenelle, it was occasioned by *Satan*, and bred by sinne. The diuell as a murdering theefe, comming to steale from vs our soule, the most precious iewell in all our house, laboureth especially to stop our eares, lest we should heare that which is for our good, and to close our mouthes, lest we should call for that which is for our good. In which regard *Sathan* is tearmed in *another* text a dumb and a deafe diuell. Not *formaliter* (as the Schoole doth speake) for he is a roaring Lion: but *causaliter*, as making other dumbe. See Gospell 3. Sunday in Lent.

*Sathan* then is *impellens causa*, but *Adam* our first parent *contrahens*. Hee was deafe when hee did not obey Gods expresse commandement; and dumbe, when hee did not reprehend his seduced and seducing wife. Deafe, when he did not heare the voyce of God, *Adam, where art thou?* Dumbe, when hee did not vpon that summons ingenuously confesse his sinne. Now the *Scripture* telleth vs plainly, that in *Adam* all men haue sinned, and therefore all of vs are by nature *borne deafe*, and dumbe, not able to heare, much lesse to speake what we should, as wee should, vntill *Christ* open our dull eares, and vnloose our stammering tongue with his *Ephata* from aboue.

Some Postilliers obserue *Saint Markes* order & method; first mentioning a lesser euill, *one that was deafe*: then a greater, *and had an impediment in his speech*: according to that of the *P Wise-man*; *hee that contendeth small things, shall fall by little and little*. The *Preachers* of the word are they who bring this deafe and dumbe man vnto *Christ*, hee therefore that hath eares to heare, let him heare. For *that man is deafe* who stops his eares at the Gospell; and *mute*, who will not open his lips that his mouth may shew forth Gods praise. Concerning their estate which are corporally deafe and dumb: men ought to iudge charitably, knowing that the waies

g Theophylact.

h Luke 11. 14  
i Ludol. de vit.  
Christ. part. 1.  
cap. 73.  
k Caeteran. in  
Luc. 11.

l Vide Hieron.  
& Panigel.  
in loc.

m Rom. 5. 12.  
& 1 Cor. 15. 22.  
n Melanct. &  
Kilins in loc.

o Pontan.  
Dix.

p Ecclesiast.  
19. 1.

q Ensch. Imis.  
Hum. in loc.

r Arbreus  
in loc.

f Rom. 11. 33.

e 1 Ioh. 2. 27.  
 Apocalyp. 2. 7.  
 u Galat. 4. 6.  
 x Rom. 8. 16.  
 y Ibidem.  
 vers. 16.  
 z Kilian in loc.  
 a Iam. 5. 16.  
 b Chrysost. Ho.  
 mil. 14. 12 Mas.  
 cap. 6.  
 c Thom. 22.  
 quæst. 82. art. 7

d 1 Tim. 2. 1.  
 e Mas. 5. 44.

f B. Barlow  
 sermon at  
 Hampton  
 Court Sept.  
 21. 1606,  
 in Aet. 20. 28.

g Maldonat.

h 2 King. 5. 11.

i Sacerdot.

of God are past finding out; who being infinitely rich in mercy doth exact but little where hee giues a little. The spirit of the Lord happily speaks vnto them, and crieth in them Abba father; \* helping their infirmities, and witnesseth with their spirit that they be the sons of God. See Hierom exposit. prior. in Galat. cap. 3. Concil. Carthag. 4 Can. 76. Zepper. con. 3. in loc.

They prayed him] A<sup>2</sup> patterne of the precept, <sup>a</sup> pray one for another. It is <sup>b</sup> necessity makes a man pray for himselfe; but it is charity moues a man to pray for another. <sup>c</sup> Now that deuotion is most acceptable which is not forged by dissimulation, nor forced by constraint; but ariseth out of pure zeale to God, and meere loue to men. It is our duty therefore to pray, not for our selues onely, but for others also; for <sup>d</sup> all men, euen our <sup>e</sup> enemies, earnestly beseeching Christ to put his blessed hands vpon them, albeit they desire to lay their violent cursed hands vpon vs.

To put his hands vpon him] There is a twofold <sup>omission</sup> ~~omission~~ mentioned in holy Scripture; <sup>confirmatoria</sup> ~~confirmatoria~~ : the first vsed in ordaining Presbyters, as 1. Tim. 4. 14. and 1. Tim. 5. 22. The second in blessing and healing the people, Mat. 9. 18. and 19. 13. Now the friends of this patient entreated Christ to put his hand vpon him; & either knowing that hee cured other <sup>impositione manuum</sup> ~~impositione manuum~~, as the blinde man, Mark. 8. 23. 25. and the crooked woman, Luk. 13. 13. or else for that the Prophets and holy men of God vsed in helping and healing the sicke, to lay their hands vpon them. A ceremony not vnknownen vnto the Gentiles, as it is apparent by the speech of <sup>h</sup> Naaman the Syrian; I thought with my selfe, the Prophet will surely come out, and stand, and call on the name of the Lord his God, and put his hand on the place, and heale the leprosie.

And when he had taken him aside from the people] Sundry Diuines haue fundrie deuices in expounding this clause. Literally, <sup>i</sup> somethinke that he carried him aside from

from the prease, that he might the better attend the business out of the throng. <sup>k</sup> Other, for that among so many, some would beeregardlesse and irreuerent spectators. <sup>l</sup> Other, that he might pray more deuoutly, while he did the cure. <sup>m</sup> Most are of opinion that he did so to shun all ostentation and vaine-glory. <sup>n</sup> Mystically, none are cured by Christ, but such as he puts a part, drawing them out of Babylon, Apocalyp. 18.4. out of Sodome, Gen. 19. 6. from out of the broad way, Matth. 7. 13. to his little flock, Luk. 12. 32. that they may be men in the world, not of the world, loh. 15. 19. & 17. 16.

*Hee put his fingers into his eares, and did spit, and touched his tongue*] Christ could haue cured this man, as he did many, with his bare word; according to that of the <sup>o</sup> Centurion, *speake the word onely, and my seruant shall bee healed*: but he did vse feete, finger, spittle, tongue; <sup>p</sup> to shew that all the parts of his humane nature being vni-  
ted vnto the Diuine, were Salutiferous, euen the true meane whereby men are holpen in all their sicknesse. *Hee carried all our sorrowes, and cured all our sores.* Or happily Christ vsed these things, at this time, <sup>r</sup> lest wee should tempt God in neglecting ordinary meanes. Or to shew that it was the finger of God, as Luke 11. 20. *If I by the finger of God cast out diuels.* And so this man was healed euen by the same hand that made him. Or insinuating that hee wrought this cure by his <sup>s</sup> power and wisdom: the first signified by his finger, the second by spittle. *Mystically*, the finger of God is the spirit of God: for whereas <sup>t</sup> *Luke* saith, *If I by the finger of God cast out diuels*, <sup>u</sup> *Matthew* hath, *If I cast out diuels by the spirit of God.* Our blessed Sautour therefore did put his fingers into the deafe mans eare, <sup>v</sup> to signifie that the preaching of the word to mens outward eares only, without the secret operation of the spirit speaking inwardly to their hearts, is not auailable to saluation. Albeit *Paul* plant, and *Apollon* water, onely God giueth encrease, 1. Cor. 3. 6. Here some Friers are so conceited,

<sup>k</sup> Euthymius.

<sup>l</sup> Caluin. apud  
Marlorat.  
<sup>m</sup> Chrysost.  
apud Thom.  
Theophylact.  
Ardens.  
Iansen.  
<sup>n</sup> Hieron.  
Euseb. Emis.  
Culman. Vega.

<sup>o</sup> Matth. 8. 8.  
<sup>p</sup> Theophylact.  
Euthym.  
Arboreus.

<sup>q</sup> Esay 53. 4. 5  
<sup>r</sup> Sarcirius.

<sup>s</sup> Vega.

<sup>t</sup> Panigarol.

<sup>u</sup> Cap. 11. 10.  
<sup>x</sup> Cap. 12. 28.

<sup>y</sup> Fermis. 4.  
Zepper. ser. 1. in  
loc.



as to tell all the fingers on Christs hand; and euery ioynt of the same: but I cannot finger this lesson, I referre you therefore to *Iacob de Vorag. ser. 1. in loc. Pontan. Bibliothec. Concion. tom. 4. fol. 199.*

*And looked vp to heauen]* <sup>a</sup> To shew that hee was our mediatour and aduocate with God our Father in Heauen. Or <sup>a</sup> intimating that euery good and perfect gift is from aboue, comming downe from the Father of lights: and therefore we must in all our sicknesse expect health and ease from heauen, saying with *Dauid*, <sup>b</sup> *I will lift vp mine eyes vnto the hils, from whence commeth my helpe: my helpe commeth euen from the Lord, which hath made heauen and earth.* Or he looked vp to heauen: <sup>c</sup> heereby teaching vs to set our affections on things which are aboue, *Coloss. 3. 2.* In this <sup>d</sup> vale of misery we are subiect to deafnes, and dumbnes, and infinite other infirmities of mind and body: but in Hierusalem aboue, there <sup>e</sup> is no more dying, nor crying, but all teares shall bee wiped away from our eyes, and sorrow from our hearts. And therefore let our conuersation be in heauen, as hauing in it our best friend, or best treasure, best helpe, best home.

Happily some will obiect, that lifting vp of the eyes, and sighing, are gesticures of one that prayeth, and makes a sute: but Christ could haue wrought this miracle without prayer, or helpe from other. It is true Christ could, and often did cure without prayer: yet in some cases, and at some times hee did vse to pray for two reasons especially. First, that all the world might know that he was sent from God, euen from the bosome of his Father in heauen. And this reason is rendered by himselfe, *Ioh. 11. 41. 42. Iesus lift vp his eyes, and sayd, Father, I thanke thee, because thou hast heard me. I know that thou hearest me alwayes; but because of the people, that stand by, I said it, that they may beleene that thou hast sent mee.* Secondly, for our <sup>f</sup> example, teaching vs how we should desire God to loose our stammering tongues, and open our dull eares: & instructing Physicians also to pray while

<sup>a</sup> Euseb. Emis.  
de Vega, in loc.

<sup>a</sup> Beda.  
Iansen.  
Pontan.

<sup>b</sup> Psal. 121. 1.

<sup>c</sup> Ludolphus.  
Iacob. de Vorag.

<sup>d</sup> Psal. 84. 6.

<sup>e</sup> Apocal. 21. 4.

<sup>f</sup> Beda.  
Theophylact. in  
loc.  
Idem Greg.  
Hom. 10. in.  
Excebiel.  
g Euseb. in  
loc.

while patients are vnder their cure, that the God of heauen would blesse their handie worke.

*And sighd* ] He did not this as doubting of his cure, but to shew first, that hee was very<sup>h</sup> man, subiect to weeping and passion as we are, yet without sin : Hebr. 4. vers. 15. Secondly, to manifest his<sup>i</sup> compassion and pitie towards distressed men; he that said, *Blessed are the pitifull*, is such an high Priest<sup>l</sup> as is touched with the feeling of our infirmities. And by this example teaching<sup>m</sup> vs also to weepe for the weaknesse and wickednesse of our brethren. Thirdly, to demonstrate the<sup>n</sup> greatnesse and grieuousnesse of sinne, which is not cured but by the sighing and suffering of the sonne of God. In more paticular, <sup>o</sup> some note that Christ did not sigh vntill hee touched the patients tongue, which is an *vnruly emill*, an *open sepulchre*, *a full of deadly poison*, a world of wickednesse.

*And said vnto him Ephata, that is to say, be opened* ] He did sigh as a man, but<sup>r</sup> command as God : vsing neither the subiunctiue, nor optatiue, but<sup>t</sup> imperatiue moode : Be opened. The word *Ephata* was vulgar in that countrey; <sup>u</sup> by which it doth appeare that he did not vse it as a charme, placing extraordinarie power or confidence therein : but that it was his owne will, and proper vertue that wrought the miracle. This (as<sup>v</sup> *Maldonate* the Iesuite censureth) is a mad glosse. Yet his old friend <sup>x</sup> *Iansenius* is so well in his wits as to receiue it, and so would hee too, but that it maketh against their superstitious vsing of the word *Ephata* in their popish exorcisme before Baptisme. The Papists, as being masters of ceremonies, or rather indeed slaues, obserue 22. ceremonies in their administration of holy baptisme : namely, twelue going before Baptisme, siue in the action, and other siue following after, as *Bellarmine* doth marshall them in his booke *De Baptismo*, cap. 25. 26. 27. Now the ninth ceremonie before Baptisme is applying of spittle to the nostrils and eares of the Infant, and saying *Ephata*

C

be

h Beda : *Quasi*  
Denu curauit :  
quasi homo in-  
gemuit.  
i Ferrus, ser. 4.  
in loc.  
Idem 272.  
k Matth. 5. 7.  
l Heb. 4. 15.  
m Ludolphus  
Iansen.  
n Iacob, de Po-  
reg. serm. 1.  
o Vega.  
p Psal. 14. 5.  
q Iam. 3. 2. 6.

r Possil, cum  
Glossis & figu-  
ris. Idem Beda  
Ferrus, & alijs.  
s Zuinglius.  
Iansen.  
Maldonate.  
t Bullinger  
apud Marlorat.  
u Com. in loc.  
x Concord.  
euang. cap. 62.

y Bellarm. de  
baptismo, cap.  
25. & Rhem. in  
loc.

z Thus his  
Maieftie re-  
ports: premo-  
nition, p. 33.

a Joh. 9.

b Episc. Eli. re-  
fpon. ad Card:  
Bellarm. Apo-  
log. pag. 154.

c Lib. de Baptif-  
mo, cap. 25.  
d Exhortatio  
auditorum: vt  
aures aperiant.  
vt est in argu-  
ment. eiusdem  
capituli.

e Dr. Fulke in  
Marke 7. 34.

be opened. And for the lawfulness of this ceremonie y they cite Christs example, and *S. Ambroses* authoritie. To the first our men answer, that it is an apish tricke, rather in scorne, then imitation of Christ. And therefore the noble mother of our gracious Soueraigne K. *Iames* enioyned the popish Archbishop at his Baptisme to forbear this idle ceremonie; saying, *that<sup>z</sup> shee would not haue a pockie Priest to spit in her childes mouth.* Our blessed Sauour here did not administer the sacrament of baptisme; why then I pray, should they not annoint the eyes of the baptised infant with clay, so well as his nostrels with spettle? for Christ in the<sup>a</sup> Gospell opened the eyes of a blindeman with clay; the which is so significant, and happily more sweete then vnflauorie flauer of an vnwholesome shaueling. Againe, suppose this action of Christ were sacramentall, (a thing which neither they can aske modestly, nor wee grant iudiciously) yet herein<sup>b</sup> they doe not imitate Christ; for he did apply spettle to the mouth of this patient, but they doe this vnto the nostrells of the childe to be baptised. As for *S. Ambroses* authoritie, there bee two places in his workes vrged in this argument. The first is cited by<sup>c</sup> *Bellarmino*, and that is in *Tom. 4. Ambros. lib. De ijs qui mysterijs imitantur, cap. 1.* Where by way of preface onely the learned Father<sup>d</sup> exhorteth his auditors that they would open their eares vnto his speech, as the deafe man had his eares opened in the Gospell. The second is quored by the *Rhemists* in their Annotations vpon this text, and that is *lib. 1. de Sacramentis, cap. 1.* Where *S. Ambrose* mentioneth indeed a needlesse ceremonie vsed in his age, namely, that the Priest touched the nostrells and eares of him that was baptised; and the truth is<sup>e</sup> euen at that time, there were many superfluous and burthenous rites in the Church; of which *Agustine* complayned in his 118. and 119. Epistle to *Iamarius*. But *S. Ambrose* speakes not in that chapter of exorcismes vsed in the ministratiō of Baptisme, nor of spettle, nor of the word *Ephata*: which as  
one

¶ one speakes, are *nuga palam in baptisimi probum effrens licentia inuella.*

And straight-way his eares were opened, and the string of his tongue was loosed, and he spake plaine] & Two things illustrate Christs omnipotent power in acting this myracle: Celeritie, for that hee did it so suddenly: Perfection, for that hee did it so soundly. For the first, it is said in the Text, *Straight-way.* Otherwise it might haue beene thought that his disease went away of it selfe, or that it was cured by some other. And for demonstration of the second, his thicke eares were opened, and the strings of his stammering tongue loosed in such sort, that hee did not onely speake, but speake *plainly*, that is, rightly and readily. For he that said in the beginning: Let there be lights in the Firmament, and it was so: let the waters bee gathered together, and it was so: Let the Earth bud, and it was so: said heere, *Be opened, and immediately the deafe did heare, and the dumbe speake.* <sup>h</sup> Mystically, men are loosed from the shackels of Sathan and sinne by the commandement of Christ, and preaching of his word. And therefore Christ in healing this patient, first opened his eares & then vntied the string of his tongue: <sup>i</sup> because we must heare well, before we can speake well. He that will open his lips that his mouth may shew forth Gods praise, must bee swift to heare, slow to speake: Iam: 1. 19.

And he commanded them that they should tell no man] Hereby shewing the difference betweene the giuer of a benefit, and the receiuer. Hee that doth a good turne must instantly forget it: hee that receiueeth, alway remember it. According to that of <sup>k</sup> Seneca: *Beneficium qui dedit taceat, narret qui accepit.* <sup>l</sup> *Heo scilicet inter duos beneficij lex est, alter statim obliuisci debet dati, alter accepti nunquam.* Againe, there is a time for all things, a time wherein CHRIST would haue his myracles knowne, and a time wherein hee would haue them vnknowne.

f Calvin Instit. lib. 4. cap. 15. §. 19.

g Maldonat. in loc.

h Heming.

i Pontan.

k Deben: lib. 2. cap. 11.  
l Eiusdem lib. cap. 10.

m Calvin,  
Hemling.  
Zepperr.

But the more he forbade them, so much the more a great deale they published. The particular publishing of this miracle, contrarie to Christs expresse commandement, was rather immoderate<sup>m</sup> zeale, then an imitable vertue. See Gospell, 3. Sunday after Epiph. But their generall praying of God, in saying *he hath done all things well*, is very commendable. For

In himselfe: Matth: 19. 17. *Nons good but God.*

God is good

n Pontan.

Toward other, in his  
works of

Creation.  
Preseruacion.  
Redemption.  
Glorification.

o Gen: 1. 31.  
p Contra Fanst.  
Man. li. 21. c. 5.

In his Creation all well, making of nothing all things, and those good, yea<sup>o</sup> very good. In consideration whereof P *Augustine* said sweetly: *Cum opera Dei considero, moueor ineffabiliter laude Creatoris illorum, qui prorsus ita magnus est in operibus magnis, ut minor non sit in minimis.*

q Wisd. 8. 1.

In his preseruacion all well, ordering all things comely, disposing not onely that which is good, but also that which is euill, yea the very deuill, vnto good ends. *Eti- am spiritibus malis bene vititur Dominus, ad vindictam malorum, vel ad bonorum probationem.* In his redemption all things well, and farre better then in his Creation. *Illic sua nobis dedit, hic vero seipsum contulit, non tam in dominum quam in pretium & sacrificium.* All things well, yea best of all in his glorification, giuing vs a<sup>t</sup> great reward, yea so great as<sup>u</sup> mans eye neuer saw, neither eare heard, neither heart conceived.

r Augst. ad  
Simplie. lib. 2.  
ques. 1.

f Granet. in  
euangel. Dom.  
1. Advent.

t Matt: 5. 12.  
u 1. Cor. 2. 9.

The Gospell and Epistle well agree: *The spirit giueth life*, saith Paul: the deafe man had *his eares opened* by the finger of Christ, saith Luke. By the Gospells ministerie men are made Gods Epistle, saith Paul: by the word of Christ the deafe did heare, and the dumbe speake, saith Luk. *If we be able vnto any thing, the same cometh of God*, saith Paul. *He hath done all things well*, saith Luke. Let vs therefore pray with the Church.

Almightie

Almighty and euerlasting God, which art alwaies more ready to heare, then wee to pray, and art wont to giue more then either wee desire or deserue; powre downe vpon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraid, and giuing vnto vs that, that our praier dare not presume to ask, through Iesus Christ our Lord: Amen.

The Epistle, GALAT. 3. 16.

To Abraham and his seede were the promises made, &c.

THIS Epistle consists of three parts: a

Proposition, *To Abraham and his seed were made the promises, &c.*  
 Exposition, *This I say, &c.*  
 Opposition, *Wherefore then serueth the Law, &c.*

The maine drift of all this Epistle to the Galathians, is, to shew <sup>a</sup> that a man is not iustified by the workes of the law, but by faith in Iesus Christ. Which our Apostle prooues accurately: 1. by reasons of <sup>x</sup> experience: 2. from <sup>y</sup> Abraham's example: 3. by manifest text of <sup>z</sup> holy writ: lastly, by manifold apt similitudes and testimonies humane; <sup>a</sup> Brethren I speake as men do. The first wherof is the comparison of <sup>a</sup> mans will; and his argument is from the <sup>b</sup> lesser vnto the greater, (as Logicians speake.) The testament of a man after it is confirmed, may not be broken or abrogated; Ergo much lesse the testament of God, He doth argue therefore thus:

The Testament of God confirmed, cannot be disannulled.

The promises made to Abraham and his seed, which is Christ, are his Testament confirmed: Ergo, they cannot be disannulled.

<sup>u</sup> Cap. 2. v. 16.

<sup>x</sup> Ibid. ver. 20.

<sup>y</sup> Cap. 3. 6.

<sup>z</sup> Ibid. vers.

11. 12.

<sup>a</sup> Vers. 15.

<sup>b</sup> Sacerdus.  
Caluina. Armin.



c Luther &  
Perkins in loc.

d Mat. 7. 11.

e Cap. 35.

f Tertullian  
aduersus Her-  
mogen.

g 1. Cor. 2. 14.

h Epist. ad

Magnum orat.  
Roman.

i Deut. 21. ver.

ii. 12. &c.

k Aeneas Sil-  
uius Epist.

Stigismunt.

Duc. Austriae.

l Hieron. ubi

sup. & Aquin.

lect. 6. in Gal. 3.

m Hieron. con-

solat. ad Pam.

tom. 1 fol. 165

n Cani. 2. 6.

o Edes ser.  
duty of a king

Hence we may learne, that it is lawfull to speake in Sermons as men doe, citing testimonies of humanity for illustration of points in Diuinity, reasoning from things earthly, to things heavenly. So Christ in the <sup>d</sup> Gospell, If ye which are euill can giue to your children good gifts, how much more shall your father which is in heauen giue good things to them that aske him? So Peter, Acts 5. 29. wee must obey men; Ergo much more God. So the Prophet <sup>e</sup> Ieremy, speaking in the Lords name, the Recabites obeyed their father; how much more ought ye to haue obeyed mee? <sup>f</sup> Philosophers are the Patriarkes of Heretickes, enemies of the Gospell, as s not vnderstanding the things of the spirit of God; and therefore to conuince their conscience by natural reason, is to cut off Goliaths head with his owne sword, saith Saint <sup>h</sup> Hierome. <sup>i</sup> When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues, and shalt see among the captiues a beautifull woman, and hast a desire to take her for thy wife, then shalt thou bring her home to thine house, and shee shall shau her head, and pare her nayles. Humane learning is the Grecians Helena, full of admirable beauty; <sup>k</sup> Cuius facies si videri possit, pulchrior est quam lucifer aut vesperna. And therefore we may not admit her into the Diuinity schooles: vntill her haire be shaued, and her nayles pared; vntill her superfluous idle conceits, and vnprobable trickes of ornament are taken away. <sup>m</sup> But when of a Moabite thou hast made her an Israelite, accompany with her and say: <sup>n</sup> her left hand is vnder my head, and her right hand doeth embrace mee. Let vs ascribe to Philosophy, <sup>o</sup> Summa sed sua. For the wisdom of man, to speake the best of it, is but a learned kinde of ignorance, which yet being bridled and guided by the spirit of God, may be wrought (as one well obserued) to speake like Balaam to good purpose. To quote then in the Pulpit authorities of Poets, and Philosophers; or as here Saint Paul, the positions of Lawyers and politicians, is not so common

common as commendable, when it is done reuerently without ostentation; and iudiciously for the better vnderstanding of the text, and more cleere declaration of the truth.

To Abraham and his seed.] Wee read of 3 three testaments in holy Bible; to wit, Abrahamicall, Genes. 12. Mosaicall, Exod. 24. and the new Testament, Iere. 31. Heb. 8. Now the first and last howsoever they differ in circumstance, yet they bee the same for substance. So Zacharias in his hymne, Blessed be the Lord God of Israel, for hee hath visited and redeemed his people, as hee spake by the mouth of his holy Prophets ever since the world began; to performe the mercy promised to our forefathers, and to remember his holy covenant, to performe the oath which hee swore to our forefather Abraham, &c. And the blessed Virgin in her Magnificat; Hee remembering his mercy hath holpen his servant Israel, as hee promised to our forefathers, Abraham and his seed for ever. Christ is the Paschall Lambe, 1. Cor. 5. 7. slaine from the beginning of the world, Apocalip. 13. 8. And so the Patriarkes and old Fathers were saved by faith, in Christum promissum: as we now by faith in Christum missum.

Were the promises made.] Saint Paul speakes plurally, because they were made sometime to Abraham, &c. sometime to his seed, and sometime to both: or because they were repeated often to Abraham, as Gen. 12. 4. Gen. 15. 5. Gen. 22. 18. And therefore called promises in the plurall, although in substance they were but one promise.

He saith not in his seed, as many; but in thy seed, as of one, which is Christ.] The Iewes except against this interpretation of Paul, and say, that the singular number is heere put for the plurall, one for many. So Saint Hierome doeth auow, that hee could neuer finde this word in the plurall number; and therefore Paul in this argument may seeme to speake more subtilly then foundly. Yea, that which is worse, the Iesuite Hieronimus Sa. thinks him (as hee speaks of himselfe, 2. Cor. 11. 6.)

p M. Deating  
lect. 20. Heb.  
q Illyric. Clau.  
script. verb.  
testament.

r Tempori di-  
stantia, patosa-  
tionis perspi-  
cuitate, promissi  
benedicti semi-  
nis exhibitione.  
Illyric. 7. bi. sup.

s Kilian in loc.

t Perkins in loc.

x Exposit. prior.  
in Epist. ad  
Gal. cap. 3.

y Noss. in loc.

c Luther &  
Perkins in loc.

d Mat. 7. 11.

e Cap. 35.

f Tertullian  
adversus Her-  
mogen.  
g 1. Cor. 2. 14.  
h Epist. ad  
Magnum orat.  
Roman.  
i Dent. 21. ver.  
11. 12. &c.

k Aeneas Sil-  
vius Epist.  
Sigismunt.  
Duc. Austriae.  
l Hieron ubi  
sup. & Aquin.  
lect. 6. in Gal. 3.  
m Hieron. con-  
solat. ad Pam.  
tom. 1 fol. 165  
n Cant. 2. 6.

o Eder ser.  
duty of a king

Hence we may learne, that it is lawfull to speake in Sermons as men doe, citing testimonies of humanity for illustration of points in Divinity, reasoning from things earthly, to things heavenly. So Christ in the <sup>d</sup> Gospell, If ye which are evil can give to your children good gifts, how much more shall your father which is in heaven give good things to them that aske him? So Peter, Acts 5. 29. wee must obey men; Ergo much more God. So the Prophet <sup>e</sup> Jeremy, speaking in the Lords name, the Recabites obeyed their father; how much more ought ye to have obeyed mee? <sup>f</sup> Philosophers are the Patriarkes of Heretickes, enemies of the Gospell, as <sup>g</sup> not vnderstanding the things of the spirit of God; and therefore to convince their confidence by natural reason, is to cut off Goliaths head with his owne sword, saith Saint <sup>h</sup> Hierome. <sup>i</sup> When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliver them into thine hands, and thou shalt take them captives, and shalt see among the captives a beautifull woman, and hast a desire to take her for thy wife, then shalt thou bring her home to thine house, and shee shall shawe her head, and paire her nayles. Humane learning is the Grecians Helena, full of admirable beauty; <sup>k</sup> Cuius facies si videri possit, pulchrior est quam iucifer aut vespertinus. And therefore wee may not admit her into the Divinity schooles, vntill her haire be shawed, and her nayles pared; vntill her superfluous idle conceits, and vnprofitable trickes of ornament are taken away. <sup>m</sup> But when of a Moabite thou hast made her an Israelite, accompany with her and say, <sup>n</sup> her left hand is vnder my head, and her right hand doeth embrace mee. Let vs ascribe to Philosophy, <sup>o</sup> summa sed sua. For the wisdom of man, to speake the best of it, is but a learned kinde of ignorance, which yet being bridled and guided by the spirit of God, may be wrought (as one well obserued) to speake like Balaams Ass to good purpose. To quote then in the Pulpit authorities of Poets, and Philosophers, or as here Saint Paul, the positions of Lawyers and politicians, is not so common

common as commendable, when it is done reuerently without ostentation; and iudiciously for the better vnderstanding of the text & more cleere declaration of the truth.

To Abraham and his seed.] Wee read of 9 thre testaments in holy Bible; to wit, Abrahamicall, Genes. 12. Mosaicall, Exod. 24. and the new Testament, Iere. 31. Heb. 8. Now the first and last howsoever they differ in circumstance, yet they bee the same for substance. So Zacharias in his hymne, Blessed be the Lord God of Israel, for hee hath visited and redeemed his people, as hee spake by the mouth of his holy Prophets euer since the world began; to performe the mercy promised to our forefathers, and to remember his holy covenant, to performe the oath which hee swore to our forefather Abraham, &c. And the blessed Virgin in her Magnificat; Hee remembering his mercy hath holpen his servant Israel, as hee promised to our forefathers, Abraham and his seed for euer. Christ is the Paschall Lambe, 1. Cor. 5. 7. slaine from the beginning of the world, Apocalip. 13. 8. And so the Patriarkes and old Fathers were saued by faith, in Christum promissum: as we now by faith in Christum missum.

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p M. Deating  
lect. 30. Heb.  
q Illyric. Clau.  
script. verb.  
testament.

r Temporis di-  
stantia, pascha-  
tionis perspi-  
cuitate, promissi  
benedicti semi-  
nis exhibitione.  
Illyric. 7bi. sup.

f Kilian in loc.

t Perkins in loc.

x Exposit. prior.  
in Epist. ad.  
Gal. cap. 3.

y Notat. in loc.

z Luther in loc.

a Caietan in loc.

b Illyric. 7<sup>bi</sup>  
sup. in verb.  
semen.c Gen. 21. 10.  
& Galat. 4. 30

d Aretius in loc.

e Oleuius, de  
substantia  
sed. part. 1.  
art. 1. Erasmi  
paraphra. in loc.  
Seminis enim  
nomine non  
Christus per se,  
sed cum suo cor-  
pore coniunctus  
est intelligen-  
dus. Beza.  
f Pers. 9. & 29.

rude in speaking. <sup>2</sup> Answer is made, that our Apostle wrote Apostolically, construing the Scripture by the <sup>2</sup> same spirit by which it was originally penned. And whereas it is objected that the word *seede* is a Noun collective, signifying all *Abrahams* posterity; <sup>b</sup> Diuines answer, that it is vied often onely for one, so well as for all, or many. For *Eue* said of *Seth*, *God hath giuen me another seede*, Gen. 4. 25. that is another sonne. Secondly, the <sup>c</sup> Scripture reports expressly, that *Ismael*, *Abrahams* son, was cast out, and not made heire with the blessed seed. See *Galatin, de arcan. cat. veris. lib. 5. cap. 13. & Marlorat in loc.* Or as <sup>d</sup> other acutely, there is *semen redimendum*, and that is *collectiuum*; and *semen redimens*, and that is *unicum*.

Wee receiue therefore this exposition of *Paul*; acknowledging *Christ* to bee this one particular seed and sonne of *Abraham*, in whom, and by whom the nations of the world are blessed: eternall inheritance being first granted vnto him, & so conuained vnto such as <sup>e</sup> heleeue in him. As our Apostle concludes in this <sup>f</sup> Epistle; *If yee be Christ, then are ye Abrahams seed, and beires by promise.* See *Benedictus*.

*This I say* ] *Paul* in the former verses hath laid downe two propositions; one, that testaments of men confirmed may not bee broken: another, that the promises were made to *Abraham* and his seed, which is *Christ*. Now what of all this, may some say? He doth expound himselfe therefore, *this I say*; that is, the drift and intent of all my speech is to shew that the couenant or testament ratified by *God* can not bee frustrated. And secondly, though it might so bee, yet that the Law could not abrogate the same: Which he proues by two reasons especially.

First, fro the circumstance of time: *the law which began foure hundred and thirty yeeres after dath not disanull, &c.*

Secondly, from the nature of a testament, donation or legacy: *for if inheritance come of the Law, it cometh*

meth not of promise; but God gaue it to Abraham by promise.

*The Law which began afterward*] The Iewes object and say, that God mistrusting his owne promises as insufficient to iustifie, further added a better thing; that is to say, the Law, whereby men may bee made righteous. Our Apostle doeth answere by demonstration. *Abraham* obtained not righteousness before God through the Law, because there was no Law when hee liued; and if no Law, then assuredly no merit. What then? Nothing else but the meere promise, which *Abraham* beleeued, and it was imputed to him for righteousness. <sup>h</sup> If a rich man not constrained thereunto, but of his owne good will, should adopt one to bee his sonne, whom hee knoweth not, and to whom hee doth owe nothing, and should appoint him heire of all his lands and goods; and then after certaine yeeres should lay vpon him a Law to do this or that; hee cannot now say that hee deserued this benefit through his owne workes, seeing hee receiued it of meere fauour many yeeres afore: so God could not respect our deserts going before righteousness, for as much as the promise was made 430. yeeres afore the Law. Wherefore, saith <sup>i</sup> *Luther*, if thou wilt rightly diuide the word of truth, accustomethy selfe to separate the promises and the Law so farre asunder as heauen and earth, as the beginning of the world and the latter end; that when the Law cometh and accuseth thy conscience, thou mayest answere; *Lady law, thou comest not in season, for thou comest too soone; tarry yet vntill 430. yeeres bee full expired, and when they are past, then come and spare not. But if thou come then, it will be too late, for then hath the promise preuented thee 430. yeeres; to which I assent, and sweetly repose my selfe in the same. Therefore I haue nothing to doe with thee, for I liue now with the beleeuing Abraham; or rather since Christ his seede is reuealed and giuen vnto mee, I <sup>k</sup> liue in him, who is my <sup>l</sup> righteousness, sanctification and redemption,*

g Gal. 3. 6.

h *Luther in loc.*

i *ibi sup.*

k Gal. 2. 20.

l 1. Cor. 1. 30.



tion. Inheritance commeth on Gods part by promise, not on our part by performance.

It is objected against this accurate computation of time, Gen. 15. 13. *Know for a surety that thy seed shall bee a stranger in a land that is not theirs foure hundred yeeres, and shall serue them.* Answer is made by S.<sup>m</sup> Augustine, and <sup>a</sup> other that *Moses* in that text speaks of the time that was from the beginning of *Abrahams* seed, or birth of *Isaac* to the beginning of the Law: but *Paul* in this text, of all the time that was betweene the giuing of the promise, and the giuing of the Law. Now the promise was made to *Abraham*, when hee was seuentie and fife yeeres old, Genes. 12. 4. And *Isaac* was borne when *Abraham* was a hundred yeeres old, Gen. 21. 5. that is, 25. yeres after the first promise. And from the birth of *Isaac*, vntill the children of *Israel* were deliuered out of *Egypt*, at which time the Law was giuen (as *Oecumenius*, *Aquinas*, *Aretius* exactly reckon according to Gods owne records) were 405. yeeres, in all 430. as *Moses*, Exod. 12. 40.

For if the inheritance come of the Law, it commeth not now of promise, but God gaue it, &c.] This argument is plaine: for naturall reason, although it be neuer so blind, compelleth vs to confesse, that it is one thing to promise, and another thing to require; one thing to giue, and another thing to take. The Law requireth and exacteth of vs our workes; on the contrary, the promise doth offer vnto vs the spirituall and euerlasting benefits of God, offers & adfers, and that freely for Christs sake. Therefore wee cannot obtaine inheritance by the Law, for as many as are of the workes of the Law, are under the curse: but by the promise; for it saith, <sup>9</sup> in thy seed shall all the Nations of the earth bee blessed. If they which are of the Law bee heires, our faith is made vaine, and the promise voide, and God a liar. Eternall life is the gift of God, conueyed by testament as a legacy, which is not an exaction, but a donation. Heyres looke not for lawes

m De ciuit. Dei  
lib. 16. cap. 24.  
n Oecumen.  
Aquinas, Caietā.  
in loc.

o Luther.

p Gal. 3. 10.

q Gen. 22. 18.

r Rom. 4. 14.

s Rom. 6. 23.

t Perkins.

lawes or any burthens to be laid vpon them by their fathers wil, but for an inherance confirmed therby. Now that we may receiue this legacy, we must bring vnto God nothing but hunger and thirst after it, making suit for it by asking, seeking, knocking. For albeit in our selues all of vs are most vnworthy: yet shall it suffice for the hauiing of this blessing, if our names be found in the testament of God.

God gaue it to Abraham by promise.] That is, as afore, to Abraham and his seede. For this gift is not priuate, but a publike donation, and Abraham here must be considered as a publike person, and that which was giuen vnto him, was in him giuen to al that should beleue as he did. If then thou beest indued with faith " as much as is a graine of Mustard seede, thou art <sup>x</sup> blessed with faithfull Abraham. Inherance of eternall happinesse is as surely thine, as it was his when he beleued: and if thou continue faithfull vnto the end, thou shalt <sup>y</sup> sit downe with Abraham, Isaac and Iacob in the kingdomes of heauen, and after this life rest in the <sup>z</sup> bosome of Abraham euermore. For whatsoeuer was done to him as the <sup>a</sup> Father of the faithfull, is done to them also that walke in the steps of his faith.

Wherefore then serueth the Law? ] You haue heard of the proposition, and exposition of our Apostle. Now there followeth an<sup>b</sup> opposition against his doctrine containing a twofold obiection. The first in the 19. verse: Wherefore then serueth the Law: The second, verse 12. Is the Law then as a <sup>u</sup> promise of God? To the first, answer is made, that the Law was added because of transgressions, <sup>c</sup> Not for iustification, but for transgression, namely to suppress, and expresse sinne. The ciuill use of the Law is to punish transgression, and to restraine villany. Good men are a <sup>d</sup> Law to themselves, and <sup>e</sup> the Law is not giuen vnto the <sup>e</sup> righteous man. But almighty God hath ordained Magistrates, Parents, Ministers, Lawes, bonds, to bridle the wicked, at the least to binde Satan that

u Luke 17. 6.  
x Gal. 3. 9.

y Mar. 18. 11.

z Luke 16. 22.  
a Rom. 4. 11, 12

b Aquin.  
Acetius.  
Kilms.

c Primasius in  
loc.

d Rom. 2. 14.  
e 1. Tim. 1. 9.

f Max. 1.  
Salve sancta  
Iustitia.

g Tyndal. prol.  
in Exod.

h Kilins.

i Jer. 23. 29.

k 1 King. 19.  
ver. 11. 12. 13.

l Luther.

m Occuman.  
Aquin.  
Arden.

that hee rage not in his bond slaues after his owne lust. And therefore Politicians and States-men haue much esteemed and honoured the very senselesse instruments of iustice. *Baldwin* the great Lawyer, called the Gibbet, *ignum benedictum*; and the good Emperour *Maximilian* when-so-euer hee passed by the Gallowes, vsually putting off his hat saluted it thus: *All haile holy Iustice.*

The spirituall vse of the Law is to reueale sinne, that a man as in a glasse may behold his ignorance, misery, blindnesse, infirmity, iudgement, death, hell: As a scroffie laid vnto an old sore, not to heale it, but to stirre it vp, and make the disease aliuie, that a man may feele in what perill hee stands, and how nigh to deaths doore. <sup>h</sup> For our natures are so corrupt, that wee could not know them to be corrupt without the Law. *Rom. 7. 7. I knew not sinne (saith our Apostle) but by the Law; for I had not knowne lust, except the Law had said, Thou shalt not lust.* <sup>i</sup> Is not my word euen as fier, saith the Lord, and like a hammer breaking stones? It is that <sup>k</sup> mighty strong winde, and that terrible earth-quake, *renting the Mountaines, and cleauing the Rockes asunder*, that is, the proud and obstinate hypocrites. *Eliab* as being not able to abide these terrors of the Law, which by these things are signified, couered his face with a mantle. Thus as you see, the Law was added because of transgressions, that is, to restraints them ciuilly, <sup>l</sup> but especially to reueale them spiritually, that men might vnderstand the greatnesse of their sinnes, and the iust wrath of God for the same.

*Untill the seede came to whom the promise was made* If the dayes of the Law should not bee shortned, no man should be saued: and therefore certaine bounds are limited to this Tyrant, beyond the which hee cannot raigne, namely, *The Law was added because of transgressions, untill the seede came*, <sup>m</sup> That is, vntill the time of grace, till Christ in the fulnesse of time was borne. This may

may be construed *literally*; for albeit the Law serues to reueale sinne till the worlds end; <sup>n</sup> yet in respect of the Mosaicall manner of reuealing transgressions, it is added but *untill Christ*. For the law before Christ did convince men of sinne not onely by precepts and threatnings, but also by Rites and Ceremonies, as by washings and sacrifices; all which assuredly were reall confessions of sinne, and as <sup>o</sup> Paul speakes, *an hand-writing against vs, untill Christ tooke them away, and fastned them upon his Crosse*. <sup>p</sup> The Prophets and the Law did endure till *John*, and from the time of *John* the Baptist untill this day the kingdom of heauen suffereth violence, and the violent take it by force. *Spiritually* the blessed seede is <sup>q</sup> come when once Christ <sup>r</sup> dwelleth in our hearts by faith. Heere we must begin to say, *'Now leaue off Law, thou hast terrified and tormented our consciences enough: ' All thy waues and stormes are gone ouer vs. Lord turne not away thy face from thy seruant. ' Rebuke mee not I beseech thee in thine anger, neither chasten mee in thy displeasure.* When these terrors and troubles come, let the law then be packing out of the conscience, which indeed is added to discover and increase sin, yet no longer but *untill the seede come to which the promise was made*. Now must hee deliver vp his kingdom to another, euen to Christ, whose lippes are gracious, speaking of farre better things then doth the Law, <sup>x</sup> bringing glad tidings of saluation unto the poore, binding up the broken hearted, preaching libertie to the captiue, comforting all that mourne, giuing beauty for ashes, and the garment of gladnesse for the spirit of beaunesse.

*Is the Law then against the promise of God?* ] If the Law convince men of sinne, then it serues not to giue life, but to kill: and so by consequent is against the promise giuing life. To this obiection our Apostle doth answer negatively.

With { Detestation, God forbid.  
Attestation, producing out of Gods owne booke

n Perkins.

o Coloss. 2. 14.

p Matt. 11. 12.

q Kilian.

r Ephes. 3. 17.

s Luther.

t Psal. 42. 9.

u 69. 2.

u Psal. 6. 1.

x Esay 61. 1.

2. 4.

booke sufficient witnesse against these cauillers. If there had beene a Law giuen which could haue giuen life, then no doubt righteousness should haue come by the Law: but the Scripture concludeth all vnder sinne, &c.

God forbid] In that Paul auoydes an hereticall & blasphemous obiection with an *absit*, (which is *abominantis oratio*) we may learne to reiect things said or done to the dishonour of God, with loathing and detestation. <sup>a</sup> Caiphas supposing that Christ had blasphemed, rent his garments: and Iob suspecting his children had done the like fault, sanctified them, Iob. 1. 5. <sup>b</sup> What reason is it to spare great ones, iniuring Christ the greatest one? For as wise men wee must discouer, and as learned men leaue, but as good men abhor such as are hereticall. And therefore we must hate the detestable dreames of Iewes, affirming that the *Messias* is not yet come, because our sinnes hinder his comming. As if God should become vnrighteous, because of our vnrighteousnesse; or made a liar, because men are lyars. It is said heere that God is one, <sup>d</sup> that is, euer the same, being alway iust and true. God forbid then a man should thinke that the Law should be against his promise; for he doth not slacke his promise because of our sinnes, or hasten the same for our righteousness and merits, he regardeth in it neither the one nor the other.

For if there had beene a Law giuen which could haue giuen life, then no doubt righteousness should haue come by the Law.] <sup>e</sup> If the Law were contrary to the promise, then it should execute the promises office: but that it cannot do, for it is the promises office to giue life, but the lawes office to kill. And therefore the Law is not against the promise, but rather a <sup>f</sup> preparation to receiue the promise. This argument is an hammer to beate downe the Popish opinion of merit: That which doth giue righteousness, doth first giue life; the workes of the Law cannot giue life: Ergo, they cannot giue righteousness or iustifie. See Luther & Perkins in loc.

y Aretius in  
Rom. 6. 2.  
z Perkins.  
a Matt. 26. 65.

b Magdeburg.  
epist. praefix.  
cent. 7.

c Luther.

d Marlorat.

e Aretius.

f Caietan.

But the Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ should bee giuen to them that beleue. Things subordinate, whereof one serues for another, are not one against another: but the Law is subordinate to the promise, concluding all vnder sinne, that wee might haue recourse to Christ the propitiation for our sinnes. <sup>h</sup> *Ideo enim datur praeceptum ut praeipientis queratur auxilium.* It humbleth a man, and in humbling him it maketh him to sigh, and to seeke the helping hand of the Mediatour, <sup>i</sup> sweetning his mercies, and making his grace gracious and inestimable. The prouerbe is true, that *hunger is the best Cooke.* <sup>k</sup> Like then as the dry ground doth couet raine: euen so the Law makes troubled and afflicted soules to thirst after Christ, and in this respect it is our *schoolemaster* to bring vs to Christ. <sup>l</sup> A schoolemaster hath two speciall offices; one to correct, another to direct. It correcteth in *shutting vs vp* in the prison of sinne; and it <sup>m</sup> directeth also, for that it occasioneth vs hereby to hunger and thirst after the righteousness of Christ.

The Scripture <sup>n</sup> *ἡ γὰρ*. That Scripture, <sup>n</sup> namely the Scripture mentioned afore, meaning <sup>o</sup> especially the written Law of *Moses*, including all vnder sinne: Deut. 27. 26. *Cursed is euery man that continueth not in all things which are written in the booke of the Law to doe them.* Euery man is bound to keepe the whole Law: <sup>p</sup> *Claudit ergo sub peccato subditos sibi, praeipiendo siquidem, & non adiuvando.* But this may be construed of <sup>q</sup> Euangelicall Scripture so well as of the Law; for if all men had not bin subiect vnto the curse by sinne, for what end should the blessing by Christ haue bene promised, because <sup>r</sup> the whole neede not a Physician? And so both Gospell and Law shut vp all vnder sinne, <sup>r</sup> that God might haue mercy on all.

Concludeth } Ergo, the Scripture must be Iudge for the determining of controuerlies in religion. For (as <sup>s</sup> *Opatus* and <sup>t</sup> *Augustine* note) God hath dealt with vs as

<sup>g</sup> Ioh: 2. 2.  
<sup>h</sup> Leo serm. 11.  
de quadragesima.

<sup>i</sup> Psal. 109. 20.  
Sweet is thy mercy.  
<sup>k</sup> Luther.

<sup>l</sup> Arctius in  
Galat: 3. 24.

<sup>m</sup> Phosius apud  
Occum. in loc.

<sup>n</sup> Perkins.  
<sup>o</sup> Calvin. apud  
Marlorat. in  
loc.

<sup>p</sup> Caietan.

<sup>q</sup> Luther.

<sup>r</sup> Matth. 9. 12.

<sup>r</sup> Rom. 11. 32.

<sup>s</sup> Lib. 5. contra  
Parmenian.  
<sup>t</sup> In Psal. 21.  
exposit. 2.

an



x *Gen.* 13. 8.y *Esay* 8. 20.z *Marlorat.*a *Rom.* 3. 19.b *Braxin loc.*c *Perkins.*

an earthly father is wont with his children, who fearing lest they should fall out after his decease, doth set downe his will in writing vnder witnesses, and if there arise debate among the brethren, instantly they goe to the testament. All of vs are brethren, and <sup>x</sup> therefore we should not contend: but if any question be made concerning our Fathers inheritance, we must examine the words of his testament, and <sup>y</sup> testimonie, for that as a Iudge concludeth all things,

*All things* <sup>z</sup> As if he should say, not all men only, but all things also, which all men can doe toward their saluation, euen <sup>a</sup> all the world culpable before God vnder sinne.

*That the promise by the faith of Iesus Christ should bee giuen to them that beleene* <sup>b</sup> There is neuer a word in this clause but is a sufficient argument against our merit: *promise, faith, Iesus Christ, giuen, beleene.* Sauing faith is called here *the faith of Iesus Christ*, because Christ is both author and obiekt thereof. <sup>c</sup> Every man therefore shall not be saued in his owne faith and religion, but only such as are of the faith of Christ.

Almightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe vnto thee true and laudable seruice: grant wee beseech thee that wee may so runne to thy heauenly promises, that wee fayle not finally to attaine the same through Iesus Christ our Lord: Amen.

The

The Gospell. *LUKE 10. 23.*

*Happie are the eyes which see the things that yee see, &c.*

One concerning the Gospell: containing a Proposition: *Happy are the eyes, &c.*  
Reason: *For I tell you, &c.*

**T**His Text hath two parts:

Another touching the Law: wherein foure points are remarkable:

1. A supplicatiō: *Master what shall I do? &c.*
2. A replication: *What is written in the law? how readest thou? &c.*
3. An explicatiō: *A certaine man descended: &c.*
4. An applicatiō: *Go and do thou likewise.*

*Happie are the eyes which see the things that yee see]* Christ in the words immediately going afore deliuered this doctrine: *No man knoweth who the Sonne is, but the Father: neither who the Father is, saue the Sonne, and hee to whom the Sonne will reueale him.* And then turning about to his Disciples he said secretly, *Blessed are the eyes which see the things,* <sup>d</sup> that is, these things *hidden from the wise and learned, but opened vnto you:* for this is <sup>e</sup> eternall life, to know God, and whom he hath sent Iesus Christ. <sup>f</sup> *Somedid see Christ onely with corporall eyes of the flesh, as Iudas and the Iewes who persecuted him. Other*

**D**

onely

*d Theophylact.  
Idem Cyril. a  
apud Prg. in loc.  
e Job. 17. 3.  
f Ardens.  
Graveten.  
Zopper.*

onely with spirituall eyes of faith, as the Patriarkes in old time: Iohn 8. 56. *Abraham rayoyced to see my day, &c.* and all true beleeuers in our time, *faith being an euidence of things not seen.* Heb. 11. 1. But the Disciples heere saw Christ with both, and therefore *blesseed were their eyes, &c.* Such as beheld Christ onely with their carnall eye, were not happy therefore, but the worse: for, *faith our Sauour in the Gospell, If I had not come and spoken vnto them, they should not haue had sinne, but now haue they no cloake for their sinne.* Such as see Christ onely with the spirituall eye bee more happy; for *Blesseed are they that haue not seene, and yet haue beleened.* Such as looked vpon Christ spiritually and corporally too were most happy. The first sort saw Christ, but they did not beleue: they considered him as a meere man, but they did not conceiue that hee was the onely begotten sonne of God, Iohn 1. 14. they reputed Christ on the Crosse to be *Iesus*, not *Deus*, a sinuer, not a Sauour. The second sort beleue, but not see: they beleue that which was from the beginning, but they cannot say with Saint Iohn *which wee haue heard, which we haue seene with our eyes, which wee haue look'd vpon, and our hands haue handled of the word of life.* The third sort did see more then the first, and beleued so much at the least as the second: and therefore Christ might say well, *Happie are the eyes, &c.*

*For Itell you, that many Prophets and Kings haue desired to see those things which yee see] That ought to be respected highly, which great men and good men affect: but I tell you, that many Princes and Prophets haue desired to see those things which yee see, and haue not seene them, and to heare those things which yee heare, and haue not heard them. For the Messias is called in holy Scripture, The desire of all Nations: Haggai 2. 8. Of whom the Propheet, enquired, searching when or what time the spirit which was in them, should declare the sufferings that should come to Christ, and the glorie that should follow,*

g Heming.  
h Ioh. 15. 22.

i Iohn 10. 29.

k Arctius in loc.

l Ambr. ser. 45.

m Epist. 1. 1.

n Pida Ribet. in  
Hag. 2. num. 19.  
Gal. de arcanis  
lib. 4. cap. 9.  
Lorin in 1. Pet  
1. 10. 11.

follow: 1. Pet. 1. 10. 11. When Balaam had prophesied of Christ, ° There shall come a Starre of Iacob, and a Scepter shall rise of Israel, &c. hee brake forth into this passion; *Alas, who shall liue when God doth this?* As if hee should haue said, Happy men are they, who shall see that glorious Starre and Sunne of righteousnesse, comming out of his chamber as a Bridegroom, giuing light to such as sit in darkenesse, and in the shadow of death. *Oh that thou wouldest breake the heauens and come downe,* said the Prophet *P Esay.* Good old *q Simcon* waited for the consolation of Israel. *r Augustine* wished hee might haue seene three things especially, *Rome in her glory, Paid in the pulpit, and Christ in the flesh.* If the *Queene of Sheba* reputed the seruants of *Salomon* happy, for that attending about his throne they heard his wisdom, discoursing of trees from the Cedar that is in Lebanon, euen vnto the Hyssop that springeth out of the wal: how blessed and happy were the disciples in hearing a *greater then Salomon*, and in seeing him who was *fairer then the sonnes of men, in whom are hid all treasures of wisdom and knowledge?* Coloss. 2. 3.

Heere the Gospell and Epistle meete: Happy are the eyes which see those things which yee see; for Christ is the promised seed of *Abraham*, in whom all the nations of the world are blessed. And for application it fits our text and time, to say, Blessed are our eyes, and blessed our eares in this great light of the Gospell. For wee now see Christ in his Sacraments, and heare Christ in his word. Hee liueth at this houre, *non solum inter nos, sed etiam intra nos*: not among vs onely, but in vs also, dwelling in our hearts by faith, Ephes. 3. 17. Galat. 2. 20. The Scriptures are as a prospectiue glasse, wherein hee that hath eyes of beleeve is able to behold Christ crying in his cradle, dying on his crosse, buried in his graue, raised from the dead, transfigured on the mount, ascended farre aboue all heauens, and there sitting as our Advocate with God the Father. O that men would therefore

o Num. 24. 17

p Cap. 64. 1.

q Luke 2. 25.

r Pontan. in E.

uarg. Dom. 13.

post. Trin.

f 1 King. 10. 8.

t 1 King. 4. 33.

u Math. 12. 42

x Psal. 45. 3.

y Vide Chrysost  
Homil. 24. in

1. Cor.

z Coſſer. in loc.

a Psal. 67. 1.  
b 1. Tim. 3. 16.  
c Ephe. 3. 5.

declare the goodnesse of God, in <sup>a</sup> shewing vs the light of his countenance, revealing the <sup>b</sup> great mysteries of godlinesse, which in <sup>c</sup> other ages was not opened vnto the sonnes of men after such a manner as it is now. For I tell you many good Clerks, and great Kings of England haue desired in old time to see those things which ye see, and haue not seene them : and to heare those things which yee heare, and haue not heard them. And at this day there be many learned men among the Iewes, and mightie men among the Turkes, & goodly men among the barbarous and superstitious nations of the world, which vnderstand not as yet those things which appertaine to their peace.

d P. Pagius  
capitul par. pag.  
81.

e Aretius.

f Matth. 2. 4-7

g Pontan.

And behold a certain Lawyer stood up and tempted him, saying : Master what shall I doe to inherite eternall life ? A <sup>d</sup> wittie Rabbine was wont to say, that hee learned much of his master, more of his fellowes, but most of his schollers. And so surely this ambitious Doctor might haue got somewhat by questioning, albeit hee tooke Christ happily for his inferiour. But his intent was not to bee taught, but to tempt, *enimvero* <sup>e</sup> vsing all possible meanes, and all plausible cunning to snare Christ in his conference. For as <sup>f</sup> Herod the fox asked the Priests, and enquired of the *Magi* diligently, when and where Christ was borne ; not to worship, but to worrie that innocent lambe : so many men heare the word, and in reading the Bible moue many doubts vpon the text, not to consult, but insult. As <sup>g</sup> one notes vpon this place, *non ut sci-ant, sed ut sciatur*. The Lawyers preamble was courteous, Master, and his *quare* not idle, like the contentions of many Lawyers in our time, *De lana caprina*, touching the tithing of mint and rue ; but concerning our eternall inheritance, *what shall I doe to inherite everlasting life* ? but his spirit was proud, and his heart false, standing up to tempt, hauing Master in his mouth, hatching mischief in his minde. I will therefore turne that olde ryme vpon him :

*Mel in ore, verbalis.*

*Fel in corde, frans in factis.*

What is written in the Law? how readeſt thou? <sup>b</sup> Didacus de la Vega, who was a Spaniſh Frier of Toledo, notes here that the Bible teacheth all things exactly, which are neceſſary to ſaluation, in his owne Text. *Sacra pagina docet nos perfectiſſimè quæ ſunt ad ſalutem neceſſaria.* The Ieſuit Coſternus in his ſermon preached vpon the Goſpell, affords alſo the Scripture this praiſe, that it is *ſpeculum & regula vite*. Chriſt therefore ſent the Lawyer vnto the Law for the reſolution of his doubt; *What is written? how readeſt thou?* So Luke 16. 29. *They haue Moſes and the Prophets, let them heare them.* And Eſay. 8. 20. *To the Law, to the teſtimony. Derebui fidei perſuadere debemus ex litteris fidei,* ſaith <sup>1</sup> Tertullian. It is an old prouerbe, that the letters of Princes are to be read thrice, but the Scripture (which is <sup>k</sup> Gods Epistle) muſt we read <sup>1</sup> ſeuẽ times thrice, yea ſeuenty times ſeuẽ times. *Inſinities*, as Luther ſpeakes in the words of a <sup>m</sup> Poet, *Noſturna verſate manu, verſate diurna.* That delighting in the Law of the Lord, we may meditate thereon day and night, Pſa. 1. 2. For it is not ſufficient to read curſorily, <sup>n</sup> ſine delectu, & intellectu: we muſt examine the Text, and <sup>p</sup> ſearch the Scriptures. And therefore Chriſt heere ſaid not only, *what is written in the law?* but, *how readeſt thou?* That is, how doſt thou vnderſtand and conſtrue Gods holy word?

*Loue the Lord thy God with all thy heart, and with all thy ſoule, and with all thy ſtrength, and with all thy minde* ] This commandement is the <sup>q</sup> firſt and the greateſt of all the Law: wherein

h Con. in Eua-  
gel. Dom. 12.  
poſt Pentecoſt.

i I ſib. de præ-  
ſcript. aduerſ.  
hære.  
k Gregor. epiſt.  
lib. 4. Epiſt. 84  
l Luther. loc.  
com. ſir. de ſac.  
ſcript.  
m Horat.  
n Coſtern. in loc.  
o Actis 17. 11.  
p Iohn 5. 39.

q Mat. 22. 38.



r Homing.

Two points  
are regardable :

The cause why God } *Dominus Deus,*  
is to be loued, and } the Lord,  
that is : because } *Tuus, thy Lord,*

The manner how, with } *Heart.*  
all thy } *Soule.*  
} *Strength.*  
} *Minde.*

(Tra<sup>ct</sup>. de di-  
ligendo deo in  
prin.

t 1. Ioh. 4. 19.

u Bernard vbi  
supra.

x Vega.

y 1. Kin. 18. 21

z Confess. l. 12.  
cap. 25.

a Psal. 73. 25.

b Phi. Die 7. con.

2. Dom 12. post.  
Pentecost.c Aug. tract.  
13. in Ioan.

The saying of *Bernard* is true : *Causa diligendi deum Deus est* : as being most louing, and louely. Louing, in that he loued : *vs first*, euen in our election and creation, when we could not ; in our redemption, when we would not, loue him. *" Ipse dilexit nos & tantus & tantum, & gratis tantillos & tales.* Louely, being indeed the center of all our loue ; for we must loue nothing but good, and euery good is from aboue, comming down from the Father of lights. As when *Eliah* said, If the Lord be God, follow him : in like manner if the Lord bee God, loue him. Againe, thou must loue the Lord, because thy God : for euery man loueth his owne ; his owne children, his owne friends, his owne goods, his owne conceit. *Non quia vera,* (saith *Augustine*) *sed quia sua.* Now nothing is so properly thine owne as God, being *a thy portion for ever.* It is obserued by *Picus Mirandula* subtilly, that in the creation of the World, God gaue the Water vnto the Fish, Earth vnto the Beasts, Ayre vnto the Fowles, Heauen vnto the glorious Angels : and then after all these goodly seares were bestowed, Almighty God made man according to his owne likenesse and image, that hee might say with the Prophet, Psalme 73. 24. *Whom haue I in Heauen but thee ? and there is none vpon Earth that I desire in comparison of thee.* Thou Lord art my lot, and inheritance, the strength of my heart, and saluation of my soule. *c Si esuriis, panis tibi est ; si sitis, aqua tibi est ; si in tenebris es, lumen tibi est, &c.*

The manner how to loue God, is, with all thy heart,  
with

with all thy soule, with all thy minde. That is, as <sup>d</sup> Augustine, with all thy vnderstanding, neuer speaking or thinking of him erroneously: with all thy will, neuer contradicting him obstinately: with all thy memory, neuer forgetting him obliuiously: louing him <sup>f</sup> perfectly, purely, perpetually. Or as <sup>e</sup> Bernard, with all thy heart wisely, resisting the subtil suggestions of the diuell: with all thy soule sweetly, mortifying all carnall lusts of the flesh: with all thy minde constantly, ouercomming all crosses and troubles of the world. Or as <sup>h</sup> Gregory Nyssen, with all the faculties of thy soule, vegetatiue, sensitiue, ratiocinatiue, for in him wee liue, and mooue, and haue our being, Acts 17. 28. He gaue all, and therefore good reason hee should haue all. Or as <sup>i</sup> David ioynly, with all that is within thee. <sup>k</sup> For the multiplying of so many termes, heart, soule, strength, minde, is onely to shew that wee must perfectly loue God about all, euen with all the <sup>l</sup> strength of all our heart, soule, minde. *Modo sine modo*, saith Barnard, tract. de diligendo Deo.

Happily some will obiect, if wee must loue God with all our heart, soule, minde, might, it is not lawfull to loue any thing else besides him. Answer is made that we may loue something, *prater Deum, sed omnia propter Deum*: <sup>m</sup> Other things beside God, if we loue them in God and for God. As the words following intimate, *Thou shalt loue thy neighbour as thy selfe*.

In which <sup>n</sup> the Causes, <sup>o</sup> Measure, <sup>p</sup> of our loue toward our obserue <sup>q</sup> the Order, <sup>r</sup> neighbour.

The causes are two: <sup>s</sup> Commandement in Scripture: Iohn 13. 34. & 15. 12. *This is my commandment, that you loue one another.*

<sup>t</sup> Bond of nature, because man is neighbour to man. in respect of creation and conuersation. Angels fight not against Angels. but against the fell <sup>u</sup> Dragon. Birds of a feather flye together. One beast is

d De doctrina Christi, lib. 1. cap. 21. & de spiris. & anima cap. 35. Idem. Lombard. 3. sent. dist. 27. e Michael. de Hung. Fer. 9. f Heming. g Ser. de diligendo deo. Idem Ludol. de vita Christi, pars. 2. cap. 36. h Lib. de hominu opif. cap. 8. i Psal. 103. 1. k Theophylact. Gregor. Arcimus. l Bernardinus de bushin Rosar. pars. 2. serm. 5.

m Luther post. maior in loc. Idem Thom. 22. quæst. 44. art. 4. & Bonauentura in 3. sent. dist. 27. n Heming.

o Apoc. 12. 7.

not cruell vnto another of the same kinde. For Cocks (as many coniecture) fight not out of malice, but magnanimity, rather out of jealousy then antipathy. Most vnnaturall then is it for one man to wrong another of his owne kinde, yea kinne. For whereas almighty God made not all Angels of one Angell, nor all beaſts of the great Elephant, nor all fiſh of the huge Whale, nor all birds of the maiesticall Eagle; hee made all mankind of one *Adam*, Pheereby teaching vs to loue as brethren, and to bee all as one, because wee did proceed all from one.

For the measure of thy loue the text saith here, *Thou shalt loue thy neighbour as thy selfe*. Now the 9 schoole Diuines obserue, that as is a note of similitude, not equality. The Law doeth require that thou loue thy neighbour *as thy selfe*, for the manner of thy loue: <sup>†</sup> but not *as much as thy selfe*, for the measure of thy loue: because charity begins with it selfe, making a man to loue first himselfe, when his neighbour as himselfe, that is, <sup>†</sup> *In quo seipsum & ad quod seipsum*, in that, and for that hee loues himselfe, namely louing him in God, and wishing him all good. Other <sup>†</sup> Interpreters haue gone further, affirming, that according to the rigour of law thou must loue thy neighbour as thy selfe, not onely with the same loue, but also with the same degrees of loue. Now then how thou louest thy selfe, thou doest know best thy selfe. But howsoever some learned Authors haue denied degrees of intention, all acknowledge that there be degrees of extension in our charity. For, as God is the God of loue; so likewise the God of order: And therefore whereas all men in the world cannot bee partakers of our temporall goods and spirituall graces alike, <sup>†</sup> *such as are neereſt ought to bee dearest vnto vs*. I say neereſt, in <sup>†</sup> spirituall or carnal alliance: For the first, it is said expreſly, <sup>†</sup> *7 doe good to all, especially to those which are of the household of faith*, of Gods owne family the <sup>†</sup> Church, among whom the Ministers of the word are  
the

p Aug. de bono  
Coniugal. cap. 1.  
q Lombard. 2.  
sent. dist. 18.

q Thom. ab Ar-  
gentin. & Ric.  
de media villa  
in 3. sent. dist.  
29. Idem Tho. 22  
quest. 6. art. 4.  
r Iansen. con.  
cap. 81.  
s Iacob. de Vo-  
rag. serm. 2.  
in loc. Idem  
Lombard. 3.  
sent. dist. 27.  
t Calvin. apud  
Marlorat. in  
Mat. 22. 39.

u Aug. de doc.  
Christ. l. 1. c. 28.  
x Heming.  
y G. l. 10. 6.  
z Caietan.

the<sup>a</sup> chiefest. According to this rule, Christ in the Gospel honoured his spirituall allies afore his naturall brethren & kindred; for when one told him, *Behold thy mother and thy brethren stand without, desiring to speake with thee*, Christ stretched forth his hand towards his Disciples and said, *Behold my mother and my brethren: for whosoever shall doe my Fathers will which is in heauen, the same is my brother, and sister, and mother.* <sup>c</sup> *Est enim sanctior copula cordium, quam corporum.*

Yet <sup>d</sup> (all other things being alike) wee must affect and respect our owne wife before our owne children, our children before kinsmen, our kinsmen before such neighbours as are not of our blood, our neighbours before strangers, and strangers of our owne Countrey before forrainers of another Nation. Of this order in our loue we finde a precept in <sup>e</sup> Paul, *Hee that provideth not for his owne, namely, for them of his household, is worse then an Infidell: An example in Ioseph*, who preferred Benjamin his owne brother by father and mother too, before the rest of his vnkinde brethren: in his feast, Benjamin's melle was <sup>f</sup> *sine times as much as any of theirs*: at his farewell, other had change of raiment and money, but vnto Benjamin <sup>g</sup> *hee gaue three hundred peeces of silver and sine suits of apparell*. Our blessed Sauour himselfe being the true Ioseph, euen the truth and the way, loued his owne Disciples more then other men, & S. Iohn more then other of his Disciples, termed in the <sup>h</sup> Gospels History, *The Disciple whom Iesus loued*. I conclude in the words of <sup>i</sup> Lombard, *Omnes homines diligendi sunt pari affectu, sed non pari effectu*. See Thom. 2. 2a. quest. 26. art. 6. 7. 8. Caietan. & Dominic. Ban. ibidem. Altijsiodor. Thom. ab Argentina. Ric. de media villa, reliquosque sententiarior in 3. sent. dist. 29.

*Thou hast answered right, doe this and thou shalt liue.* For the better vnderstanding of this clause [*doe this and thou shalt liue,*] consider I pray, to what, and to whom Christ made this reply. First, to what, <sup>k</sup> It is not demanded

<sup>a</sup> Luk.

<sup>b</sup> Mat. 12. 49.

<sup>c</sup> Lombard. 3.

sent. d. st. 29.

<sup>d</sup> Altijsiodor.

aur. sum. fol.

141. ex Amb.

<sup>e</sup> 1. Tim. 5. 8.

<sup>f</sup> Gen. 43. 34.

<sup>g</sup> Gen. 45. 22.

<sup>h</sup> Iohn 19. 16.

20. 2. 31. 7. 10

<sup>i</sup> ibi sup.

<sup>k</sup> D. Fulke, &  
Sarcer. in loc.

l Heming.

m John 14. 6.

n Mat. 11. 28.

o Melanct.

p Sarcerius.

q Zeppr.

r Luther.

s Arcius.

t Rhem. &amp;

Pousan. in loc.

Non quid cre-  
dendo, sed quid  
faciendo.

[ Mat. 5. 43.

ded heere by what meanes a man might obtaine life euerlasting, but by *what doing*, or by what kind of workes; and therefore Christ answered accordingly; *what is written in the Law? doe this, and thou shalt liue*. Secondly, to whom, hee did now deale with a Doctour of the Law, with a Pharisee, with one who was *willing to iustifie himselfe*: hee did therefore send him to the Law, not vnto the promise. <sup>1</sup> But speaking of eternall life to penitent sinners, hee saith, <sup>m</sup> *I am the way*: promising in generall, <sup>n</sup> *Come to mee all yee that are weary and laden, and I will ease you*: performing his word in particular; O woman, *thy faith hath saved thee*, Luk. 7. 50. Christ then in saying, *Doe this and thou shalt liue*, shewes the Lawyers <sup>o</sup> hypocrisie, who thought he could doe this: and not a possibility to doe this: <sup>p</sup> as if hee should say, thou diddest neuer in all thy life fulfill the whole Law, nor yet one letter thereof as thou shouldst perfectly: thou must therefore thinke of <sup>q</sup> another way ito the kingdom of heauen. Heere the Gospell and Epistle meete againe. *The Law cannot giue life* (saith Paul) *the Levite and Priest of the Law, did not helpe the wounded man halfe dead* (saith Christ.) *The Scripture concludeth all things vnder sinne, that the promise by the faith of Iesus Christ, should bee giuen to them that beleene*, saith our Epistle. Christs sends a Iustitiary to the Law, that seeing his own wretchednesse and wickednesse in it, he might come to Christ the louing Samaritane, to *binde up his wounds and to powre wine and oyle into them*, as it is in our Gospell. If Papiſts in old time were not impotent in conioyning these two Scriptures as paralell, assuredly the <sup>r</sup> Papiſts in our time are somewhat impudent in making the doctrines of these two so contrary: that which God and the Church hath coupled together, let no man put asunder.

*A certaine man*] The Doctours of the Law construed the Commandement; *loue thy neighbour*, thus: *loue thy friend, and hate thine enemy*. Christ therefore shewes by

by this parable that euery man is our neighbour, of what condition or countrey foeuer, euen our greatest enemy For the<sup>e</sup> Lew did hate the Samaritane, accounting him as a dogge, and yet the Samaritane performed all neighbourly duties vnto the lew, for that he did not commit any worke of cruelty, nor omit the worke of mercy toward him.

In an<sup>a</sup> allegory, this man is euery man, who sinning in Adam, descended from Ierusalem to Iericho: that is, from Gods City to the dominions of Sathan. And fell among *thornes*: into manifold tentations and noysome lusts. Which robbed him of his rayment: of his<sup>x</sup> righteousnesse and holinesse, wherewith Almighty God in his creation adorned him. And they wounded him and departed. For sinne wounding the conscience leaues a man in a desperate case. The Priest and the Leuite looking on him passed by. For the Law being the ministration of<sup>y</sup> death, is rather a corasie then an healing medicine; procuring rather sorrow then solace to the distressed soule. But a certaine Samaritane tooke compassion, &c. Christ<sup>z</sup> touched with the feeling of our infirmities, out of his pittie<sup>a</sup> bound vp his wounds, and poured in Oyle and Wine: preaching repentance, which as wine doth searce; and grace, which as Oyle doth supple our soares. Hee set him on his owne beast: <sup>b</sup> hee tooke on him our owne nature, <sup>c</sup> bearing our owne sinnes, in his body, suffering for vs in the flesh. And brought him to a common Inne. That is, the Church, as a common lane receiuing all sorts of men; being trauellers and <sup>d</sup> Pilgrims on earth, albeit their<sup>e</sup> Burgeship be in heauen. And made prouision for him. As long as he liued among vs, hee did good, and <sup>f</sup> healed all that were oppessed of the diuell. On the morrow when he departed: leauing the world and ascending vp on high, hee committed the wounded man vnto the Host; namely, to the Preachers of his word, & appointing Apostles, Prophets, and Euangelists, and Pastors and Teachers. Vnto which hee gaue two pence, that is, the two testaments,

t Iob. 4. 9. vide  
Ioseph. antiqui.  
lib. 11. cap. 7.  
& 8.

u Ambros. En-  
thym. Luther.  
Melanct. Ara-  
tius & alij.

x Ephes. 4. 24.

y 2. Cor. 3. 7.

z Heb. 4. 15.  
a Esay 61. 1.  
Ezech. 34. 16.

b Phil. 2. 7.  
c 1. Pet. 2. 24.

d 1. Pet. 2. 11  
e Phil. 3. 20.  
f Act. 10. 38.

g Ephes. 4. 11.



h In loc. Idem

Ambros. Theop-

hyllast. Emis.

i Aretius.

k August. apud

Thom in loc.

l Panigarol.

hom. in Euang.

dom. 12. post.

Pen. part. 2.

m Idem ibid.

n Idem ibid.

o Lib. 4. de

considerat.

p Ier. 51. 9.

q Ezech. 33. 9.

r Mat. 25. 23.

c Euthym.

c Ephes. 5. 1.

ut. Cor. 10. 24

as <sup>h</sup> Euthymius ; or as <sup>i</sup> other, the two Sacraments : or as <sup>k</sup> other, the two great Commandements : or as <sup>l</sup> other, wholesome doctrine and holy conuersation : or <sup>m</sup> iurisdiction and order : <sup>n</sup> or the word and the Sacraments : all which are Gods ordinary meanes vnto saluation. And said, take care of him. He doth not inioyne the Minister to cure, but onely to take care for the wounded man. As <sup>o</sup> Bernard excellently, *Petitur à te cura, non curatio*. For if the wounded man, as <sup>p</sup> Babylon, will not be cured, <sup>q</sup> he shall die for his iniquity, but thou hast deliuered thy soule. Thou hast done thy part, and thou shalt assuredly receiue thy reward. As Christ himselfe promisethe heere, *When I come againe I will recompence thee* ; Then hee will say to the good Steward, <sup>r</sup> It is well done trusty seruant, thou hast beene faithfull in little, I will make thee Ruler ouer much, enter into thy masters ioy.

*Go and doe likewise.* ] For if thou know this, and do not this accordingly, <sup>s</sup> thou doest not loue thy neighbour as thy selfe, and he that loues not his neighbor as himselfe, cannot loue God with al his heart, with all his soule, &c. Let vs therefore be followers of Christ <sup>t</sup> as deere children, louing his as he loued vs : opening our bowels of compassion toward all such as mourne in Sion, binding vp the wounds of his distressed members vnder the Crolle, <sup>u</sup> seeking not our own, but one anothers good, that when he coms to iudgement we may heare and haue that happy doome : *Come ye blessed of my father, inherit ye the kingdom prepared for you. For I was an hungred, and ye gaue me meate ; I thirsted, and ye gaue mee drinke ; I was a stranger, and ye lodged mee ; I was naked, and ye clothed me, &c. For in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.*

**The Epistle. GALAT. 5. 16.**

*If say, walke in the spirit, and fulfill not the lusts of the flesh, &c.*

**General exhortation, to walk in the spirit; & that in respect of a double benefit: namely, because the spirit delivereth vs from the**

**T**His Epistle  
may be di-  
vided into two  
parts: a

**Lusts of the flesh,**  
 ver. 16. *Walke  
 in the spirit, and  
 yee shall not fulfill  
 the lusts of the  
 flesh. And ver. 24  
 They that are  
 Christs, have cru-  
 cified the flesh,  
 &c.*

**Lists of the Law,**  
vers. 18. *If ye be  
led of the spirit,  
then are ye not  
under the law.*

Particular enumeration of the *works*  
of the flesh, and fruits of the spirit.

**L**

Condition: *The deedes of the flesh are manifest.*

Faith, { *Idolatry.*  
*Witchcraft.*  
*Herese.*

*Adulterie.*

*Fornication.*

*Vncleannesse.*

*Wantonnesse, as the daughters of luxurie.*

*Gluttonie, Drunkennes, as the mother.*

*Hatred.*

*Variance.*

*Zeale: or wicked emulation.*

Chastity.

*Wrath.*

*Strife.*

*Seditions.*

*Enuying.*

*Murder.*

Kinds: as being against

good manners, especially

In the bedroll of vices obserue their

Punishment: *They which commit such things, shall not be inherisors of the Kingdome of God,*

Propertie: *Fruits of the spirit.*

Kindes: *quantum ad*

*intra:* for the

*extra:* respecting

doing of good:

*long, joy, peace,*

*induring of euill: long suffering, gentleness,*

*God, faith,*

*our neighbors,*

*goodnesse,*

*our selues, temperance.*

In the catalogue of vertues obserue likewise their

Benefit: *Against flesh there is no Law.*

Concer-

*The fourteenth Sunday after Trinitie.*

47

Concerning our Apostles exhortation; I have shewed \* else where what it is *to walke in the Spirit*; and 7 that all such as are led of the Spirit, are not vnder the Law. Pardon mee then in passing *sicco calamo*, from the first vnto the second part.

*The deedes of the flesh are manifest* As beeing knowen to God: vnto whom all things are <sup>2</sup> naked, euen the secrets of our <sup>a</sup> hearts and reines. And notorious in the sight of men: *hatted appearing in open court; gluttonie sitting in open Hall; drunkenesse reeling in open streete; murder swaggering open in high-way seditions in open field; emulation in open Schoole; worshipping of Images in open Temple; sects in open Pulpit. Adultery, fornication and other secret sinnes; of the chamber, albeit the night be neuer so dark, the curtain neuer so close, the doore neuer so fast, are not withstanding vsually brought to light also. When upon the Poets in olde time painted Venus the mother of wantonnesse, naked; b insinuating that this iniquity cannot be long couered. And manifest, c as being committed against conscience: for as an d hereticke, so the drunkard, witch, adulterer is damned of his owne selfe? Yea the very Gentils hauing not the Law, were notwithstanding in this respect a e Law to themselves. f Hence wee may learne not to conceale, but freely to confesse our sinnes before God and before men also when need shall require. Whether a man acknowledge them or no, they bee manifest; and the ingenuous vncouering of them is the way to couer them. Agnosce in faith & Augustine, & Deus ignoscet, I sayd I will confesse my wickednesse vnto the Lord, and so thou forgauest the punishment of my sinne: Psalme 32, 6.*

*Adultery, fornication, uncleannesse, wantonnesse* These sinnes are named first, <sup>h</sup> because the flesh is most prone to commit them. Olde <sup>i</sup> Lot did burne with flames of lust whom all the fire that consumed Sodome could not once touch: <sup>k</sup> Ambrose sayd of Sampson *Quiscentis*

x Epist. Sund.  
8. after Trin.  
y Epist. Sund.  
after Christ-  
mas & Epist 4.  
Sun. in Lent.

z Heb 4. 13.  
a Psal. 7. 10.

b Fulgentius  
mytholog. l. 2.  
in fabula Ve-  
neris.  
c Aretius in loc.  
d Tit. 3. 11.  
e Rom. 2. 14.  
f Perhims in loc.

g Ser 88. de  
Temp.

h Marloras.  
i Albinus quæst  
in Gen.  
k Apolog. Da-  
uid. cap. 4.

etiam

l Owin Epi-  
gram.

m Isidor.  
Etym. lib. 3.  
cap. 26. Idem  
Alcinus. &  
alij.  
n Isidor.  
Etym. lib. 10.  
& Anselm. in  
loc.

o Aquin.

Caictan.

p Perkins.

q Arctius.

r Calvin.

f Luther.

t Advanc. of  
learning, lib. 2.  
pag. penult.

u Aug. de doct.  
Christi. lib. 2.  
cap. 20.

Vide Allen-  
flag. ex. verb.

ars magica.

x Demonolog.  
lib. 3. cap. 6.

y Hieron. in loc.

oriam suis manibus strangulavit, amorem suum suffocare non  
potuit, &c. And a<sup>l</sup> moderne Poet of Hercules:

*Lenam non potuit, potuit superare leenam:*

*Quem fera non valuit vincere, vicit hera.*

Adulterie, when both or one of the parties delin-  
quent are married, as the notation of the word inti-  
mates, *adulterium*, quasi ad alterius torum. Fornication,  
is betwene such as are single, so called à<sup>n</sup> *fornicibus*, of  
the place wherein common harlots vsed to prostitute  
their bodies. *Uncleanesse*, is incontineny against na-  
ture: P where these sinnes were knowen, there they  
were named particularly by *Paul*: as among the Ro-  
mans, Rom. 1. 27. and to the Corinthians, 1. Cor. 6. 9.  
but in Galatia where they were not known, they be men-  
tioned in general only, lest by naming of them he should  
after a sort teach them. *Wantonnesse* in lascivious attire,  
vnchaste talke, petulant behauiour, is an <sup>r</sup> instrument,  
and as it were the bellows to blow the coales of lust  
in all.

Idolatri, witchcraft<sup>f</sup> It is plaine that *Paul* calleth here  
flesh whatsoeuer is in all the powers of an vnregenerate  
mans soule. The workes of the will that lusteth, are adul-  
terie, fornication, vncleanesse, and such like: the workes of  
the will enclined to wrath, are hatred, variances seditions,  
enuying, &c. The workes of vnderstanding or reason, are  
Idolatri, witchcraft, heresie. The which are distinguished  
<sup>r</sup> thus: *Heresie*. when wee serue the true God with a false  
worship. *Idolatrie*, when wee worship false gods, suppo-  
sing them to bee true. *Witchcraft*, when wee adore false  
gods, knowing them to bee wicked and false. For the  
ground of that black art is either an op<sup>e</sup> or secret<sup>e</sup> league  
with Sathan the prince of darknesse, and so witchcraft (as  
our iudicious <sup>x</sup> Soueraigne well obserued) is the height  
of Idolatri.

Adulterie, fornication, vncleanesse, gluttony, drun-  
kennesse are manifestly knowen to be workes of the flesh,  
& euen to such as commit them: but Idolatri doth ap-  
peare

peare so spirituall,<sup>a</sup> as that it it manifest vnto the faithfull onely to bee a deede of the flesh. A Turke beleeueth nothing lesse then that his *Alcaren*, his washings and other ceremonies are workes of the flesh. A popish Monke when hee leades a single life, saith Masse, prayeth on his beades, is so farre from holding himselfe an Idolater, or that hee fulfilleth any worke of the flesh; as that hee calles himselfe a spirituall man, and is assuredly perswaded that these things are spirituall meanes of his saluation. Hee talketh of the Spirit, and thinketh he walketh in the Spirit. Nay the sinne of Idolatrie, though it bee more reprehended in Gods word, and more punished in his workes, then other vices: yet it cleaueth so fast vnto flesh,<sup>a</sup> as that the best men in the world easily fall into it, and hauing once delighted therein, are most hardly drawn from it. Idols are called by the Prophet <sup>b</sup> *Esay*, <sup>c</sup> *delectable things*. *Ezechiel* in the 23. chapter of his Prophecie compareth Idolaters vnto a woman inflamed with loue toward some goodly yoong man, on whom shee hath cast her eyes, and fixt her affection, and forgetting all modestie sendeth messengers for him, and bringeth him into the bed of loue. Saint *Iohn* in his <sup>d</sup> *Apocalypse* accurately describes the superstitious and Idolatrous Church of Antichrist by a whore, whose doctrines, as the wine of her fornication, hath intoxicated the Kings and inhabitants of the earth; her cuppe is of gold, her selfe is araised with purple and scarlet, and gilded with gold, and pretious stones and pearles. Heereby counterfetting the glorious ornaments of Christs owne spouse, the true Church: whose <sup>e</sup> *shining* is like to golde, and stones most cleere and pretious, her lippes like <sup>f</sup> *scarlet*, and her loue much better then wine.

Let vs then aboute all other works of carnalitie, take heede of Idolatrie, which is so secret a vice, that it is discouered of none but such as haue crucified the flesh, and are led of the spirit. And for this cause let vs haue the

E

com-

z *Luther.*

a See *Arrow* against Idolatry, chap. 1.

b *Chap. 44. 9.*  
c *Qua maxime*  
amant Idolatre  
*Parabius ibid.*

d *Chap. 17.*

e *Revelat. 21.*  
II. 18.  
f *Cant. 3. 10.*



g *Mt.* 14.11.  
12.15.  
h 2 *Kim.* 17.33.  
i *Psal.* 14.1.

commandement alwayes in our eye, *thou shalt haue none other gods but mee.* Forbidding foure things especially: first, the hauing of strange gods, and not the true: as had the Gentiles: Secondly, the hauing of strange gods with the true: as the<sup>h</sup> Samaritans had. Thirdly, the hauing of no gods at all, as the<sup>i</sup> foolish Atheists. Fourthly, the not hauing of the true God aright, according to his owne word & will, as the congregations of Heretikes and Antichrists.

k *Aquin.*

*Hatred, variance*] In this enumeration of sins against charity, the first is, *hatred*, and the last, *murther*. <sup>k</sup> *Quia ab hoc peruenitur ad illud.* If we stop not hatred in the beginning, it will breake forth into contentious words, and brawling speeches, happily misled by distempered zeale, will grow to *seditions* and *schismaticall actions*, and these breed enuying, and enuie begets *murther*, according to that of <sup>1</sup> *Cyprian*: *Inuidia fons cladum*, after *quod* there follow *quod*. For this one fault is <sup>m</sup> *toxicum charitatis*, & <sup>n</sup> *ostium iniquitatis*. As it were the death of amitie, and doore of enimitie, the very<sup>n</sup> matter of al mischief, and ° hell of the soule. Concerning *gluttonie*, see before *Epist.* 1. *Sund.* in *Aduent*: and of *drunkenesse* heereafter *Epist.* 20. *Sund.* after *Trinity*.

l *Scr. delinore*  
& *zelo.*  
m *Holcot.*  
n *Materia cul-*  
*parum vti Cyp.*  
o *Alanus.*

p *Caictan.*

q *Primasus.*  
r *Luiber.*

*And such like*] *Paul* added this clause, <sup>p</sup> lest any should imagine that there be no more deeds of the flesh: as if hee should say, by <sup>q</sup> these yee may conceiue what the rest are, for it is <sup>r</sup> vnpossible to reckon vppe all. If *Paul* numbring the sinnes of his time, was constrained to breake off his catalogue with an & *cetera*, how shall the Preachers at this day deliuer vpa true inuentorie? For, as now and then all homours of the whole bodie fall downe into the legges, and there make an issue: so the corruption of all ages past, haue slid downe into the present, to the choaking and annoyance of all that is good. The worlds end doth afford the same faultes and the like to them in the beginning, yea doubtlesse many monsters of sinne, which our forefathers of

of olde could neuer parallel.

Of the which I tell you before, as I haue told you in times past] Hence Ministers are taught often to forewarn the people of the future iudgements of God for their sinnes: if present, by word: if absent, by writing: Esay 58. 1, Mich. 3. 8. When a man otherwise cannot hit the mark, hee must draw the bow to the care and shoote home: little chiding and once rebuking will doe no good with such as haue stony hearts and brazen faces, it is our duty therefore to threaten, yea thunder againe and againe, saying with Paul, as I told you before, so still I forewarne you <sup>u</sup> while ye may take heed, repent and returne from your wicked course, *That they which commit such things, shall not be inheritors of the Kingdome of God.* Not all they which haue such impure motions arising in their minde: but they which commit such actions in their life, *καὶ τὰ ἔργα αὐτῶν*, such as doe. Not all such as haue done those things once, twice, thrice: for in many things were sinne all, and every age euen in the faithfull hath his peculiar fault & folly. Lust assaults a man most in his youth, ambition in his middle age, and couetousnes in his old age. <sup>a</sup> Such then as haue done these things and after haue heartily repented, are not excluded from the Kingdome of God: but onely such as doe, <sup>a</sup> noting a present and a continued act of doing amisse. The <sup>b</sup> godly man often falles into the workes of the flesh, and being admonished thereof recouers himselfe, *hee doth not* <sup>c</sup> *stand in the way of sinners*, although he sometimes enter into it. On the contrary, sinners irrepentant and obstinate when they fall, lie still in the filthinesse of the flesh hating reformation, and heaping to themselues wrath against the day of wrath, Romans 2. 5. All they which doe this, and die thus without a liuely faith and vnfeined repentance, *shall not be inheritours of the Kingdome of God.*

*The fruit of the spirit is*] <sup>d</sup> Interpretours obserue generally Pauls altering of his phrase; for whereas hee called

f Calvin.

t Pelican. apud Marlorat.

u Anselm.

x Lemes 3.2.

y Luther.

z Bullinger.

a Perkins.

b Marlorat.

c Psal. 1.1.

d Occumen. Anselm. Aquin. Arsin.

e Calian.

acts of sinne *works* of the flesh, he termes vertue the *fruit* of the Spirit. He speaks of the one plurally, *The workes of the flesh* are: but of the other singularly, *The fruit of the Spirit* is, *Ad significandum quod malum contingit ex singularibus defectibus, bonum, autem ex integra causa.* To signifie that good is the effect of an entire cause, whereas euill comes of defects in many particulars. Or happily to shew that our vices exceede in number our vertues.

f Luther.  
Ardens.

g Psal. 1. 3.

h Cant. 4. 12.

i Esay 61. 3.

k Galat. 2. 20.

l Persons.

Christian vertues are *fruites*, <sup>f</sup> as bringing with them excellent commodities, enriching such as haue them, and alloring other also by their example to receiue the Gospell and Faith of Christ. And *fruites of the Spirit*, as begun, continued, ended according to the motions and admonitions of the Spirit: begun in faith, acted in obedience, ending in Gods honour. A good man is <sup>g</sup> like a Tree planted by the water side, <sup>h</sup> that will bring forth his fruit in due time. The Church is the <sup>i</sup> Garden of Gods, Preachers are the planters, 1. Cor. 3. 6. 9, beleeuers are <sup>i</sup> Trees of righteousness, the spirit of God is the sap and <sup>k</sup> life of them, and good workes are the *fruites* which they beare. From <sup>l</sup> hence wee may learne to distinguish aptly betweene Christian vertues in the professors of the Gospell, and ciuill vertues in heathen men. *Ioseph* is chaste, and so was *Xenocrates*. In *Ioseph* it was an especiall fruite of the regenerating spirit, but in *Xenocrates* it was a worke proceeding only from Gods generall providence. For there is a gift of regeneration able to mortifie corruption. and a gift of restraint which serues onely to keep in corruption.

[*Love, ioy, peace, &c.*] It had beene sufficient to haue named onely love and no more: for as it is shewed, *Epist. Quinquages. Sund.* charity doth extend it selfe vnto all the fruites of the spirit, <sup>m</sup> notwithstanding our Apostle sets it heere by it selfe among other vertues, and in the first place, to signifie that it is the very <sup>n</sup> fountaine from which all the rest are deriued. And therefore that Christians

m Luther.  
n Ardens.  
Anselm.  
Arctius.

stians ought before other things affectionatly tender the good of their brethren, <sup>o</sup> *Giving honour one to another, every man esteeming better of another then of himselfe and so p<sup>r</sup> serving one another in loue.* The world in this age wants exceedingly this one vertue: for among the roring Gentlemen it is but a word and a wound; among ciuill men, it is but a word and a writ. Yea that which is worst of al, among such as seem saints of the greatest purity, there be so many sects & schismes euen about matters of Gods holy seruice; that if our Apostle were now liuing, hee would censure them as hee did the Corinthians in his time, *when one saith I am Pauls: and another, I am Apolos, are yee not carnall?*

*Against such there is no law.* Against such vertues, and against persons indued with such vertues, *there is no law:* that is, no law to<sup>r</sup> condemne, no law to<sup>c</sup> compel them. As if he should say, Such as are led by the spirit are a free people, seruing the Lord without constraint. If there were no punishment in this life, nor hell in the next for adultery, drunkennesse, murther, gluttony, yet they would abstain from these works of the flesh out of meer loue to God and goodnesse. *For they that are Christs, haue crucified the flesh.* In this crucifying foure points are to be considered:

1. Attachment.
2. Arraignement.
3. Iudgement.
4. Execution.

First, wee must attach and bring our selues into Gods preface, saying with the<sup>r</sup> prodigall sonne, *I will goe to my father.* Secondly, wee must indite our selues of our sinnes at the barre of Gods iudgement: *I haue sinned against heauen, and before thee.* Thirdly, we must<sup>n</sup> iudge our selues, that we be not iudged of the Lord: *I am no more worthy to be called thy sonne.* Fourthly, we proceed to the lawfull execution of the flesh, vsing the meanes for the crucifying of it, and they be principally <sup>x</sup> three:

*o Rom. 12. 10.*

*p Gal. 5. 13.*

*q 1. Cor. 3. 4.*

*r Rom. 8. 1.*

*s 1. Tim. 1. 9.  
Vide Melanct.  
ibid.*

*t Luke 15. 18.*

*u 1. Cor. 11. 31.*

*x Perkins.*

The first is applying of Christ crucified, and that is to beleue not onely that Christ was crucified for vs: but that we likewise were crucified with him.

The second is to beat downe the flesh by the sword of the spirit, propounding in our daily repentance the severall Commandements and threatnings of God against our seuerall affections and lusts. As it were slaying murder with commandement, *Thou shalt not kill*: and robbing the theefe with another arrow taken out of Gods quiver, *Thou shalt not steale*.

y In loc.

The third is to cut off the first beginnings of euill, and to fly the present occasions of euery sin. With these spirituall nailes (as *y Luther* speaks) a Christian may fasten all carnal desires vnto the Crosse, so that although the flesh be yet aliue, yet can it not performe that which it would do, for as much as it is bound hand and foot, and made subiect to the spirit.

Almighty and euerlasting God. giue vnto vs increase of faith, hope, and charity: and that we may obtaine that which thou doest promise, make vs to loue that which thou doest command, through Iesus Christ our Lord.

The Gospell. **LUKE 17. 11.**

*And it chanced as Iesus went to Hierusalem, that he passed thorow Samaria and Galile: and as he entred into a certaine towne, there met him ten men that were Lepers, &c.*

**C**ONCERNING Christs diligence, going about to doe good: obedience, sending the Lepers vnto the Priests of the Law: power and pittie, curing such an incurable disease. CONCERNING also the faith and fact of the Lepers in confessing and adoring Christ, I haue spoken

ken enough in mine exposition of the Gospell, allotted for the third Sunday after Epiphany. There remaineth in all this history, but one point onely to be further examined, and that is the gratitude, rather ingratitude of these Lepers, in which obserue,

|     |   |   |  |
|-----|---|---|--|
| The | Nature of the thank-<br>giuing : adorned<br>with many comen-<br>dable vertues, as | { | Number of the thankgiuers: <i>one among ten</i> , and<br>that one not a Jew, but a Samaritane. |
|     |   |   | Obedience.   |
|     |   |   | Desire to be with Christ   |
|     |   |   | Praising of God.   |
|     |   |   | Humility.  |
|     |   |   | Loue.  |
|     |   |   | Faith.   |

*One of them when he saw that he was cleansed* <sup>z</sup> Hence we may learne that the number of true beleeuers is but a <sup>a</sup> small flocke, and that among much <sup>b</sup> stony, more thorny, there is but a little good ground. Many men in the world <sup>c</sup> resemble <sup>d</sup> *Nebuchadnezzars* Image, whose head was of fine gold, his breast and his armes of silver, his thighes of brasse, his legges of iron, and his feet part of iron, and part of clay: the beginning of all these Lepers was golden, and their proceedings as purified silver; all beleeued, all prayed, all obeyed Christ: but their end was dirty, forsaking the word, and embracing the world. Hypocrites are like the Playce, which hath a blacke side so well as the white: when once their turnes be serued by the white, they can and will instantly shew the black, While these men had their grieuous disease, they came to Christ, and cryed to Christ, *Jesus Master, haue mercy on vs*. But feeling themselues healed, they forget him, and that which is worse, they side with the Priests against him. Among ten one man only was thankfull, and continued faithfull vnto the end. And this one *was a stranger and a Samaritane*. Wherin our Euangelist doth taxe their ingratitude, by <sup>e</sup> comparing one with nine, and a Samaritane with a Jew. <sup>f</sup> Teaching vs also not to boast of our progeny though neuer so godly, nor to despaire

<sup>z</sup> Culman.  
<sup>a</sup> Sarcerius.  
<sup>a</sup> Arctius.  
<sup>a</sup> Luk. 12. 32.  
<sup>b</sup> Mat. 13.  
<sup>c</sup> Dietz.  
<sup>d</sup> Coster.  
<sup>d</sup> Dan. 2.

<sup>e</sup> Calvin.  
<sup>f</sup> Iansen.  
<sup>f</sup> Theophylact.



g Luke 13. 30.  
h Gal. 3. 28.  
i Act. 10. 35.

k Tyra.  
Culman.  
Aysim.

l Heb. 7. 17.

m Bertandus  
in loc.

n Ludolph.  
o Panigarol.

p Iansen.  
Coster.  
Pontan.

q Melancthon.  
r Gal. 6. 9.  
s Ser. de Orat.  
Dom.  
t De bono perse-  
uerantia, cap. 2.

though neuer so wicked. In the businelle of our saluation oft it comes to passe *that the first are the last, and the last are the first.* In <sup>h</sup> Christ there is neither Iew nor Grecian, but in <sup>i</sup> every Nation he that feareth him, and worketh righteousness is accepted with him.

The thankfulness of the Samaritane is accompanied with many notable vertues, as first obedience; for although he knew that he was, *as he went cleansed of his leprosie* yet according to Christs expresse comendement he *shewed himselfe to the Priests.* And when he was with them, he was not seduced of them as the rest of his company. For whereas the Priest (as <sup>k</sup> it is thought) had corrupted & perswaded those other nine, *that they were cured by the Lawes obseruation, and not by Christs either might or mercy:* the Samaritan beleeued vnfaignedly that *Christ was a Priest for euer after the order of <sup>l</sup> Melchisedec, euen an high Priest which is touched with the feeling of our infirmities,* Hebr. 4. 15. and therefore leauing the legall Priests, hee was desirous to bee with Iesus his Sauour. Euery man goeth astray, but the good man is <sup>m</sup> *regrediens*, returning againe to Christ, which is the way. Being now come to Christ, he performes his duty to God, and man. To God, *in praising him with a loud voyce*, which argueth his <sup>n</sup> deuotion, and *in falling on his face at Christs feet*, which argueth his <sup>o</sup> humiliry. To man, for <sup>p</sup> *whereas Christ said vnto him, Are there not tenne cleansed?* but where are those nine? hee made no reply, but held his peace; <sup>p</sup> signifying hereby that he came backe againe to remember his owne thanks, and not to tell tales of others ingratitude. These good things arising from a liuely faith, are well pleasing to God: and therefore Christ dismissed him accordingly, *Go thy way, thy faith hath made thee whole.*

Let vs imitate the Samaritan in his <sup>q</sup> perseuerance, being *neuer weary* <sup>r</sup> *of wel doing.* The which one point (as <sup>s</sup> Cyprian & <sup>t</sup> Augustine haue noted) is almost all the contents of our Lords prayer. For in saying, *hallowed bee thy*

*The fifteenth Sunday after Trinitie.*

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*name, thy kingdome come, thy will be done, &c.* what doe we desire, but that Gods name may bee sanctified of vs alwaies, his kingdome propagated alwaies, his will fulfilled alwaies. If at any time we fall into sinne, we must returne againe by faith and repentance to Christ; *humbling our selves at his feet*, and serving him in holinesse and righteousness all the daies of our life.

The Gospell and Epistle paralell, for sinne is a spirituall leprosie, the spots whereof are *adultery, fornication, uncleannesse, Idolatry, &c.* Christ is the Physitian of our soule, who came into the world to saue sinners, 1. Tim. 1. 15. *I, euen I* (saith the Lord) *am he that putteth away thine iniquities*, Esa. 42. 25. The Preachers of his word are his mouth, as it were, to pronounce, that all such as truly repent and vnfainedly beleue his holy Gospell, are cured of their leprosie: but himselfe alone *cleanseth vs from all sinne*. Giuing us his sanctified spirit also whereby we put off the old man, and walke in newnesse of life. For as leprous *Naamã* after he washed in Iorden, had new cleare flesh in stead of his old rotten flesh; euen so such as are Christs, and are led of his spirit, in the places of their ancient vices, beared, variance, sedition, enuying, murder, &c haue contrary vertues, as loue, ioy, peace, long suffering, gentlenesse, &c. If Iob blessed God for a wound giuen; what thanks owe we to God for our wounds healed, and our sinne forgiven? *O ineffabilis mysterij dispositio, peccat iniquus & punitur iustus, delinquit reus, & vapulatur innocens, offendit impius & damnatur pius, quod meretur malus patitur bonus, quod committit homo sustinet Deus.*

*u See to soil. cum glossis: & Ferm. ser. 5. Dom. 15 post Pentecost.*

*x Zepper. con. 1. in loc. y 1. Iohn 1. 7.*

*z 2. King 5. 14*

*a August. mendic. cap. 7.*

*Pro seruis Dominus moritur, pro fontibus insens.*

*Pro egroto medicus, pro grege pastor obit.*

*Pro populo rex constituitur, pro milite ductor;*

*Pro opere ipse opifex, pro homine ipse Deus.*

*Quid seruus, sens, egrotus, quid grex populusque,*

*Quid miles, quid opus, quid homo soluet? amet.*

*The*

## The Epistle. GALAT. 6. II.

*Yee see how large a letter I have written unto you  
with mine owne hand, &c.*

**T**His Epistle  
to the Ga-  
lathians hath  
three principall  
parts: a

Preface; setting  
downe the

Saluters: *Paul and  
the brethren, &c.*

Saluted: *The Churches of Galatia.*

Salutation: *Grace be  
with you, &c.*

Treatise: con-  
cerning

Doctrines of holy  
faith: from vers. 6.  
of the first chapter,  
vnto vers. 13. of the  
fifth chapter.

Rules of good life:  
from vers. 13. of the  
fifth chapter, vnto  
vers. 11. of the sixth.

Conclusion: in the  
text read, where-  
in three points  
are to bee con-  
sidered: a

Insinuation: *You  
see how large a  
letter I have  
written, &c.*

Recapitulation:  
*As many as  
desire, &c.*

Valedictio: *The  
grace of our  
Lord, &c.*

*Yee see how large.* ] Saint Paul insinuates himselfe into  
the mindes of the Galathians by a twofold argument.  
First, from the largeness of his Epistle. Secondly, for that  
hee

he wrote it with his owne hand. Interpreters haue construed the word *large* diuersly; <sup>b</sup> some referring it to the greatness of the character. *Hyperius* to the depth of his matter. <sup>c</sup> *Hilarie* to the loftinesse of his stile. <sup>d</sup> *Theophylact* to the badnesse of his hand. <sup>e</sup> *Anselmus* on the contrary to the fairenesse of his writing. But the word signifieth <sup>f</sup> quantity so well as quality: *Hebrewes* 7. 4. *James* 3. 5. Whereupon *Beza* translates heere, *videtis quam longis literis*: and *Vatablus*, *Quanta vobis epistola scripserim*. Our English Bibles accordingly *so large*, that is, as *Erasmus* in his paraphrase, so prolix. The plaine meaning then is, that hee neuer wrot so long an Epistle with his owne hand vnto any Church as vnto them. Hee writ indeed to *Philemon* with his <sup>h</sup> owne hand, but that Epistle was exceeding short in comparison of this: and hee writ larger Epistles vnto the Church of Corinth and Rome, but by his Scribes, and not with his owne hand. Wherefore, seeing this letter is the most long and large that euer himselfe penned, it ought to be more regarded and better accepted; <sup>i</sup> as his paines were greater in writing, our diligence should be greater in reading and observing the same.

*With mine owne hand.* ] *Haimo* saith it is the Doctors opinion that *Paul* wrot not all this Epistle with his owne hand, but onely from hence to the end; which assertion is contrary to the Text, and truth. It is evidently confuted in the Text, for that our Apostle speaks of the whole letter in the time past, *I haue written*. Or if of any part more then of another, it is of the former part rather then of the latter. Againe, the most ancient Doctors affirme that himselfe penned it from the very beginning to the end with his owne hand. Saint <sup>k</sup> *Ambrose* saith, *Vbi holographa manus est, &c*: Where the whole writing is his owne hand there can bee no falsehood. <sup>l</sup> *Primasius* vseth the word *perscripsi*, <sup>m</sup> *Theophylact* brings in *Paul* speaking thus; *I am enforced euen with mine owne hand to write this Epistle to you*. <sup>n</sup> *Oecumenius*

calles

<sup>b</sup> *Apud Hieron*  
*expōsit. prior.*  
*in loc.*

<sup>c</sup> *In Psal. 118.*

<sup>d</sup> *In loc. Idem.*

*Oecumen.*

<sup>e</sup> *Bene formatis*  
*literis.*

<sup>f</sup> *Erasmus, An.*  
*in loc.*

<sup>g</sup> *Luther in loc.*

<sup>h</sup> *Philemon.*

*vers. 19.*

<sup>i</sup> *Caluin.*

<sup>k</sup> *In loc.*

<sup>l</sup> *In loc.*

<sup>m</sup> *In loc.*

<sup>n</sup> *In loc.*

o In loc.  
p Theophylact.  
Anselm. Aretius.

q 1. Cor. 5. 3.

r Cap. 1. v. 16.

s Cap. 5. 6.

t Cap. 1. 6.

u See supplement of M.  
Perkins Com.  
Galat. in loc.

x Aretius in loc.

calles it ἰδιόξειν ἐπιλλω', o *Anselme, non notari manu sed mea.* This then is a testification of his exceeding great loue and care toward them, and it is a president for Pastors how they should be diligent in their ministry both absent and present; if resident vpon their charge, they must bee faithfull in winning Gods people to the Gospell: if non-resident vpon lawfull occasions (as Paul heere) fearefull lest their mindes should be carried from the truth vnto contrary doctrine, that being absent in body, yet they may be present in spirit, and present by letters, hauing a greater care of the flocke then of the fleece.

*As many as desire with outward appearance* ] Heere begins the recapitulation, in which our Apostle like a good Orator artificially repeates all those things hee would haue especially remembred in the whole discourse; now the maine proposition of all this large letter vnto the Galathians is, *that a man is not iustified by circumcision, or any workes of the Lawe: but by the faith of Iesus Christ.* The which is all one with his assertion here, that *Christ crucified* is the sole meanes of our saluation, and onely ground of our spirituall reioicing. *Neither Circumcision, nor uncircumcision auaieth any thing at all, but a creature renued, that is, endued with faith working through loue.* Hee doth accuse therefore such as obtruded another Gospell, an opposite doctrine, but blesse Gods Israell, *even as many as walke according vnto this rule.*

The false teachers are described by <sup>u</sup> five properties, as first, *They desire with outward appearance to please carnally.* Secondly, they constrain men to the strict obseruing of their owne deuised religion. Thirdly, the marke they shoot at is to shun stormes and persecution for the Crosse of Christ. Fourthly, they compell men to keepe that law which they will not obserue themselves. Fifthly, they pretend Gods honour but intend only their owne vaine glory, *that they might reioyce in your flesh.* <sup>x</sup> Other reduce these

these five to foure: Flattery, Cowardise, Dissimulation, Boasting. x Other to three: first, shunning of the crosse: secondly, seeking of their owne glory: thirdly, teaching of that themselves vnderstand not. All happily may bee referred vnto their hypocrisie; for notwithstanding their faire shewes & outward appearance they seeke not heere in their brethrens good, and Gods glory; but their own honour and ease, that they might haue *Cum dignitate otium*, a Lordly liuing and a lazie life. Sike Church-men are like the Church pinnacle pointing vpward, poyling downward.

In this description of false Doctours, if thy sight bee quicke, thou mayest apprehend the liuely picture both of a Schismaticke and Heretick, who though outwardly they seeme neuer so great, yet are they the least in the Church of God. According to that of Christ, *⁂ Whoso euer shall breake one of the least Commandements and teach men so, shall bee called the least in the Kingdom of Heauen.* As *⁂ Augustine* paraphrastically, *Qui soluerit & docuerit, id est, docuerit verbis quod soluerit factis minus erit.*

If any shall demand how the false brethren in vrging Circumcision had the world at will, and were made free from persecution: *⁂* Answer is made, that the Romane Emperours, *Caius, Octavian, Tiberius*, had giuen liberty to the Iewes to liue according to their owne law, without molestatiō or disturbance thotowout all the Roman Empire. So that if a Iew turned Christian, hee had the priuiledges of a Iew so long as hee kept the ceremoniall rites of *Moses*: whereas they who taught that ceremonies were abrogated, and that men were iustified only by faith in Christ, wanted those priuiledges and so were persecuted of the Iewes, and of the Gentils too. *⁂ Christ* testified being a stumbling blocke vnto the Iewes, and vnto the Grecians foolishnesse. Now the pseudo Apostles here, lest they should suffer affliction for the crosse of Christ, inuēted a new gospel, and made an hotch-potch of religions. For as the Christians in the countreies of *⁂ Prester John*

y *Luther in loc.*

z *Mat. 5. 19.*

a *Cont. ra lib. Peril. lib. 2. cap. 61.*

b *Hieron. Primasium, Aquib. in loc.*

c *1. Cor. 3. 33.*

d *Ansel. in loc.*  
e *Mat. Drossarius, in la. Pory descript. of A-frica pag. 400.*

and



f *Augustin<sup>us</sup>  
contra Cres.  
lib. x. cap. 31.*

g B *Latimer.*

h *Act. 9. 4.*

i *Zach. 2. 8.*

k *Luther.  
Arcium.*

l *Act. 5. 41.*

and in *Augustines* age the *Symmachiani* receiued both Circumcision and Baptisme : so they conioyned in the matter of saluation *Messias* and *Moses*, iustification by faith, and iustification by workes, hereby seeking carnally to please both the Christian and the Iew: the Christian in preaching Christs crosse : the Iew by pressing circumcision of the Law. Desiring to serue two contrary masters at one time, *God* and *Mammon*, as it is in the Gospell appointed to bee read this day. The Papist then in being a mingle mangler, is branded with this infallible character of a corrupt teacher, and so is the mungrill in religion according fire and water, Antichristians and Christians in the chiefe Oracles and Articles of holy faith, and so are carnall Gospellers who desire to haue Christ, but they will none of his Crosse - They would bee with him vpon Mount *Tabor*, but not vpon Mount *Caluarie*.

God forbid that I should reioyce but in the Crosse of our Lord Iesum Christ } The sufferings of the faithfull for Christ, are tearmed often the sufferings of Christ: 2. Cor. 1. 5. as the sufferings of Christ abound in vs, &c. And Colossians 1. 24. I fulfill the rest of the afflictions of Christ in my flesh for his bodies sake, which is the Church. And so Christ himselfe witnesseth in saying <sup>h</sup> *Saul, Saul, why persecutest thou mee?* Saul did no violence to Christ, it was all done to his Church: but he that toucheth it, toucheth the <sup>i</sup> apple of his eye. There is a more lively feeling in the head then in other members of the bodie; for the little toe being hurt, instantly the head sheweth it selfe by the countenance to grieve thereat: so Christ our head is touched with the feeling of our infirmities, euer suffering, while wee suffer which are his body. <sup>k</sup> Some Diuines therefore by the Crosse of Christ, vnderstand *Pauls* affliction for preaching Christ crucified. As if hee should say, let other boast as they list in auoyding persecution for the Gospell, heerein I will reioyce, that I am esteemed <sup>l</sup> woorthy to suffer rebuke for the name of Christ,

Christ, <sup>m</sup> *I take delight in reproches, in necessities, in tribulations, in anguish for Christs sake.* But because the words (*ei uo*) are both exceptiue, making the sense thus, *I will glorie in nothing but in the crosse of Christ*: and exclusiue, *onely in the crosse of Christ, and in nothing else*: I subscribe to <sup>n</sup> *Augustine*, <sup>o</sup> *Chrysostome*, <sup>p</sup> *Hierom*, and <sup>q</sup> other who construe this of Christs all-sufficient Sacrifice for our sinnes on the crosse, whereby the world is crucified to vs, and we to the world, Christ himselfe being our <sup>r</sup> redemption, <sup>s</sup> wisdom, <sup>t</sup> righteousness: that, as it is written, he that glorieth shold glorie in the Lord, and make boast of him all the day long, as it is Psal. 35. 28.

As their exposition is most agreeable to the letter, so most answerable to *Pauls* intent: as if hee should haue written thus, Although other make their reioycing in circumcision, *I will reioyce in nothing else but in the crosse of Christ*, which <sup>u</sup> abrogates circumcision. And well might hee speake so, for that in Christ crucified are hid not onely the treasures of wisdom and knowledge, Coloss. 2. 3. but of fulnesse and grace, Iohn 1. 16. and of euerie spirituall blessing, Eph. 1. 3. In a word, all <sup>v</sup> things of which vsually men boast, are in Christs crosse. Doth any man glorie in wisdom? <sup>x</sup> *Paul* desired to know nothing but Christ crucified, as beeing assured, That this knowledge is eternall life, Ioh. 17. 3. Doth any boast of riches and honour? by Christ all true beleeuers are made *Kings and Priests*, Apocal. 1. 6. Doth any reioyce in libertie? by Christ wee are deliuered from the bonds and hands of our enemies: Luke 1. 74. Doth any delight in the Princes fauour? behold the King of Kings <sup>y</sup> accepteth of vs in Christ. All men desire comfort and content, and therefore let vs (as *Paul* heere) reioyce in Christ crucified, in whom only we are <sup>z</sup> compleat, and by whom also wee haue right to those things which eye hath not scene, care hath not heard, neither can the heart of man conceiue.

*Gods Israel walking according to this rule, though they beare*

m 1. Cor. 12. 10

n Tract. 43. in Iohn.

o In loc.

p Com poste.

rior. in loc.

q See B. Bilsan

tract vpan this

text in the be-

ginning of his

conclusion to

the Reader.

r 1. Cor. 3. 31.

s Ieremy 9. 24.

t Theophylast.

in loc.

u Aquin. in loc.

x 1. Cor. 2. 3.

y Ephes. 1. 6.

z Coloss. 2. 10.

a 1. Cor. 4. 13.  
b Philip. 3. 8.

c Heb. 3. 5.

d Theophylact.  
Anselm.  
Caletau.  
e Primasius.

f Luther.

bear the *markes* of affliction in their bodie: yet haue they peace of conscience in their soule. For beeing *new creatures in Christ*, the world cannot crucifie them any way more then they crucifie the world. As the world accounts them the *filth and of-scouring of all things*: euen so they repute all things of the world as *dung*, to win Christ, and to glory in his *Brosse*.

Brethren, the grace of our Lord Iesus Christ be with your spirit.] In this adieu our Apostle concludes his Epistle with a great *Emphasis*, every word being a strong reason to confound his aduersaries, opposing first our Lord Iesus Christ the master of the house, to Moses who was but a *seruant* in the house. Secondly, the grace of Christ to the merit of inherent righteousness, *in*nuating that we are saved by grace, freeing vs from circumcision and other workes of the Law. Thirdly, the *spirit*, which is the object of grace, to the flesh, in which the enemies of Christs crosse gloried so much. And lastly, noting in the word *brethren*, his lowly, but their lordly carriage toward the Churches of Galatia. The brieft of all is, *I* haue taught you Christ purely, deliuering vnto you wholesome doctrine touching faith and good manners, I haue entreated you, chidden you, threatned you, letting passe nothing which I thought profitable for you. I can say no more, but that I heartily pray, that our Lord Iesus Christ would blesse my labors, and governe you with his holy Spirit for euer. See the peace of God in the *Liturgie*.

The

The Gospell. MATTHEW. 6. 24.

*No man can serue two masters.*

**T**His Gospell is parted into a General rule : *No man can serue two masters.* Particular instance : *Yee cannot serue God and mammon.* Whereupon is inferred that we may not bee carefull *what wee shall eate or drinke, but that we should rather seeke first the Kingdome of God, and the righteousness thereof, and then all these things shall be ministred vnto vs.*

*No man can serue two masters* There is no rule so generall but hath exceptions, and so this common prouerb is confined within his lists and limits, as Interpreters obserue. For one man may serue two well agreeing masters enioyning the same thing, as the men of Tyrus<sup>h</sup> hewing Cedar trees out of Lebanon for the Temple, serued both *Hiram* and *Salomon*. Againe, this axiome must bee construed <sup>in sensu composi.</sup> not <sup>disi.</sup> : for otherwise wee may serue diuers masters at diuers times, as <sup>k</sup> *Zacchens* at the first serued the world, yet afterward hee followed Christ. The meaning of this adage then is, that no man at one time, can serue two masters enioyning <sup>i</sup> contrarie duties. As for example, God and the flesh are two such masters, *I see* (saith <sup>m</sup> *Paul*) *another Law in my members rebelling against the Law of my minde: for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these two are contrarie one to the other: Galat. 5. 17.* Wee cannot serue these two, but wee must *loue the one and hate the other, or else leane to the one and despise the other: wee must bee seruants vnto God, and not vassals vnto lust.*

Concupiscence is like to a fire, and our body like to a seething pot. Now the pot is cooled foure wayes especially :

F

g Eubym. &  
Rupert in loc.  
Idem Iansen.  
con. cap. 42.

h 1 King. 5. &  
2 Chron. 2.

i Pontan. in loc.

k Luke 19.

l Theophylast.  
Eubym.  
Anselm.  
m Rom. 7. 23.

n Cassianus.  
Collar. 5.  
o See Tobem. 32  
quest. 153. art.  
4. & Caietan.  
ibid.  
p Fulgens. My-  
tholog. lib. 2.  
fab. de venere.  
q Greg. Moral.  
lib. 31. cap. 31.  
r Terent. in  
Eunuchos.

f Epist. Aman-  
do, tom. 3 fol.  
135.

t Ouid.

u Hierome.

cially : first, by taking away some of the fuell vnder the pot : euen so the lesse wee drinke or eate, the lesse is the heate of our lust. It is fasting spittle that kills this Serpent, <sup>n</sup> *incrementum gastrimargae initium luxuria* : how-  
foeuer <sup>o</sup> *delectatio venereorum* bee the end, yet gulling is the matter and beginning of incontinence. The Poets fained *venereum natam ex exetis Saturni virilibus*, to signifie that saturitie is the father of wantonnesse, and vncleannesse the daughter of surfetting. <sup>r</sup> *Sine Cerere & Baccho friget Venus* : Lady Venus dwels at the signe of the Iuie bush ; where there is cleannesse of teeth, vsually there is no filthinesse of bodie : but if wee stufte our corps like cloake-bags, making our mouthes as tunnels, our throates as wine-pipes, our bellies as barrels ; if we fill them full of strong drinke and new wine, there must follow some vent, according to that of <sup>f</sup> *Hierome: Ventrem distentum cibo & vini potionibus irrigatum voluptas genitalium sequitur, nam pro ordine membrorum ordo vitiorum.*

Secondly, the pot is cooled by stirring of it ; so the furious heate of lust is much abated by the stirring of our bodies, and exercising of our mindes. Vechaste follie for the most part is begot of an idle braine, hatched in a lazie bodie.

<sup>t</sup> *Queriur Agistius quare sit factus adulter ?  
In promptu causa est, desidiosus erat.*

The Crab-fish when as the Oyster doth open, flings into hera little stone, so that shee cannot shut her selfe againe, and so the Crab deuoureth the Oyster : <sup>u</sup> Our Aduersarie the Diuell is like the Crab. and wee like the Oyster, if hee finde vs idle and gaping, hee takes his opportunity to confound vs. *Otia puluinar Satanae* ; Cupid shootes in a slugge, and hits none but the sluggish. Albeit Rome was so well occupied as to make Idlenesse a diuine soueraigntie : yet there was neuer a Temple within the Citie dedicated *quies & otio, sed exura Collinae portam illi iugano numini templum dedicarunt.* To signifie

signifie this much (as our reuerend <sup>z</sup> *Iewel* obserues) that no man borne in Rome, or Gentleman well brought vp, should vouchsafe Idlenesse any honour. <sup>z</sup> *Caluin* was wont to say, that a lazie life was of all other most tedious vnto him. And every generous spirit resolues as <sup>z</sup> *Maximus*: *Quo maior sum, eo magis laboro, & quo magis laboro, eo maior sum.* In holy <sup>a</sup> Bible wee read that *Iacob* vnder the name of *Esau*, which signifieth <sup>b</sup> working, obtained his fathers blessing, & that none shall receiue reward at the last day, but such as haue bene labourers in the Lords Vineyard: Matth. 20. 8.

Thirdly, we may coole the Pot by casting cold water into it: in like manner abundance of teares is a good meanes to quench outrageous flames of this vnruely fire. The Amalekites, as we finde in <sup>c</sup> sacred History, burned Ziklag, and tooke their wiues and children prisoners: then *Dauid* and the people lift vp their voyces, and wept untill they could weepe no more. After that *Dauid* asked counsell of God, and followed after them, and smote them (as it is in the Text) *even from the twilight vnto the euening of the next morrow*, so there escaped not a man of them saue foure hundred yoong men which rode vpon camels and fled. Lust is an Amalekite, it burnes our Ziklag, and sets on fire this little City, captiuating our senses, and making them prisoners vnto it: but if weewith *Dauid* shall weepe, so that wee can weepe no more; if wee cast colde water into the Pot, if our eyes bee a fountaine of teares, if wee lament day and night the slaine of the daughter: assuredly wee shall persue the brutish Amalekites, and ouercome our vntamed affections, wee shall smite them from the twilight of our youth, vntill the euening of our old age. Some yoong men may escape that is, some vaine words and vnclane thoughts as yet may remaine in vs: but as for the old Amelekits, I meane grosse faults and foule transgressions, God will grant vs power and grace to kill all them, and so wee shall recouer all that the Amelekites had taken, wee shall rescue

x<sup>d</sup>. *Humphred*,  
in *vita Inalli*,  
pag. 47.  
y *Brza* in *vita*  
*Caluini*.  
z *Reusner*, in  
*symbolis*.  
a *Gen. 37*.  
b *Ambros. de*  
*Cain & Abel*,  
lib. 1. cap. 4.

c 1. Sam. 30.



our wiues and daughters, our affections most deare to vs heeretofore captiuated vnto lust, shall now doe good seruite to God, acknowledging this infallible rule that *no man can serue two masters*. God and the lust of the flesh.

Fourthly, the pot is cooled by taking it altogether from the fire; so we may the sooner coole this hot lust which so boyleth in vs, if we shunne opportunities & occasions of sinne. Saint *Paul* willet vs to resist and fight against other vices, <sup>d</sup>but as for fornication he saith, *flee fornication*, 1. Corinth. 6. 18. *Cupid* is a boy, therefore his shoot cannot be good; and blinde; therefore his aime must needs be bad: he can hit none but such as stand right afore him, & make themselues a Butt for his arrowes. It is a strange, yet a true rule:

*Tu fugiendo fuga, nam fuga sola fuga est.*

And as good Councell,

*Ne sed eas, sed eas: ne pereas, per eas.*

\* It was as great a myracle that *Ioseph* in his Mistresse armes should not burne with lust, as it was for the three children to walke in the Firie-fornace without anie scorching. Yoong men of a little flame make a great fire; whereas the fault is not so much in our yeares as in our selues. For *Daniel* a ycong man reprobued the lasciuious Elders; *Ioseph* a yoong man resisted the temptations of his owne Mistresse; *Iohn* the blessed Euangelist a yoong man, <sup>f</sup>*admodum adolescens & pæne puer*, and yet as the <sup>g</sup>Scripture witneseth, hee was the best beloued Disciple. But yoong men in our time runne and ride to the Wood for fuell to make the fire greater, vsing strange cates and delicates, meates and medicines, rather poysons to encrease the flames of concupiscence, bragging of much villanie done, yea boasting of more then was done. Such a Gallant <sup>h</sup>*Augustine* was in his vnruely youth, vntill Almighty God effectually called him home by a voice from heauen, crying <sup>i</sup>*Tolle & lege, tolle & lege*: Take the booke and reade: and taking vp the Bible,

d *Io. saref. polierat. l. 8. c. 6.*  
Idem *Aquin.*  
*Ausem.*  
*Caietan. in*  
1 *Cor. 6.*

c *Luther. rom.*  
4. in *Gen.*

f *Hieron. ad-*  
*uers. Iovin. l. 1.*  
g *John 19. 26.*  
20. 2.

h See *confess.*  
li. 2. cap. 3.  
i *Confess. lib. 8.*  
cap. 12.

Bible, the first Text he lighted on was that of *Paul*, Rom. 13. 13. *Walke honestly as in the day, not in gluttony and drunkennesse, neither in chambering and wantonnesse: but put yee on the Lord Iesus Christ, and take no thought for the flesh to fulfill the lust of it.* After this *Augustine* was no more seruite to sinne, but a true seruant vnto Christ: he now wel vnderstood my text that he could not serue two masters, God, and the lust of his flesh.

I know *S. Augustine* had afterward his infirmities, as him selfe confesseth ingenuously: but he was not <sup>k</sup> giuen ouer vnto wantonnesse, to worke all vncleanesse euen with greedinesse. It is true, that concupiscence so long as wee are clothed and clogged with flesh, is not extinguished throughly. <sup>l</sup>The children of Iuda could not cast out the Iebusites, but they dwelled at Hierusalem vntill this day: lust is a very Iebusite, it will dwell with vs so long as we dwell in houses of Clay. The best man liuing may confesse with <sup>m</sup> *Paul*, *I do not the good things, which I would, but the euill which I would not, that doe I.* Which I would not I doe, because, <sup>n</sup> *who soeuer is borne of God sinneth not*, absolutely with plenary consent: his will in sinning is not voluntas, but uelleitas, as the <sup>o</sup> Schoole distinguisheth. A Mariner in a tempest doth cast his goods into the water; a true man assaulted on the high-way giues his purse to the theefe, yet not with full consent: euen so the children of God in the sinne of incontinence transgresse wittingly, yet with reluctance afore and repentance after: whereas other men in a reprobate sense, both approue their filthinesse afore, and boast of it after. *Lucretia* the faire Lady of Rome was assaulted violently by *Tarquinius*: *P. Augustine* writing of this rape saith excellently, *Duo fuerunt, & vnus adulterium admisit.* There were two actors, but one adulterer, there was a coniunction of bodies, but a distraction of mindes. A regenerate mans cause is like that of *Lucretia*, sinne is rather done *de illo quam ab illo.*

I speake not this to encourage any in their vncleanesse,

k Ephes. 4. 19.

l Ios. 15. 63.

m Rom. 7. 19.

n 1. Iohn 3. 9.

o Thom. part. 3. quæst. 21. art. 4.

p De ciuit. Dei, lib. cap. 19. 1.

q Theodoret a-  
pad Occumen.  
Theophylact.  
& alij.  
r Rom. 6. 13.

f Rom. 7. 20.

t August. l. 2.  
de ser. Dom. in  
mont. Idem  
Anselm. Vega  
Culmyn. in loc.  
u Thom. 22.  
quest. 110.  
art. 1.

x Noct. Ar. l.  
11. cap. 11.  
y Sent. lib. 3.  
dist. 38.  
z August. en-  
chirid. cap. 22.  
a August. con-  
tramendat. ad  
Consen. cap. 12.

nesse, God forbid. Let every man in the feare of God vse the meanes afore prescribed for the cooling of intemperate lust boyling in his flesh, and then if he cannot expell this Iebulite, hee cannot cast out this diuell by fasting and prayer; if hee cannot extinguish this outrageous fire with watry teares; let this bee his comfort, that God requires only that lust be not our Master, that it raigne not in our mortall bodies, Rom. 6. 12. The Greeke Fathers obserue well vpon that place, that Paul said not, let not sinne tyrannize, but let not sinne raigne. Be not sins voluntary soldiers, in <sup>t</sup> giuing your members as weapons of vnrightheousnesse vnto sinne: but if ye be sinnes prest fouldiers against your will, it is not you that offend, <sup>f</sup> but the sinne that dwelleth in you. Lust may command as a tyrant, and yet wee may performe good seruice to God: but if wee submit our selues vnto it as our king, if wee suffer it to raigne, making our members seruants to vncleannesse and iniquity, then assuredly lust is our Lord and loue: for my Text must bee true, *No man can serue two masters.*

As God and the flesh, <sup>t</sup> so God and the diuell are two contrary masters: for the one is truth it selfe, *I am the way, and the truth*, Iohn 14. 6. the other is a liar, and the father thereof, Iohn 8. 44. so that all such as speake the truth from their heart dwell in Gods tabernacle, Psa. 15. but such as delight in lying, are fit for the diuels seruice. Now there is <sup>u</sup> *materiale mendacium* and *formale*: the which distinction is more plainly deliuered by the grammarians, who make a difference betwene the reporting of an vntruth, and the forging of a lie. For, as *Nigidius* in <sup>x</sup> *A. Gellius*, hee that doeth lie deceiue other; hee that reports an vntruth is deceiued himselfe: and as <sup>y</sup> *Lombard*, a man may bee true that relates a thing vntrue: for as Philosophers and Diuines haue determined *mentiri est contra mentem ire*, <sup>z</sup> to speake that with our mouth which wee thinke not in our minde. *Enunciatio falsa cum<sup>a</sup> intentione fallendi.* The seruant of God often vtters

vipers that which is false, and yet he is *verax*, for that hee thought it had beene true; and the diuels seruant sometime speakes the truth, and yet hee is *mendax*, for that he thought it to bee false, as *Augustine* and *Lombard* haue well obserued.

Thou mayest easily discern by this cognizance, to what master the seruant of seruants and his retinue belong, namely, to Don Beel-zebub, the mint-master of equiuocation and forgerie. Not to meddle with their olde Legend, and new Kalender of Saints, in which are more lies than leaues. To passe by their Pasquils and inuectiue libels, as their <sup>b</sup>*Theatrum credulitatum*, the relations of *Caietan* annexed to *Genebrards* Chronologie, *Stapletons* tres *Thoma*, *Mer. gallo bel. mandus furiosus*, *Giffords* *Caluino-turcismas*, together with the seditious pamphlets of *Alieu*, *Sanders*, *Campion*, *Bristo*, *Rob. Parsons*; all which are onely *hyperbolici*, but as <sup>c</sup>one wittily, *hyperdiabolici*. Not to mention here their vn-sufferable correcting, yea corrupting of all authours, onely giue mee leaue to remember how the Iesuits impudently deliuered in pulpit and <sup>d</sup>print that olde *Beza* was dead, and that forsooth he died a *Romaine* Catholike. *Marianus Scotus*, lib. 3. *Chron. ad an. 854.* <sup>e</sup>*Sigebertus gemblacensis*, <sup>f</sup>*Martianus polonus*, the penner of the *Chonicle* called *Fasciculus temporum* in fol. 66. *Volateran. Com. 8 lib. 22.* *Iacobus Bergomensis de Claris mulieribus*, cap. 143. <sup>h</sup>*Sabellicus*, *Ioannes Incidus de emendatione temporum*, lib. 8. <sup>i</sup>*Rannulphus*, <sup>k</sup>*Boccace*, <sup>l</sup>*Platina*, *Nauclerus*, and <sup>m</sup>other arrant Romanists affirme directly, that there was a *Pope Ioane*: who being an <sup>n</sup>harlot, well became the seate of the Babylonian whore. Yet *Auentius annal. Boior. lib. 4.* *Onuphrinus annot. in Platin. Genebrard. in Chron. ad an. 854.* *Ballarm. de Rom. pont. lib. 3. cap. 24.* and all our moderne Iesuited Papists obstinately contradict this historie, seeking against their owne knowledge, to perswade the world, that it is a meere fable. By which it is apparant that they gaine more by this one illiterall

<sup>b</sup> Per. Ric. Ver.  
Regan. Auerp

<sup>c</sup> D<sup>r</sup>. Suslis.

<sup>d</sup> *Viu trims*  
epist.

<sup>e</sup> *Chron. ad*  
anno 854.

<sup>f</sup> *Supputas ad*  
anno 855.

<sup>g</sup> *Col. 657.*

*Lugdun.*

<sup>h</sup> *En. 9. lib. 1.*

<sup>i</sup> *Polychron.*

lib. 5. cap. 32.

<sup>k</sup> *Lib. de Claris.*

*fam.*

<sup>l</sup> *In vit. Ioan. 8*

<sup>m</sup> See D. Mor-

ton. apolog. car.

lib. 1. cap. 19.

<sup>n</sup> *Alex. Cooke:*

*Pope Ioane. p. 3.*

*N<sup>a</sup> papa pa-*

*ter patrie pepe-*

*ris parvulum*

*puerulum.*

o *Iam. 4. 4.*  
p *Ardens in loc.*

q *Psa. 207. 36*

r *Chrysost.*  
*Hieron.*  
*Aret. in loc.*

c *Anton. de*  
*Rampen. in fig.*  
*Biblicu.*

t *Iuuenal.*  
u *Lib. 2. cap. 7.*

x *Aret. in loc.*  
y *Tertul. cont.*  
*Harmogen.*  
*Idem Vega. in*  
*loc.*

art of lying, then they do by the seven liberall Sciences.

As God and the flesh, and God and the Diuell, so to giue Christs instance, God and the world are two ° contrary masters. And therefore whereas some desire to serue God onely, some the world onely, some both : in their deuotion as it were <sup>q</sup> carried up to the heauen, in their avarice downe againe to the deepe: our blessed Sauour saith peremptorily, *Ye cannot serue God and mammon.* He doth not say, yee cannot haue God and mammon; for *Mary and Martha* may dwell together, righteousness and riches may stand together: but ye cannot serue God and mammon; for he that is the seruant of God must be the master of his money.

The children of Israel, as it is recorded *Exo. 14.* walked vpon dry ground through the red sea, because, saith the text, *the waters were diuided*: but the cruell Egyptians pursuing after Gods people were drowned because the sea returned againe to his course. <sup>c</sup> *Myssically*, such as diuide their worldly substance, distributing to the poore, lending to the needy, passe through the maine streame of the worlds current safely, their riches and honour being vnto them, as the waters vnto the children of Israel, *a wall on the right hand, and a wall on the left*: but hold-fast Egyptians, auarous oppressors being more cunning in subtraction then in diuision, are drowned in the puddle. When Saint Peter casteth his net ouer them, alas they runne themselves so deepe in the mudde, as that it cannot get vnder them to dragge them out.

<sup>t</sup> *Mammon* is a Lord in opinion onely, <sup>u</sup> *Nos facimus te fortuna deam*, &c. and as *Pliny* speaks, *Omnibus locis, omnibus horis, omnium vocibus fortuna sola invocatur*, &c. <sup>x</sup> But almighty God is by right and indeed a Lord of all things, of all men especially. For (as <sup>y</sup> *Diuines* obserue) God is not called Lord in the Scripture til he created man. *In the beginning God created the heauen and the earth, and God said, Let there bee light, &c. Again God said,*

*said, Let there be a firmament, &c.* but after man once was made, the <sup>2</sup> text often callerh him Lord: *The Lord God made the man of the dust of the ground, and the Lord God planted a garden east-ward, and the Lord tooke the man and put him in the garden of Eden, commanding him, and saying, Thou shalt eat freely, &c.* We must therefore serue none but this <sup>a</sup> one Lord, first seeking his kingdome, making him our master, & Mammon our seruant: for if we serue God most, and seek his kingdome first, <sup>b</sup> respecting his glory and honor afore all other things, aboue all other things: then all other things, as Christ promisseth here, which are necessary for vs, shall bee ministred vnto vs. See Epist. 3. Sund. after Trinity.

Thus I haue shewed how no man can serue two masters, as two, but <sup>c</sup> as one. For <sup>d</sup> euery man is either a willing or vnwilling seruant: if willing, he shall hate the one, and loue the other: if vnwilling, hee will <sup>e</sup> endure the one, and despise the other. And yet, as I said in the beginning, one man may serue diuers masters at diuers times, albeit they require diuers, yea contrary seruice. *Matthew* sometimes an instrument of Sathan, afterward Christs Apostle. *Salomon* sometime seruing God, sometime seru'g his lusts. The blessed theefe seruant to the world in his life, was the child of God at his death. All sinne is <sup>f</sup> either a thought, a word, or a deed against the diuine Law. Who did euer offend in thought more then *Paul*? <sup>g</sup> & breathing out threatnings against the Disciples of the Lord. Who did euer offend in word more then *Peter*? <sup>h</sup> forswearing his owne master. Who did euer offend more in deed then *Dauid*? who bound two great sinnes together, adultery and murther: And yet the God of compassion and Father of mercy retained all these sinners againe in his seruice. The which examples are recorded in holy Bible, partly for instruction of such as stand, and partly for the consolation of such as haue fallen. <sup>k</sup> *Instruunt patriarcha non solum docentes sed etiam errantes.* If Noe was drowned himselfe with wine, who foretold

<sup>2</sup> Gen. 2.

<sup>a</sup> Ephes. 4. 5.

<sup>b</sup> Aug. de ser. Dom in monte lib. 2. Idem Euthym. Anselm. Marloras. in loc

<sup>c</sup> Ciceron. in loc  
<sup>d</sup> Gloss. ex Ian-  
sen. sen. cap 42.  
<sup>e</sup> Patietur, iiii.  
August sustine-  
bis: uti vulgar.

<sup>f</sup> Augustine.

<sup>g</sup> Acts 9. 1.

<sup>h</sup> Mat. 26. 72.

74.  
<sup>i</sup> 2. Sam. 11.

<sup>k</sup> Ambrose de  
Abrahā, l. 1. c. 6



1. Cor. 10. 12.

foretold the drowning of the world with water; if Sampson the strongest was overcome by the weaker vessel; if Salomon the most wisest committed folly, let him that thinketh he standeth, take heed lest he fall. Again, these things are registred in scripture for the comfort of such as have fallen already. Did God forgive Lots incest, Pauls butchering of the Saints, Aarons idolatry? then a weak conscience from these premises, and vpon Gods gracious promises may conclude, my sinnes are no greater, and Gods mercy can be no lesse.

m Aug. de Ci-  
uit. l. 2 c. 24.

n Epist. ad Da-  
masum. tom. 2.  
fol. 133.  
o Pbi sup.

p 1. Pet. 4. 3.

q Lament. 2. 19

When Theodosius excused a foule fact, because Danid hath done the like: Saint Ambrose made this answer: *Qui secutus es errantem, sequere penitentem.* Hath thy mouth blasphemed with Peter? let thine eyes then weep with Peter. <sup>m</sup> Either thou must be a Sodomite, or a Ninivite; a Sodomite suffering for sinne, or a Ninivite repenting for sinne. Yet forty daies and Ninive shall bee destroyed, Ionas 3. 4. Ninive was overthrowen, and yet not overthrowen, as Saint <sup>n</sup> Hierome sweetly, *Que peccatus perit, sletibus stetit.* It was overthrowen by sinne, but builded vp againe by repentance. *Euersa est Ninive que mala erat, & edificata bona qua non erat,* saith <sup>o</sup> Augustine. Let vs not looke to Sodome; but set our eyes on Ninive; for if wee will resist our spirituall enemy, wee must arme our selues with sackcloth; and put on headpeeces of ashes: if wee meane to serue but one master onely, let vs renouncing all other seruices, instantly with all haste, and with all our heart turne to the Lord our God. <sup>p</sup> It is sufficient that we haue spent the time past after the lust of the Gentiles, in wantonnesse, gluttony, drunkennesse, &c. Let vs now spend as much time as remaineth in the flesh, after the will of God. It is a monstrous absurdity, that seruing but two masters all our life, wee should sacrifice the best of our daies vnto the worst, and then offer vp the worst of our daies vnto the best. Againe, let vs, I beseech you, repent with all our heart thoroughly, <sup>q</sup> powre out thy soule like water before the face of our Lord.

If

If thou powre out milke, the colour remaineth in the panne: if Wine, the sent remaineth in the vessell: if Honey, some taste remaineth in the Pot. He therefore that will not *ipsius poenitentia poenitere*, must not powre out his heart like milke, lest he be knowne stil by his colour: nor likewine, lest he smell of wicked imaginations: nor like honey, lest he keepe a smacke of his old trickes: but like cleane water, that no taste, or smell, or colour may remaine. If Mammon bee thy master obserue him; if God be thy Lord, follow him: halt not betweene two opinions, sit not vpon two stooles, lie not downe betweene two burthens, serue not two masters, *either you must hate the one, and loue the other, or else leane to the one, and despise the other.*

Preached at *Pauls Crosse*, Febr. 8. Ann. 1600. the very same houre that Robert, Earle of *Essex*, entring the City with his vnfortunate troupe, found by wofull experience the words of my Text to be true, that *no man can serue two masters.*

*r Saluian. lib. 5.  
de gubernat.  
Dei.  
[ Bonauent.  
Diat. cap. 11.*

*r 1. Kin. 18. 21.*

*u Gen. 49. 14.*

*The*

## The Epistle. EPHES. 3. 13.

*I desire that yee faint not, because of my tribulations, &c.*

**T**His Epistle  
cōtaineth a  
double request  
of Paul:

One to men : *I desire that yee faint not, because of my tribulations, And that*

Cause: for that I  
suffer for your  
sakes.

In respect of the

Consequent: for  
that it is your  
praise.

Another to God : *For this cause, &c.*  
consisting of

A { Petition : *I bow my knees  
unto the Father, &c.*  
Thanksgiving : *Unto him  
that is able, &c.*

*x* Vide Zanchi-  
um in loc.

*y* Exposit. prior.  
in loc.

*z* Arctinus in  
loc. Idem  
Aquino. &  
Marlorat. ar-  
gument. huius.  
epist.  
*a* Zanchius.

*I desire.* ] The *x* Syriac hath it thus : *I desire that my spirit faint not in my tribulations.* And the bare words of the Greeke in *Y Hieromes* opinion, afford the same sense. But if we shall examine the precedent part of this Chapter, *I Paul am the prisoner of Iesus Christ for you Gentiles, &c.* and the subsequent, *I bow my knees unto the Father of our Lord Iesus Christ, &c.* That yee may be strengthened with might by his spirit in the inner man ; it will appeare most evidently, that this Text ought to be construed as our English translation here readeth, *I desire you that ye faint not ;* it being one, yea the onely *z* maine point of all this Epistle, which is nothing else but an exhortation vnto perseverance.

*That I suffer for your sakes.* ] An argument from the cause of his affliction : as if hee should say, Ye men and brethren of *Ephesus* are *a* both efficient and final  
cause

cause that I suffer, and therefore no reason that ye should faint because of my tribulation. Efficient, being a prisoner in Rome for the <sup>b</sup> Gospell, even for that doctrine which I taught you. Finall, enduring this imprisonment for your <sup>c</sup> good, and <sup>d</sup> example, that yee likewise may continue constant in the sincere profession of Christianity. Paul then suffered not for his owne fault, nor yet for their faction: it was onely for defending the truth, even for preaching <sup>e</sup> Christ crucified, unto the Jewes a stumbling block, and unto the Grecians foolishnesse. And therefore such as subscribe to the Confession of our Church, acknowledging all our articles of religion orthodoxall and pure; cannot in suffering a little crosse for certain questions about matters of indifferency, gaine to themselves or their followers any true glory. For they know that <sup>f</sup> B. Ridley went to the stake cheerefully, wearing a Tippet of Veluet, and a corner cap: and yet as that good old man Father Latymer prophesied, at his burning there was such a candle lighted in England, as shall neuer bee put out. Iohn Philpot was an Archdeacon, and Doctor Rowland Taylor vsed the Service booke to his comfort all the time of his imprisonment, and commended it at his death as the last token of his loue to his deare wife: Yet these men (let enuy be iudge) were the Diamonds of the Churches ring in that age. Whereas if the daily martyred B. Farrar, or that vigilant Pastor B. Hooper had sacrificed their liues in the quarrell against Clericall habits, and other comely ceremonies, inioined by their religious Soueraigne King Edward the sixt: Iudicious Fox would neuer haue numbered them among the glorious Martyrs of Christ. Ifay then vnto such as boast of their persecution in this kind, not for the body, but only for the swadling clouts of holy religion: as <sup>h</sup> Paul once to the Corinthians in another case, *your reioycing is not good.* See Epist. 2. Sund. after Easter.

*Which is your praise*] This clause may bee referred (as <sup>i</sup> Iuterpreters obserue) both to Pauls affliction, and their persecue-

b Caietan.  
c Aquin.  
Kilins.  
d Anselm.  
Saracenus.

e 1 Cor. 1. 23.

f Master Fox  
in the martyrdome of Bishop Ridley and Latymer.

g Master Fox  
in the Martyrdome of Doctor Rowland Taylor of Hadley.

h 1 Cor. 5. 6.

i Caietan.  
Zanchius.

k Ephes 3. 1.  
l 1 Pet. 2. 19.

m Sacerinus.  
n Aretius.  
o Primasius.

p Theophylact.

q Galat. 6. 17.  
r 2. Cor. 12. 10.

f Clerus Rom.  
apud. Cyp. epist.  
21.  
t Ammian.  
Marcel. hist. lib.  
20.  
u Psal. 116. 13

x Anselm.  
Sacer.

y Theophylact.  
z Acts 7. 60.  
a In his praier

b Psal. 115. 5.

c 2. Cor. 1. 3.  
d 1. Pet. 5. 10.

perseuerance. To Pauls affliction, it is your glory that ye haue such a Pastor as is *the* <sup>k</sup> prisoner of Iesus Christ, in bonds not for any scandalous crime, but for <sup>l</sup> conscience towards God, euen for *preaching among the Gentiles the vnsearchable riches of Christ*, as it is ver. 8. of this present Chapter. If ye rightly consider my tribulation, it is to make you <sup>m</sup> glorious, and it cannot dismay <sup>n</sup> but rather encourage you, knowing that God will <sup>o</sup> reward our light affliction which is but for a moment, with a farre more excellent and eternall weight of glory: 2. Cor. 4. 17. And if my trouble for the truth, occasion vnto you such praise, P how much more glory shall your owne constancy procure before God and men, If yee faint not vnder the Crosse, but continue faithful vnto the end. The Church is like *Abrahams* Ramme tied in a bush of thornes, Gen. 22. 13. Tribulation for the Gospel are the *markes* <sup>q</sup> of the Lord Iesus, in which our <sup>r</sup> Apostle tooke great pleasure, being more proud of his iron fetters, then a bragging Courtier of his golden chaine. If they bee blessed who die in the Lord, how blessed are they who die for the Lord? Their deaths are not *mortes*, but <sup>f</sup> *immortalitates*, as <sup>t</sup> *Julian* honoured all those who were slaine in his warre: so Christ and his Church honour such as are martyred in the Lords battell, *Celebri potius laude quam inest*: right deare in the sight of the Lord is the <sup>u</sup> death of his Saints, vndergoing in Christs cause Christs Crosse.

For this cause I bow my knees vnto the Father of our Lord Iesus Christ. As if hee should say, <sup>x</sup> Because you cannot do this of your selues, I pray for it, and that not coldly but <sup>y</sup> earnestly, bowing my knees of the body with <sup>z</sup> Stephen, and of the heart with <sup>a</sup> Manasses, not vnto any Saints in heaven, much lesse to their senselesse Images on earth, <sup>b</sup> hauing mouthes and speake not, eyes and see not, eares and heare not: but vnto him only that is able to do exceeding abundantly aboue all that we can aske or thinke, to the Father of <sup>c</sup> mercies, and God of <sup>d</sup> all grace, from whom

whom commeth <sup>e</sup> every good and perfit gift. <sup>f</sup> *Infirmi-  
tatis nostra est deficere, sed Dei reficere*: To God then I  
bow my knees, & yet not to God simply, <sup>g</sup> but to God,  
*as the father of our Lord Iesus Christ*. <sup>h</sup> in whom he is well  
pleased. To him I make my request, able, because God,  
willing, because the Father of Christ, to heare mee and  
helpe you.

*Which is father of all that is called father in heauen and  
in earth*] According to the present text of our Commu-  
nion booke, the meaning of *Paul* is, that God is the Fa-  
ther of all fathers in earth. As of the Prince which is our  
ciuill Father, because <sup>i</sup> *by him Kings raigne*: of the Pastor  
which is our Ecclesiasticall <sup>k</sup> Father, because Preachers  
and Teachers are his <sup>l</sup> ordinance: of the Parent which is  
our naturall Father, because <sup>m</sup> *children are the gift of the  
Lord*. And father of all our <sup>n</sup> fathers and progenitors in  
*Heauen, Abraham, Isaac, Iacob, &c.* and father of the glori-  
ous Angels also, which are fathers, as is <sup>o</sup> supposed one to  
another, & all of them vnto vs in respect of their tuition  
and illumination, as being the minilters of God for our  
bodily <sup>p</sup> preservation and spirituall <sup>q</sup> erudition. And so  
God being <sup>r</sup> *nutris et pater* <sup>s</sup> *deus et pater*, may be termed, and that  
not vnfitly, the father of all that is called father in heauē  
and in earth, <sup>t</sup> *hac ratione est omnium pater, & ab eo patres  
ceteri nominantur*. Our translation heere then is not so  
senselesse, as <sup>u</sup> they who did except against it.

Our latter English Bibles I confesse read better, of  
whom is named the whole familie that is in heauen and in  
earth. And of <sup>v</sup> whom (as <sup>w</sup> Interpreters obserue) may bee  
referred vnto God the Father, and vnto Christ his Son.  
To the Father, <sup>x</sup> who did adopt the whole familie, that is,  
all the Church in Christ. To Christ Iesus our Lord: <sup>y</sup> for  
the Catholike Church as well triumphant in heauen, as  
militant on earth, consisting of al nations, peoples, tribes,  
hath her name from him. <sup>z</sup> As all of *Cesars* family were  
called *Cæsarians*, and all of the tribe of Israel, *Israelites*:  
euen so such as are of Gods house professing Christ, are  
named

c *Iam. 1. 17.*  
f *Regard. in loc.*

g *Zanchim.*  
h *Matth 3. 17.*

i *Prov. 8. 15.*  
k *1. Cor. 4. 15.*

i *Ephes. 4. 11.*  
m *Psal. 127. 4.*  
n *Zanchim.*

o *Sedulim.*  
*Aquin.*  
p *Anselm.*  
*Regard.*  
q *Psal. 91. 11.*  
r *Galat. 3. 19.*

f *Theophylact.*  
*Primasius.*  
*Sarcenius.*  
t *Defens. for not*  
*subscrib. part. 1.*  
*cap 18.*  
u *Marlorat.*  
*Zanchim.*  
x *Beza.*  
y *Caluin.*

z *Cassian.*



a Galat. 3. 28.

b Aretius.

c Tit. 1. 16.

d 1 Cor. 12. 3.

e Theophylact.  
Occumen.

f Zacharius.

g Marlotat.

h Sacerinus.  
Aretius.

i Royard in loc.

named *Christians*. In Christ all men and Angles are *con- tribules* of one kindred, <sup>a</sup> *there is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor fe- male*; for yee are all one in Christ Iesus. <sup>b</sup> Heere then is an other argument enforcing our Apostles exhortation. If all of vs haue receiued this honorable stile to bee called Christians of Christ, in that we professe Christianity; let vs not be faint but feruent, not wauering but constant in our faith vnto the end, and in the end. For if we professe Christ in words, and <sup>c</sup> denie him in our workes, assuredly we shall haue nothing but a name, *nomen inane crimen im- mane*: but if any turne *Turke* or *Iew*, <sup>d</sup> defying Iesus, hee shall not haue so much as a name.

*That he would grant you according to the riches of his glo- ry]* The <sup>e</sup> Greeke fathers conioyne this & the subsequent verse, making both one request: *I desire the father of our Lord Iesus Christ, that hee would grant you, according to the riches of his glory, that yee may be so strengthened with might by his spirit in the inner man, as that Christ may dwell in your hearts by faith.* <sup>f</sup> Other haue distinguished these petiti- ons, in the first whereof obserue these siue circumstances especially:

1. Who doth giue? *The Father of our Lord Iesus Christ.*

2. What? *That yee may be strengthened with might.*

3. Out of what coffer? *Out of the riches of his glory.*

4. By what instrument? *By his spirit.*

5. In what part? *In the inner man.*

The word *grant* or *giue* doth exclude <sup>g</sup> humane me- rit, and shew that our perseuerance proceedes onely from the riches of Gods glorie, which our Apostle calleth in the second chapter of this Epistle, verse 7. *exceeding riches of his grace*. But hee tearmeth it heere *glorie* <sup>h</sup> because the constant resolution of the faithfull is Gods glorie, for as much as *his power is made perfect through their weak- nesse*, 2. Cor. 12. 9. Or it may be <sup>i</sup> thus expounded accord- ing to the precise letter; It is not for a great man of an opulent

opulent fortune to giue sparingly, wherefore God out of the riches of his glory giueth vnto all men <sup>k</sup> liberally, <sup>l</sup> for if he spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also? The King of glory cannot <sup>m</sup> ex opulencia gloria giue but exceeding abundantly, above all that we aske or thinke. Pauls addition is more remarkable; the riches of his glory: For as he sheweth else where, the goodnesse of God toward vs, it is not a bare, but a <sup>n</sup> rich mercy: not a little, but a <sup>o</sup> great lone: not a naked or a single, but a <sup>p</sup> sufficient, yea <sup>q</sup> superabundant grace. So long then as God is rich in mercy, saith <sup>r</sup> Bernard, I cannot bee poore in merit.

That yee may be strengthened.] Heere wee may learne that the Church of God militant on earth is not in her full strength, it is alway growing and <sup>t</sup> increasing more and more, wee may profit, but wee cannot be perfect till this corruption hath put on incorruption; the most resolute Soldier in the spiritual warre, hath euery day need to bee strengthened, and that <sup>u</sup> with might; because wee fight not against weaklings, but <sup>v</sup> against powers and spiritual potentates in high places, Ephel. 6. 12. Our aduersaries are so mighty that wee cannot overcome them, except the Spirit of God which is <sup>w</sup> the spirit of fortitude, strengthen vs in the inner man, that is, in the <sup>x</sup> soule, <sup>y</sup> that albeit our body which is our outward man, perishe: yet our spirit which is the inward man may bee renewed daily. He doth not pray for the wealth of the world, or health of the body which affoord comfort outwardly: <sup>z</sup> but he desireth vpon his bowed knees, the Father of our Lord Iesus Christ, that his Ephesians may haue sound inner parts, as it is in the <sup>a</sup> Psalme, all glorious within, it is then an idle conceite to thinke that a Pastor benefits his people more by a little skill in Physicke and Law, then by a great deale of Diuinity: for hauing charge of their soules, and not of their bodies or goods, he must especially labour that the inner man may bee strengthened

G

with

k 1am. 1. 5.  
l Rom. 8. 32.

m B-74 maior  
annot. in loc.

n Ephel. 3. 4.  
o Ibid.  
p 2. Cor. 12. 9.  
q Rom. 5. 20.  
r Serm. 61. in  
Cant.  
s Caluin.  
Marlorat.  
t 1. Thess. 4. 1.

u Esay 11. 2.  
x Anselm.  
Caluin.  
Zanchius.  
y 2. Cor. 4. 16.

z Caietan.

a Psal. 45. 14.

with might against our Aduersary the Diuell,

*That Christ may dwell in your hearts by faith, that yee be-  
ing rooted and grounded in loue*] These three Metaphors  
of our Apostle dwell, rooted, grounded: are most empha-  
tical, and pertinent to his purpose; the faithfull are  
Gods house, Christ therefore doth not onely <sup>c</sup>sup with  
them as a guest: but <sup>d</sup>dwell with them as head of the fam-  
ily, <sup>e</sup>not onely *μενοικεῖν*, but *κατοικεῖν*, <sup>f</sup>*non hospitari mo-  
do sed habitare.*

An <sup>g</sup>house surely founded is able to withstand the  
windes blowing, and waues bellowing. A Tree deeply  
rooted is not ouerthrowen with a tempest: even so, such  
as are grounded in faith, and rooted in loue, continue  
stedfast in their profession in the midst of al afflictions  
and persecutions for the word; but such as haue <sup>h</sup>no root,  
beleue but for a season, and so Christ is in their hearts  
onely for a season. If for the Gospell any stormes arise,  
they be suddenly cast downe, yea carried away, with eu-  
ery blast of contrary doctrine. The <sup>i</sup>Galathians had be-  
gun in the spirit, and yet afterward they were bewitched  
and remooued away to another Gospell. In <sup>k</sup>Salomon the  
Spirit was quenched, and iniquity for a time got the vp-  
per hand: and Bishop <sup>m</sup>Laymer is bold to rearme such  
new spirits, who say that we cannot looke the spirit: and  
therefore let vs vpon bowed knees humbly beseech Al-  
mighty God out of the riches of his merce, to strengthen  
our inner man by his spirit. Christ dwelleth in our heart  
by faith, <sup>n</sup>as long then as faith is aliue, Christ <sup>o</sup>liueth in  
vs, and we in him: if our faith once be dead, then Christ  
which is our <sup>p</sup>life departs out of our heart: Now faith  
without good workes is <sup>q</sup>dead, it must therefore <sup>r</sup>worke  
thorough loue, wee must bee grounded and rooted in  
charity.

*Might be able to comprehend with all Saints, what is the  
breadth, length, depth and height*] <sup>s</sup>Some by breadth, vnder-  
stand the broad way, *Matth. 7. 13.* by length, eternall  
life; by depth, hell: and by height, heauen: as if he should  
haue

b Heb. 3. 6.

c Apocal 3. 20

d Iohn 14. 23.

e Beza maior

annot. in loc.

g in Matth.

2. 23.

f Cajetan,

g Matth. 7. 24

h Matth. 13. 21.

i Gal. 3. 3.

k Gal. 1. 6.

l Deering, lect.

4. Hebr.

m Serm. 7. be-

fore King Edw.

n Bernard. ser.

2. de res. dom.

o Gal. 2. 20.

p Col. 3. 4.

q Iam. 2. 17.

r Gal. 5. 6.

s Apud primas.

g Hieron. ex-

posit. post. in loc.

haue said, if yee bee grounded in faith, and rooted in charity, then yee may soone know which of these to loue or leaue. But it is better expounded <sup>e</sup> either of our loue toward other, or of Gods loue iu Christ towards vs. Of our loue, <sup>u</sup> which hath a *breadth*, in louing all men, euen our enemies. A *length*, in that loue neuer fals away, 1. Cor. 13. 8. An *height*, in louing our superiours. A *depth*, in louing our inferiours: or an height in louing God aboute all, and a depth in reuerencing the deepnesse of his riches, Rom. 11. 33. The loue of God towards vs <sup>e</sup> hath a *length*, in respect of his eternity, Psalm. 102. 12. A *breadth*, in respect of his infinite goodnesse shewed vpon all his workes, Ecclesiasticus 1. 10. An *height*, in respect of his excellent nature, being high aboute all people, Psalm. 99. 2. A *depth*, in respect of his vnsearchable wisedome, which is a profound deepenesse, Ecclesiastes 7. 26. herein alluding as it may seeme to that of *Iob*, *Canst thou by searching finde out God? Canst thou finde out the Almighty to his perfection? The heauens are high, what canst thou doe? It is deeper then hell: how canst thou knowe it?* Or as <sup>e</sup> other, Christs loue towards vs hath a *length*, in that his mercy doth indure for euer and euer, euen from euerlasting predestination, vntill euerlasting glorification. A *breadth*, in that hee would <sup>a</sup> all men should be saued. Iewes, Gentiles, Grecians, Barbarians, afore the Law, vnder the Law, after the Law, frō the beginning vnto the worlds end. A *depth*, in that he descended into hel, openly triumphing ouer Satan in his owne kingdome. An *height*, in that he did ascend <sup>b</sup> farre aboute all heauens, and there sitteth at the right hand of God as our Mediator and Aduocate. <sup>c</sup> Other haue discoursed of the foure woods, and dimensions in the material Crosse of Christ more subtilly then soundly. For the plaine meaning of these wordes is, that our redemption is a <sup>d</sup> great mystery. To know Christ crucified is <sup>e</sup> the bredth, length, height, depth of all our knowledge, in comparison whereof all other things are to bee reputed as <sup>f</sup> dung

t Zanchinus.

u Aquin.  
Royard.

x Caietan.  
Aquin.

y Iob 11. 7. 8.

z Photinus apud  
Occum. & Hieron.  
rom. prior  
in loc.  
a 1 Tim. 2. 4.

b Ephes. 4. 10.

c Anselm.  
Aquin.

d 1 Tim. 2. 16.  
e Marloras.  
f Philip. 3. 8.

and drosse. Some trouble themselves and other about round and square, long and short, black and white, spending the strength of their wits in examining the lawfulness or unlawfulness of certaine ceremonies vsed in the Church of England: whereas if they were grounded in faith and rooted in loue, they would endeavour rather to comprehend with all Saints, what is the breadth, length, depth, height of Christs loue toward vs, and in fine to bee fulfilled with all fulnesse which cometh of God.

g *Arctius.*

h *Apud Theophrast. in loc.*

i *Coloss. 2.9.10*

k *Caluin.*

l *Anselm.*

m *Eng. Gloss.*

n *Hieron. Sarcen*

n *Aquin.*

Some think that the Church is this fulnesse, encreasing daily till the number of Gods elect is accomplished. Other, construe this of the blessed Trinity: but because the fulnesse of the Godhead dwells in Christ, and the Saints are compleat in him: I take the clause (that ye may be fulfilled with all fulnesse of God) to be nothing else but an explanation of the former words, as if he should say, this I meane by breadth, length, depth and height; that he which hath Christ, hath all things absolutely compleat to perfection: I pray therefore not that ye may be fully God, but that ye may be full of God, full of his grace with all the living Saints in this world, & full of his glorie with all the Saints departed in the world to come, that ye may so faithfully serue God here, as that ye may fully see God hereafter, euen face to face.

Vnto him that is able] In this thanksgiving of our Apostle three points are considerable, namely,

o *Arctius.*

1<sup>o</sup> Motiue: Gods abundant liberalitie, being able and willing to giue moe things, and more plentifully then either we doe aske or thinke.

p *Aquin.*

2<sup>o</sup> Matter: Be praise, or glory: mans bodie within the elements is closed, the blood within the body, the spirits within the blood, the soule within the spirits, the mind within the soule, & God resteth in the mind: so that this world was made for man, man for the soule, soule for the mind, & the mind for God: that as of him & through him

The

him and for him are all things : euen so to him might be praise for euermore.

Manner in respect of

Place : *In the congregation*, as being Gods Tabernacle dedicated to prayer and praise, knowing and participating Gods vnsearchable riches in Christ. Other assemblies haue their beginning and end, but the Church is the pillar of truth, against which hell gates are not able to preuaile. The Church then enduring for euer and euer, onely can and will honour God euer and euer.

Person : by whom our thanks are conueyed vnto God, by *Iesu Christ*, as being the Mediatour between God and man, by whom alone the graces of God descend downe to vs, and our prayers ascend vp vnto God.

Time : *Throughout all generations*, &c.

For as the mercies of God toward vs are for euer and euer : in like manner our praises to him ought to be for euer and euer : \* *Immensa beneficia laudibus immensis celebranda*, see the conclusion of the *Pater Noster* in the *Liturgie*.

q *Sacerdus.*

r *Zanchius.*

f *1. Tim. 3. 15.*

t *Mat. 16. 18.*

u *Theophylact.*

x *Primasius.*



## The Gospell. LUKE 7. 11.

And it fortuned that Iesus went into a City called Naim, &c.

y<sup>l</sup> Heming.z Me<sup>a</sup> ant<sup>l</sup>.  
Culman.a Iansen, Con-  
cor. cap. 46.b See Ferus ser.  
3. in Euangel.  
Dom. 17. post.  
Pent.

c Iob. 3. 3.

d P<sup>s</sup>al. 110. 4.

e Rom. 7. 24.

f Iob. 14. 1.

y Miseries of man: In this afflicted woman accompanying her child, & that a son, & that his only son to his graue, dying in Spring of his youth, even at that age when hee was most able to comfort him.

The Winter of her widowhood, when she did most want him.

His gospel is an Emblem of the Mercies of God: In Christ who did pity the distressed

Thought, *ἰσχυρῶς*, Hee had compassion on him.

In Word, Weepe not.

Deed, He raised the dead, and delivered him to his mother.

The<sup>b</sup> mourning troupe in Naim is a liuely representation of our estate by nature, subiect to sickness, infirmity, death, damnation, horror, hell: our whole life being as it were nothing else but widow weeping, and a soune dying.

One doth cry, *Let the day perish wherein I was borne, and the night when it was said, there is a man child conceived; why died I not in the birth? and why did I suck the breasts? for so should I now haue lien and beene quiet, I should haue slept then and been at rest* Another doth cry, *Woe be to me that I am constrained to dwell with Mesekh, and to haue mine habitation among the tents of Kedar.* A third crieth, *O wretched man that I am, who shall deliver me from the body of this death.* All, as it were with one voice cry, *Man that is borne of a woman is of short continuance and full of trouble.* But Christ and his followers on the contrary resemble

semble our estate by grace, wherein is ioy, peace, life, health, happinellse, heauen. In this troupe<sup>h</sup> one saith, O death where is thy sting? O graue where is thy victory? the sting of death is sinne, and the strength of sinne is the Law, but thanks be vnto God which hath giuen vs victory through our Lord Iesus Christ. Another doth say, Blessed be God, euen the father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe to a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance immortall and vndefiled, and that fadeth not away, reserved in heauen. A<sup>k</sup> third doth say, Wee know that we are translated from death vnto life. All sing and say with Zachary, Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

Behold there was a dead man carried out. The word<sup>i</sup> behold in the Scriptures is like an hand in the margent of a booke, pointing out alway some remarkable thing, and it is heere like that hand<sup>m</sup> Balthasar saw writing vpon the wals of his Palace, for as that forewarned him of his vtter ruine; so this admonisheth vs of our last end. Behold a dead man carried out. This dead man was a yong man, as it is exprest in the text, I say to thee yong man arise, and a rich or honorable man as<sup>o</sup> some gather out of the text, in that much people were with his mother. And it is worth our obseruing, that Christ in the Gospell is said to raise none from the dead, but only such as were rich and yong as the daughter of<sup>o</sup> Iairus a Ruler of the Synagogue, being about twelue yeeres of age: p<sup>o</sup> Lazarus a man honored in his Nation, and as<sup>q</sup> Epiphanius reports about the yeeres of 30. and in my text, a yong sonne of a widow wel affected in the place where she dwelt. Hereby teaching vs, that such often die who least expect death, & are most embraced of the world. Poore men and old men haue their passport, as they begin to leaue the world, so the world is content to part with them. At their carrying out to be buried vsually there is lesse weeping, because their friends are comforted, in that departing in peace they

h 1. Cor. 15. 55.

ii. Pet. 1. 3.

k 1 Iohn 3. 14.

l Pagan loc.

m Dan. 5.

n Maldonat.  
Coster.

o Luke 8. 41.  
p Iohn 11.  
q Harf. 68. c.  
Cat. Manichai  
Dogmat.

r Ios. 23. 14.  
[ Eſay 40. 6.

r Greg. in Pſal  
5. penitenti.

u Ioachim  
Belleims.

x 2. Sam. 11.  
y 2. Sam. 18. 33

z Lib. de Na-  
buth. cap. 5.

they be now deliuered from the burden of the fleſh, and infinite miſeries of this life. But death is the way of all fleſh, and all fleſh is graſſe, and all the grace thereof as the flower of the field. *Per natiuitatem viret in carne, et per inuentutem candescit in flore, per mortem aret in puluere.* By birth a man is greene in his fleſh, by youth he is white in his bloſſome, by death hee is withered in the duſt. For death as a fiſherman enclōſeth all kinde of fiſh in his net, great, ſmall, good, bad, old, young: which the Poets inſinuate in the fable of Death and *Cupid*, who lodging at a time both in one Inne, interchanged each others arrowes: and ſo from that day to this, it comes to paſſe that ſometimes olde men doare, and young men die:

u *Sic moritur Iuuenis, sic moribundus amat.*

Which was the onely ſonne of his mother, and ſhe was a widow. Children are walking Images of their parents, euen fleſh of their fleſh, and bone of their bone, the wealth of the poore man, and honour of the rich. It was then one ſtep vnto weeping Croſſe, that this woman had loſt a child, for nature by grace is not aboliſhed but perfected, not inurthed but manured, her impreſſions are not quite razed, but ſuted to the colours of faith and vertue, *Dauid* a man according to Gods owne heart did weepe for his ſicke childe, cry out for his dead ſonne, *O Abſolon, my ſonne, my ſonne Abſolon: would to God I had died for thee, O Abſolon, my ſonne, my ſonne.* S. Ambroſe reports a tragicall accident, how that in his time there was a poore man in extreame neceſſity conſtrained to ſell one of his ſonnes into perpetuall bondage, that hee might hereby ſaue the reſt from a preſent famine. Who calling all his deare children vnto him, and beholding them as olive branches round about his table, could not reſolue which hee might beſt ſpare. His eldeſt ſonne was the ſtrength of his youth, euen hee that called him firſt father, and therefore not willing to part with him. His yongelt boy was the neſt chicke, the dearly beloued of his

his mother, and therefore not willing to part with him. A third most resembled his progenitors, hauing his fathers bill, and his mothers eye, therefore not willing to part with him. One was more louing, another more diligent then the rest, and so the good father in conclusion among so many could not afford to part with any

It was another step vnto griefe in this widow, that her dead childe was <sup>a</sup> a sonne. For daughters in respect of their sex being weaker vessels, are not so fit for businesse and imployment: whereas a good sonne, albeit in obedience a childe, yet in counsell often proues a father, and is in steat of an husband to his widow mother. But it was an higher step vnto griefe that this one sonne, was *her onely sonne* <sup>uovosquis</sup>, first begotten, and <sup>b</sup> only begotten, and her selfe not a yong wife: but an old widow without hope of issue. Now what kinde of sorrow this was is exprest in holy Scripture: <sup>c</sup> *Make lamentation and bitter mourning as for thy onely sonne.* And Zachar. 12. 10. *They shall lament for him as one mourneth for his onely sonne, and be sorry for him as one is sorry for his first borne.* Syrophanes hauing buried his onely sonne, caused his *statua* to bee set in his house, <sup>d</sup> *Sed dum tristitia remedium queris, seminarium potius doloris inuenit.*

This in briebe was the widowes misery, now yee shall heare of Christs mercy. When she was haplesse & hopelesse, *hee had compassion on her*, and did exceeding abundantly aboue all that she did aske or could thinke, as it is in the select Epistle for this Sunday. <sup>e</sup> Before she did cal, he did answere, granting her desire before she moued hir sute. <sup>f</sup> Teaching vs hereby that every good gift is from aboue, not pulled downe of merit: but powred downe by preuenting grace.

God is a father of the fatherlesse, and defendeth the causes of <sup>g</sup> widowes: *Eliab* in a great famine by Gods appointment relieued the widow of <sup>h</sup> *Zarephath*, and *Elizem* euen by the same diuine goodnesse, increased another

<sup>a</sup> Pontan in lor.

<sup>b</sup> Iansen.

<sup>c</sup> Ierem. 6. 26.

<sup>d</sup> Fulgent. mytholog. lib. 1.

<sup>e</sup> Esay 65. 24.

<sup>f</sup> Culman.

<sup>g</sup> Psal. 68. 5. & 146. 9.

<sup>h</sup> 1. Kings 17.

i *Fernus serm.* 1.  
in loc.  
k *Esay* 1. 17.

l *Maldonat. in loc.*

m *Gen.* 23. 2.  
n *Gen.* 50.

o *Deut.* 34. 8.  
p *Iohn* 11. 35.

q 1. *Thef.* 4. 13

r *Deut.* 32. 39.  
f 1. *Sam.* 2. 6.

t *Euthym.*  
*Bremius.*  
*Caictan.*  
u *Electulo mor-*  
*tis, in quo mol-*  
*liu ille dormit,*  
*qui durius in*  
*vita se gesserit,*  
*Ambr. serm.* 28  
x *Zepper. Com.* 2.  
in loc.

another distressed widowes oyle, 2. Kings 4. *Peter*, Acts 9. comforted a whole congregation of weeping widowes, in raising *Dorcas* againe from the dead: and Christ heere tooke pitie on the deepe sighing of a widow. i By which all men may learn, Magistrates especially, to kindege the fatherlesse, and defend the widow; not onely when the widow doth importunately call and crie, *Doe mee iustice*, Luk. 18. 3. but euen while she doth hold her peace, *magis enim petit qui petere non audet, & plus dat qui dat non rogatus.*

Weepe not] m *Abraham*, the father of the faithfull bewailed his dead wife *Sara*, *Ioseph* an holy man of God mourned many daies for his father *Iacob*, all the people for *Moses*, and Christ himselfe for *P. Lazarus*. His *nesto* then, is not a prohibition forbidding at funerals all weeping: but an inhibition onely forbidding too much weeping, that shee should not bee *forrie for the dead*, q as they which haue no hope. As if hee should haue said vnto her, as he did in the like case to *Martha*, Ioh. 11. 25, *I am the resurrection and the life, whosoener beleeneth in mee though hee were dead, yet shall hee liue.* I wound and make whole, f bring downe to the graue and raise vp againe. And his workes are correspondent to his words, *hee came nigh, and touched the coffin, and sayd, Toong man, I say vnto thee, arise, and hee that was dead sat vp, and began to speake, and hee deliuered him vnto his mother.* In which hee shewed himselfe to bee very God and man, in walking with his Disciples, in talking with this widow, coraming nigh to the gate of the citie, touching the coffin, a very man: in raising the dead, and making him to sit vp, and speake, (not as the Prophets and Apostles in anothers name, but by his owne power in a commanding fashon, *I say to thee young man arise*) to be God, euen the Lord of life, Acts 3. 15.

About the fall of the lease men ordinarily bee more subiect to sicknesse and mortality then at other times of the yeere, wherefore the x Church hath allotted fitly this

this scripture for this season, as a sick mans salve to comfort vs against diseases and death. Intimating that Christ is the only health of all the living, and euertlasting life of all such as die in him.

*And there came feare on them all, and they gaue the glory to God*] Our Euangelist here describes a double fruit of the myracle: the one befalling such as were present, the other extended vnto many men absent, in that the rumour of it went forth throughout all Iury, and throughout all the regions which lie round about. The miracle wrought in the present beholders a two-fold effect, *Intus timor, foris glorificatio*: Reuerence within, and glorifying of God without, for they conceived heereby faith in the *Messias*, and so feared God, glorifying him with true worship, and acknowledging his mercies in visiting his people. Heere the Gospell and Epistle meete againe, Paul would haue them ascribe praise to God in the congregation from time to time: these spectators accordingly, beholding the riches of Christs grace who did exceeding abundantly about all that the poore Widow did aske or thinke, gaue the glory to GOD, saying, *A great Prophet is risen vp among vs, and God hath visited his people.*

Hitherto concerning the letter of this History: Now let vs (as the<sup>a</sup> Fathers and<sup>b</sup> other Interpreters) examine the mysticall exposition or allegory, considering these five points in order:

1. Who is dead, and carried out to be buried.
2. What is the Coffin and Tombe wherein he is enclosed.
3. What they be that carry him to the graue.
4. What is that gate out of which he was carried.
5. What is that widow lamenting his death.

He that is dead and carried out to bee buried is an obstinate sinner, for the<sup>c</sup> wages of sin is death, and euery man irrepentant without faith and feeling of his sinnes is dead (as the<sup>d</sup> Scripture) descended into Hell (as

*Ambrose*

y Heming.

z Caietan.

a *August. Incl. 49. in Ioan. & de verbis dom.*  
 ser. 44. *Ambrosius in loc.*  
 b *Luther.*  
*Arboreus.*  
*Heming.*

c *Rom. 6. 23.*

d *1. Tim. 5. 6.*



e) De bono mor-  
tu, cap. 12.  
f See Iacob, de  
Potag. serm. 1.  
in loc.  
g Apocal. 12. 9.

h 1. Theff. 5. 19

Horat. Car. lib. 1  
3. od. 3.

k Psal. 14. 5.  
l Ephes. 5. 4. &  
Gal. 5. 19.  
m Bonavent.  
diat. salut. c. 6.  
n 1. Theff. 4. 7.

o Theophrast.  
in loc. Idem  
Plato in Crat.  
p In locum.

q Heming.

e Ambrose (speakes) euen while he liueth. In <sup>f</sup> three things  
especially resembling a Corse being { Cold,  
Heauy,  
Stinking.

Cold, as being infected with the venome of the s Serp-  
pent, and wanting the powerfull heat of Gods holy Spi-  
rit which is <sup>h</sup> quenched in them. Heauy, because sinne is a  
burthen some load, Mat. 11. 28. *pressing downe*, Heb. 12. 1.  
hinderieng our ascending and *seeking the things aboue* Col.  
3. 1. For howsoeuer it be true, that if all the mountaines  
in the world should fall together vpon one iust man, he  
would notwithstanding be stedfast and keep his ground:  
according to that of thei Poet,

*Sifraclius illabatur orbis,  
Impavidum ferient ruinae.*

Yet sinne is so heauy, that it cast downe *Dathan* from  
earth, and *Lucifer* out of heauen into the bottomless pit  
of hell. *Stinking*, because the slanderer hath an vnfauiory  
breath, *his<sup>k</sup> throat being an open sepulcher*. The wicked-  
nesse of adulterers is <sup>l</sup> filchinesse. The goods of the coue-  
tous hoorded vp, and not laid out, are a very <sup>m</sup> dung-hill,  
and euery sin is an <sup>n</sup> vncleanneesse, stinking in the nostrils  
of the Lord.

Now for the Coffin and Tombe wherein this cold, hea-  
uy stinking Corse lieth: as there be three kindes of death,  
one of the body, which is the naturall death, another of  
soule, which is spirituall death, a third both of body and  
soule, which is eternall death: euen so there bee three  
kindes of Tombes accordingly: the Tombe of the body  
is the Graue, the Tombe of the soule is the body, <sup>o</sup> *quasi*  
*quasi vna*, Or as p Ambrose, *tumulus iste mores mali*, the  
Tombe both of body and soule dying in sin is Hel. Luk.  
16. 22. *The rich man died and was buried in Hell*. And the  
sinner is borne to Hell by <sup>q</sup> foure Portersepecially, de-  
taining him in irrepentance, namely,

- 1 Hope of longer life.
- 2 Looking vpon the faults of other men.

3 Presump-

3. Preſumption vpon Gods mercy.

4. Flattery of lewd company.

Theſe foure carrie the ſinner out of the gate toward hell, as for example, when hee doth luſt with his eye, the dead man is carried out by the gate of his ſight, *per oculorum beneficium inferi animæ veneficium*. If he delight in backbiting and ſlandering, the dead man is carried out by the gate of his mouth. If he take pleaſure in hearing tales & ill reports of his neighbour. the dead man is carried out by the gate of his eares. And the widow lamenting his death (as *Theophylaſt* thinkes) is the ſoule, but as tother generally the Church of God, for as there is ioy in heauen for one ſinner that conuerteth: euen ſo grieſe to ſuch as haue their conuerſation in heauen, when a ſinner will not returne from his wicked way, but is giuen ouer in a reprobate ſenſe, to work all vncleanneſſe euen with greedineſſe, *Ephel. 4. 19*. The three ſorts of dead raiſed by Chriſt aptly reſemble, ſaith *Auguſtine*, three ſorts of ſinners. A ſinner is dead in the houſe like *Iairus* daughter, when he doth imagine miſchiefe in his mind: carried out of the gate like this yoong man heere, when hee brings forth vngodlineſſe in word or deede: ſtinking in the graue like *Lazarus*, if he ſinne habitually without any remorse, y drawing iniquitie with cords of vanitie, ſpeaking good of euill and euill of good, y heaping vp wrath againſt the day of wrath, and of the declaration of the iuſt iudgement of God. Now then as there was weeping for the dead *Damoſell* in the houſe, more weeping for this mā carried out of the gate, but moſt weeping at *Lazarus* graue, *Martha* wept, & *Mary* wept, & the Iewes wept, & Chriſt himſelfe wept and groaned in the Spirit: ſo we muſt be ſory for the beginnings of ſin, more ſory for the proceedings & increaſe, moſt ſorie when a man ſtands in the wayes of the wicked and ſits in the ſeat of the ſcornefull. It may be well applied vnto Chriſts Academy, which *Demosthenes* once ſaid of *Atheni*, in our Diuinitie ſchoole we weepe more for the lewd liues of the bad, then for the deaths of the good.

As

*Auguſt. ſer.*  
31 ad fratres  
in eremo.

f In locum.  
t Ambro. Beda,  
Panigarol.

u Ser. 44. de  
verbis Dom.

x *Pſal. 7. 15.*

y *Eſay 5. 18.*  
z *Rom. 2. 5.*

a *Pſal. 1. 1.*

b *Genara epiſt.*

c Iacob. de Po-  
vag. serm. 1. in  
loc.

d Ephes. 5. 14.

As the Church of God hath threekindes of *Plaustra* ouer the dead : so the diuell and his companie three kindes of *Plausus*. Our aduersarie reioyceth a little when we sinne in the house, conceiuing an euill thought: but more glad if that a man bee carried out of the house, breaking out into scandalous actions and yet most merie when a sinner continueth in his filthinesse, as Lazare stinking in his graue. Let vs then <sup>d</sup>awake from sleepe, and stand vp from the dead; Christ in his word, in his Sacraments, in his iudgements, in his Preachers instantly calls vnto you daily, *Tong man arise, Damofell arise, Lazarus arise*. Wherefore let vs beseech you sit vp, & speake: that we may comfort the Church our afflicted mother on earth, and be well accepted of God our father in heauen. Amen.

### The Epistle, EPHES. 4. I.

*I (which am a prisoner of the Lord) exhort you, that yee walke worthie of the vocation wherewith yee are called, &c.*

e Sacer.  
Calesan.  
Arct.

**A**fter sundry dogmatical conclusions touching matters of holy faith in the three former chapters: our Apostle comes now to patheticall exhortations concerning good manners in this present, beseeching his Ephesians in generall to walke worthie of the vocation wherunto they were called, in more particular to support one another through loue, keeping the vnities of the spirit in the bond of peace. Pressing this one point with seuen arguments in our text:

1. There is but one bodie.
2. But one spirit.
3. But one hope.
4. But one Lord.
5. But one faith.

6. But

6. But one baptisme.

7. But one God, and father of all which is above all, and through all, and in you all. As if hee should argue thus: If the Church your mother bee but one, God your father but one, Christ your Lord but one, the holy Spirit your Comforter but one, if your hope but one, faith one, Baptisme one: I see no cause why you should not liue together and loue together all as one, endeavouring to keepe the vnity of the spirit through the bond of peace.

First, there is but one bodie, that is, one Church: for albeit there be threescore Queenes, and fourescore Concubines, and the number of Damosels be without number, yet as <sup>f</sup> Salomon speaks in the person of Christ, *my lone, my doue is alone*. As then in the naturall body there is a perpetuall sympathie betweene all the parts: & *if one member suffer, all suffer with it: if one member be had in hono- rone, all reioyce with it*: even so in Christs mysticall bodie, *The eye must not say to the hand, I haue no neede of thee: nor the head againe to the feete, I haue no need of you*: for if the Magistrates should bend themselves against the Ministers, and the Ministers against the Magistrates, & the Commons against both: assuredly God would bee against all. And therefore we must alway remember our Apostles saying, 1. Cor. 12. 20. that there is *but one body, though there be manie members*. One, not as tied vnto any one place, much lesse to any one person. The Donatists in the dayes of <sup>h</sup> Augustine would haue tied the Church to Carthenna in Africa. The Papists in our time tie the Church to Rome in Italie. Contradicting heerein the Creede, in which the Church is stiled *Catholique*: that is, vniuersall, extended (as Chrysostome notes vpon my Text) to all places, and all times, and as <sup>i</sup> Bellarmin more fully, to all faithfull persons, not onely those which are now liuing, but also those which haue been from the beginning, and shal be to the worlds end. And so the Popish Antichristian crue which haue nothing so much in their mowthes as *the Church, the Church*, infringe the libertie of

<sup>f</sup> Cant. 6. 8.

<sup>g</sup> 1 Cor. 12. 26.

<sup>b</sup> Epist. 48.

<sup>i</sup> Catec. cap. 3.  
in exposit. Credo  
eccles. Cas.

of

k Deposest. pa-  
pe cap. 2. 3.  
l Nst. hist. lib.  
7. cap. 2.

m Trinum. act.  
4. scen. 2.

n Vignier. an-  
swer to Baron.

o John 15. 26.

p John 16. 13.

q Acts 2. 1.

of the Church exceedingly. For all of the haue made the Catholique Church to bee nothing else but the Roman church, & some of them haue made the Roman church to be nothing else but the Pope. *Papa virtualiter est tota ecclesia*, saith <sup>k</sup> *Haruanus*. As anabaptists imagined a church like the Spider, or <sup>l</sup> *Plinies acephals*, all body and no head: so Papists haue framed a Church like the Toad-stoole, all head & no body. To borrow a phraze from *Charmides* in <sup>m</sup> *Plantus*: *Hic quidem fungino genere est, capite se totum tegit*. If Cardinals and Iesuites bee reputed monsters, as being men of <sup>n</sup> all professions, order, degrees, offices, benefices; then what a monster of monsters is the Pope, which is all of these, and none of these, both head & bodietoo.

*One spirit*] <sup>S. Paul</sup> saith, 1. Cor. 12. that there are diuersities of gifts but one spirit: to one is ginen by the spirit the word of Wisdom: to another the word of knowledge by the same spirit: to another is ginen saith by the same spirit: to another the gift of healing by the same spirit: to another prophecy, to another discerning of spirits, to another interpretations of tongues: all these worketh one and the same spirit, diuiding to euery man as he will seuerally. Now the spirit which is the <sup>o</sup> Comforter of the Church in her widdow-hood euer since Christs ascension, and as it were tutour to leade her into <sup>p</sup> all truth, on Whit Sunday descended in visible shapes vpon the blessed Apostles assembled, as the <sup>q</sup> Text speakes *duodequasque in unum locum*, altogether in one place with our accord. Where there is vnity of spirit, there doth rest the spirit of vnity: but where there is babling, there followeth instantly Babel, vpon Diuision alway Confusion.

*One hope*] As the Decalogue teacheth how to loue, and the Creede how to beleue: so the *Pater Noster* how to pray. Shewing vs exactly what we must hope and desire: namely, first Gods glory, then our owne good. Gods glorie, for that is Alpha and Omega, the first thing wee must aske, *Hallowed bee thy name*: and the last thing we must

must performe; for *thine is the kingdome, the power, and the glory.* Now concerning our owne good: wee desire and hope for especially the kingdome of heaven, *Thy kingdome come.* On which all other petitions depend, for we pray *thy will be done,* for this end onely, that wee may be subiects in his kingdome of grace, and Saints in his kingdome of glory. And his will is done by depending on his might and mercy, for things temporall and spiritual; in regard of the one, wee pray, *give vs this day our daily bread;* and for the other, *forgive vs our trespasses, lead vs not into temptation, deliver vs from euill.* And by consequence Gods kingdome is the center of all our wishes, and totall summe of all our hopes. And because the wise man euer begins at the end, our great Doctour hath inioyned in things concerning our selues to begge the first of all, which is indeed the end of all. Seeing then all of vs walke in one way, all of vs haue one guide in the way, all of vs when wee come to our iourneyes end expect one and the same reward: it is very meet all of vs should endeauour, to keepe the vntie of the Spirit in the bond of peace.

One Lord.] It is reported by <sup>r</sup> *Suetonius* that the Emperour *Caligula* tooke off the head of his great god *Iupiter*, and set on another of his owne. The Papiſts in their interpretations and glosses, haue smitten off Christ Iesus the only head of the Church, and haue set on the Pope. Suppose (for thought is free, and impossibilities may be supposed) I say suppose, *S. Peter* was Pope, and the other eleuen Apostles his Cardinals, as *Ioannes de Torre Cremata* doth auow. Suppose hee was at Rome, suppose hee was Bishop of Rome, suppose the Pope succeeds him more lawfully then the Patriarch of *Antioch*, (all which a Protestant will not grant, and they cannot proue) yet I would faine learne of a schoole-Papist, who was this one Lord, and one head of the Church after the death of *S. Peter* immediately. Whether *Linus*, or *Cletus*, or *Anacletus*, or *Clemens*: these are foure good men

<sup>r</sup> *In vita Caligulae.*

<sup>r</sup> *Sum. lib. i. cap. 30.*



and true, let them chuse whom they will.

*Clemens Romanus* an old new Father, whom the learned conceive to be the Popes owne child, writes in his Apostolicall constitutions evidently, that *Linus* was the first Bishop of Rome made by *S. Paul*, and that *Clemens* after the death of *Linus* was the second, ordained by *Peter*, if this relation be true, the Pope sits not in the chaire of *Peter*, but in the seat of *Paul*, for hee created the first Pope. *Franciscus Turrianus* in his<sup>a</sup> apologetically annotations vpon the text of *Clemens*, answereth that *Linus* was not bishop of Rome, but only Lord Suffragan or Vicar-general, executing Episcopal iurisdiction in Saint *Peters* non-residence. The like is recorded of *Cletus* by *Marianus Scotus* in the life of *Peter*. But by their good leaue, the Romane Martyrology makes both *Linus* and *Cletus* Bishops of Rome: and Cardinall *Baronius* in his annotations vpon these seuerall martyrdomes, and in his Ecclesiasticall Annals, y<sup>e</sup> tome 1. maintaines against all commers, that *Linus* was the first, *Cletus* the second, and *Clemens* the third Bishop of Rome after Saint *Peter*: *Caesar Baronius* in the same place thinkes that *Cletus* and *Anacletus* were all one, but Cardinall<sup>2</sup> *Bellarmino* contradicts him, and shewes by diuerse reasons accurately, that they were two. And indeed this Romane Kalender allottereth *Anacletus* a festiual vpon the 13. of Iuly, and *Cletus* another vpon the 26 of Aprill. Whereupon<sup>a</sup> *Trithemius* and the Popish Historiographers hold, that *Clemens* was the fourth Pope after Saint *Peter*. So then as you see some write that he was the first, other that he was the second, other that he was the third, other that he was the fourth.

*Bellarmino* who shuffled the cards last, and is the best gamester at the Popes *primero*, takes vpon him to compose the difference. But as<sup>b</sup> *Augustine* said of *Petilian*, *ubi respondere conatus est, magis ostendit quod non poterit respondere*: in deed saith<sup>c</sup> hee, *Clemens* by right was the first Pope, but he suffered out of his humility *Linus* and

*Cletus*

<sup>t</sup> Lib. 7. cap. 47

<sup>u</sup> Autuep. ann. 1578.

<sup>x</sup> Ex epist. Decretal. Leon. 2.

<sup>y</sup> Ad an. 69. Ita numerat Optatus, in lib. 2. contra Parmenianum, Linus, Clemens, Anacletus.  
<sup>z</sup> De Rom. pont. lib. 2. cap. 5.  
<sup>a</sup> In vita Clementis.

<sup>b</sup> Contra lit. petil. lib. 3. cap. 50  
<sup>c</sup> Vbi supra  
S. ceterum pet. mortuo & sequenti.

*Cletus*, to execute his office, ſo long as they liued. But <sup>d</sup> *Damaſus* and *Sophronius*, and *Simeon Metaphraſtes* affirme that *Linus* died before *Peter*. Heere *Bellarmino* answers not a word, but contemnes theſe writers which he magnifieth elſewhere, placing them among learned and Catholike Authors in his 2. <sup>e</sup> Tome, but for auoiding of tediousneſſe, let it be granted that *Clemens* being an honeſter man than *Popelings* in our time, poyſoned not his predeceſſors, but ſuffered them to liue and die in peace. Yet if there were three Popes aliue at once, who was this one head, and one Lord? then there were three Lords, not one Lord, the Lord *Cletus*, the Lord *Linus*, the Lord *Clemens*, and happily this may bee one reaſon why the Pope hath three crownes, one for *Cletus*, one for *Linus*, and the third for *Clemens*.

Thus (as one ſaid) the Papiſts in the points of their religion are vntruſted, & lie open to the whip. They boalt of their ſucceſſion of Biſhops, and they cannot agree among themſelues and tell their owne tale who was the firſt, ſecond, third, or fourth Pope of Rome. Heere the words of the Lord are verified, *Eſay* 19. 2. *Concurrere faciam Egyptios aduerſus Egyptios*, I will ſet Egyptians againſt Egyptians, every one ſhal fight againſt his neighbour, city againſt city, and kingdome againſt kingdome. popiſh Councils againſt Councils, Vniuerſities againſt Vniuerſities, Schoolmen againſt Schoolmen, the Ieſuits againſt the Prielts, and the Prielts againſt the Ieſuits, *Baronius* againſt *Bellarmino*, & *Bellarmino* againſt *Baronius*, one againſt another, God and the truth againſt all.

It is wittily noted by S. <sup>g</sup> *Auguſtine*, *Petrus erat oculus in corpore*, *Peter* was not head of the church, but an eye in the head. God grant the Pope ſo much grace as to become an eye, or to ſtand in ſtead of an hand, yea of a finger, to further the building of Gods houſe. Head hee is not, head hee was not ſo much as in opinion for the ſpace of 500. yeere after Chriſt, head he cannot be, for there is but one Lord, one head, one ſheepfold, one ſhepherd, *Ioh.* 10. 16

d Apud Bellar.  
ibidem S. neque  
multi me mouet

e In Catalog.  
Theolog. annu.  
tom. 2. Contro.

f M<sup>r</sup>. Philpot  
vs For in his  
Martyr.

g Tract. 13. in  
Ioan.

h 1. Cor. 8. 5.

i 82. 2.

k Extraneus  
grat. Job. 22.

l Coloss. 3. 5.

m Philip. 3. 19.

n Rom. 1. 21.

o Decius De.  
lib. 1. cap. 32.p Lib. 1. Adver.  
Sym.

q 1. Tim. 6. 15.

r Em son hom.  
2. de nat. Dam.

Let vs examine therefore what this one Lord is, our Apollle saith<sup>h</sup> else where that there be *many Gods and many Lords*. Many gods in title, many gods in opinion, in title, either *authoritative* or *usurpative*, by right, and so Kings are stiled gods in the<sup>i</sup> Psalm. By usurpation, and so the Pope is called god, <sup>k</sup> *Dominus Deus noster Papa*, as the Canonists impiously blaspheme. Many gods in opinion, and so the Scripture tels vs, that gold is the<sup>l</sup> covetous mans god, and the<sup>m</sup> belly the gluttons god, and so there be many gods in heaven, and in earth, and in hell too. For it is written that the people of *Calicut* worship the diuells. The Gentiles were so vaine in their<sup>n</sup> imaginations, <sup>o</sup> *amentes mentes*, hauing their vnderstanding so blinded, that as <sup>p</sup> *Prudentius* writes vnto *Symachus*, euery thing that was good was esteemed a god: in so much that *polydorus* was a *Stoic*, they had so many gods, as that indeede they had no God. Thus you see there be many gods, and many lords, yet vnto vs but one Lord. Vnto vs who know the truth (as it is heere said) there is but only one Lord in truth. Other lords are *dominitulares*: our Lord is *dominus tutelaris*, a Lord protector indeed. Other by men are made gods: but our Lord is the God who made all men, an absolute Lord of himself, & in himselfe <sup>q</sup> *Dominus dominantium*, the Lord of all other lords, and God of all other gods. And in this acceptation Lord is vsed in the holy Bible sometimes essentially, signifying the whole Deity: as in the first Commandement, *I am the Lord thy God*, and Psal. 50. 1. *The Lord euen the most mighty God*: and sometime personally, for Christ the second person in the blessed Trinity, Luk. 17. 5. *The Apostles sayd to the Lord*: and 2. Cor. 13. 13. *The grace of our Lord Iesus Christ*: and so I take it to be taken heere, there is *one Lord*, that is, one Christ, Master of vs all, and head of his whole Church.

Now Christ is one in himselfe, and one to vs: in himselfe one, for albeit he be God and man: yet he is not two but one Christ. <sup>r</sup> *Non alter ex patre, aliter ex matre: sed aliter*

*aliter ex patre, aliter ex matre.* One (as Orthodoxall *Athanasius* in his Creed) not by conuersion of the God-head into flesh : but by taking of the manhood into God : one not by confusion of substance, but by vnity of person : for as the reasonable soule and flesh is one man, so God and man one Christ. Againe, Christ is one to vs as being<sup>t</sup> yesterday and to day, and the same for euer.

f Heb. 13. 8.

Obiectiue,  
Idem, Subiectiue,  
Effectiue.

*Obiectiue*, the same in his word, for he that yesterday was shadowed in the Law, is to day shewed in the Gospell : as <sup>t</sup> *Augustine* said, the new Testament is clasped in the old, & the old is opened in the new. One Christ crucified, being the center of all the Bibles circumference.

t Super Exod. quæst. 73.

*Idem subiectiue*, the same in his attributes, in his power, in his authority, being alway the Lord of his people, the shephard of his flocke, the head of his Church. *Idem effectiue*, the same in his goodnesse and grace, for hee who was yesterday the God of *Abraham, Isaac, Iacob*, is to day and shall be for euer *Iesuu*, <sup>u</sup> that is a Sauour of his people : he is as well now the light of the Gentiles, as hee was before the glory of his people Israel : hee that was present and president among the blessed Apostles, hath promised also to come vnto vs, to comfort vs, to bee in the middest of vs, as ouer all, and through all : so likewise in vs all, as followeth in the text.

u Mat. 1. 21.

If then this one Lord bee present with vs in his word, present in his Spirit, present in his power, in all the same yesterday and to day, and for euer. I see no cause, why he should need another Lord, deputy Lieutenant, or Vicar generall to execute his office : for Christ may bee considered of vs as a Lord <sup>x</sup> two wayes :

- 1 As God.
- 2 As God and man.

As God by right of creation, hee is an absolute Lord ouer all men, and all things in heauen and earth. As

x See Perkins Reformed Catholike tit. supremacy.

God and man, or as the redeemer of man, hee is soueraigne Lord of the whole Church in more speciall manner.

Now then, as Christ is God with the Father and holy Ghost, hee hath his Deputies on earth to gouerne the world: namely, Kings and Princes, therefore called Gods, But as he is a Mediator and Lord of his redeemed ones, he hath neither fellow, nor Deputy. No fellow, for then he should haue beene an imperfect Mediatour: no Deputy, because no creature is capable of this Office: the performance whereof ariseth of the effects of two natures concurring in one action, namely the God-head, and the Man-hood. And therefore howloeuver Preachers are his active instruments, his messengers, his Ministers, (if you wil) his vnder Vsers to teach his schollers in this great Vniuersity: yet none can properly bee called his Vicars, or Deputies to doe that in his stead which personally belongs to him, In this sense there is but one Lord, and this one Lord, is the Lord, euen the Lord of Lords, Christ Iesus God and man.

Wherefore seeing all of vs march vnder the colours of one Captaine, all follow one Master, all serue one Lord, whose title is <sup>y</sup> loue, whose <sup>z</sup> liuery is loue, whose chiefe commandement is loue, whose doctrine is the doctrine of <sup>a</sup> peace, whose Ministers are the <sup>b</sup> messengers of peace, whose followers are the <sup>c</sup> children of peace: it behoueth vs (if it be possible) to haue peace with all men, endeauouring to keepe the vnity of the spirit in the bond of peace.

*One faith.*] The Turke hath his faith, the Iew his faith, the Gentile his faith, Heretikes haue their faith, and Schismatikes their faith. In some countries (as it is reported) there are almost as many Creedes as heads, at the least as many sects as Cities. It is <sup>d</sup> written of Poland, that if any man haue lost his religion he shall be sure to finde it there, or else he may giue it gone for euer. How then is it true that there is but one faith?

Answer

y 1. *John* 4. 8.

z *John* 13. 35.

a *Ephes.* 2. 17.

b *Rom.* 10. 15.

c *Luke* 10. 6.

d Relation of religion in the West parts of the World, *sect.* 43.

Answer is made, that to speake properly these are not faiths, but factions; all of them being either vnbeliefses, or misbeliefses. And therefore when the Disciples asked the Lord to <sup>e</sup>increase their faith, it must be construed of increase in measure, that we may grow from vertue to vertue, from knowledge to knowledge, from faith to faith, vntill we be of full growth in Christ Iesus: not encrease in number, for in regard of the manifold rents and diuisions in the Church, it is our duety contrariwise to pray the Lord, that he will decrease, not increase our faith in number, which is and must be but one.

For the further handling whereof, obserue with <sup>e</sup>Augustine and <sup>f</sup>Lombard, that among manifold acceptions of faith in holy Scriptures, it is taken especially *vel pro eo quod creditur, vel pro eo quo creditur*: either for the doctrine of faith, or else for the grace whereby we beleue this doctrine. For the doctrine of faith, as Tit. 1. 13. *Rebuket them sharply that they may bee sound in the faith*, And Galat. 1. 22. *Hee that persecuted in time past, now preacheth the faith*, that is the Gospell. And in this sense there is but one onely true Catholique and Apostolique faith: if any man on earth, or Angell from heauen shall goe about to deliuer another Gospell, let him bee accursed, Galatians 1. 8.

Secondly, faith signifieth the gift and grace whereby we beleue and apply this doctrine, fitly termed by Diuines *glossa Euangelij*. For as loue is the best exposition of the Law: so faith is the best interpreter of the Gospell: not *glossa ordinaria*, but as it were *catena aurea*, containing all that must and may be beleued. In which respect it is truly called *saluing* and *iustifying* faith. And this (as the Schoole distinguisheth) is *diuersa, ratione subiecti: sed vna, ratione obiecti*. Faith is, and must be diuers in regard of diuers beleeuers, for euery man must liue by his owne faith. Paul cannot be saued by the faith of Peter nor Peter iustified by the faith of Iohn. As euery one must haue Oyle of his owne in his owne lampe: so euery one

<sup>e</sup> Luke 17. 5.

<sup>f</sup> Sent. lib. 3. dist. 23.

<sup>g</sup> Thom. 22. q. 4. art. 6.

<sup>h</sup> Habacuc. 2. 4  
<sup>i</sup> Matih. 23. 9



must haue faith of his owne in his own heart. Yet faith in regard of her object is but one, for there is but one onely diuine truth, which is the generall object of faith, and but one only Christ Iesus crucified, who is the speciall object of iustifying and sauing faith. One onely faith, because one onely Lord, her owne only object. Albeit faith be diuers in diuers men, and hath diuers degrees in one man: yet it is but of one kinde in all. And heere we may learn how faith is said to iustifie, *non ut mediator, sed ut medium*; not as a meritorious or efficient cause, for that were to make our faith our Christ: but as an instrumentall or spirituall hand apprehending Christ who doth iustifie. For as our <sup>k</sup> Church aptly, faith is like *Iohn the Baptist*, it points out Christ and faith vnto vs, Behold the Lamb of God that taketh away the sinnes of the world. Nay, faith is like *S. Thomas*, first handling, and then applying the wounds of Christ in particular, *Thou art my Lord, and my God*. This in number is but one vertue, yet in a Christians account vpon the point, it is the onely vertue: for lose faith and lose all, hold faith and hold Christ who is all in all.

The Papists haue martyred the text in magnifying the wooden *Crucifix*; but a man by faith may behold Christ crucified almost in all the workes of God, either in vs or vpon vs. Doeſt thou read the Bible? there is a *Crucifix*, and as it were a speaking picture of Christ. So himſelfe said in the <sup>1</sup> Gospell, *Search the Scriptures, for they witnes of me*. Doeſt thou behold a brother in distresse? there is another *Crucifix*, in him Christ is naked, hungry, sicke, liabourleſſe. Doeſt thou come to the Lords table? there is another *Crucifix*, the consecrated bread and wine are dumbe sermons of Christs passion. Art thou tempted & afflicted? then thou maist behold Christ crucified as thy partner and thy paterne. Thy partner, who pitieth thy cause, and hath <sup>m</sup> compassion on thee; As thy paterne, *1. Pet. 2. 21. Christ suffered for vs, leauing vs an example, that we should follow his steps, who when he was reuiled, reuiled not againe:*

<sup>k</sup> 2 part. hom.  
of saluation.

<sup>l</sup> Iohn 5. 39.

<sup>m</sup> Heb. 4. 15.

again: when hee suffered, threatened not; but committed the vengeance to him that iudgeth righteously. So that it may be sayd of faith as well as of originall sinne, *vna est essentia, sed multiplex efficientia*. In essence but one, but in effi-  
cience, loue, patience, hope, and many vertues: euen  
n the victorie that ouercommeth the world, the shield wher- by wee may quench all the fierie darts of the diuell, E-  
phes. 6. 16. the very speare which killeth our last enemy: for a true belecuer in his deaths-bed is ready to sing with  
old Simeon, Lord now lettest thou thy seruant depart in peace,  
for mine eyes haue seene thy saluation: and to say with  
o Paul, O death where is thy sting? O hell where is thy victo-  
rie? the sting of death is sinne, and the strength of sinne is the  
law, but thanks be giuen to God, which hath giuen vs victory  
through Iesus Christ our Lord.

n 1. Iohn 5. 4.

o 1. Cor. 15. 55

p 1. King. 3. 9.

q Psal. 27. 4.

p Salomon because hee was a King, desired wisedome  
about all things; q David being a litle restrained from the  
temple, desired about all things to behold the beauty of  
the Lords house; *Nydas* about all things desired gold;  
*Alexander* about all things desired honour; *Epicurus*  
about all things desired pleasure: but if wee will make  
but one wish vnto God, let vs begge and pray for a liue-  
ly faith, O Lord increase our faith. He that hath this one  
gift is learned enough, religious enough, rich enough,  
honourable enough, eased enough, pleased enough, a  
gainst which no euill on earth, no diuell in hell shall fi-  
nally preuaile.

For as one called *Athen* Greece of Greece: so faith is  
the grace of all grace. Without which (as our Apostle  
teacheth) euen our good workes are sinnes: Rom. 14. 23.  
*What soeuer is not of faith is sinne.*

r Thucydides.

Wherefore to conclude this point, seeing a liuely faith  
is the key of heaven, and as it were the spirituall hand to  
take out of the coffers of God al his rich treasure, without  
which one vertue all other are no vertues; without the  
which the Gospell is no Gospell, God is no God, Christ is  
no Christ vnto vs: it behoueth euery man about all things

in this life, to labour for encrease of this one giift, without which all other are rather curses then blessings vnto vs. And because there is but *one doctrine of faith, and one kinde of iustifying faith*, it is the duty of all such as profess the one and haue comfort by the other, to *keepe the vnitie of the Spirit in the bond of peace.*

[ In Epistaphio.  
Nepotian.

*One Baptisme*] Heere with accurat *Hierome* praying *Nepotian*, I must entreat you to behold in a little Mappe, that world of matter which might haue bene shewed at large.

Proper: as bare clesning and washing. Hebr.  
9. 10.

Baptisme  
then is  
either

*Metaphorical*, as affliction. Mat.  
20. 22.

*Allegoricall*, as repentant teares,  
Luk. 7. 38.

*Synecdochicall*, & so it is put for  
the whole doctrine of *Iohn*,  
Matth. 21. 25.

*Catechochen*, & so it is taken for  
that wee call vsually *Chistening*,  
and this as the Schoole  
teacheth is of three sorts:

Baptisma { *Fluminis.*  
                  *Fluminis.*  
                  *Sanguinis.*

But of all these there is but one onely Sacrament of Baptisme, the which is one in three regards.

Vnum quia { *Ad vnum.*  
                  *In vnum.*  
                  *Per vnum.*

First, *vnum ad vnum*, one in one man, once truly received, neuer to be reiterated; as wee teach against the *Valentinians* in olde time, and Anabaptists in our age. Heere might I shew that Bishopping is not a new Baptisme, but as the word imports, a *confirmation* onely wherein a Christian in his owne person doth performe that

u *Aquin. Caie-*  
tan.

x *Hieron. expo-*  
sit. prior in loc.

that which heretofore by other he did promise.

Secondly, *unum in unum*, one Baptisme, yfor that all of vs are baptised into one faith of one Lord, for *Iohns* and *Christis* Baptisme differ not in substance, but in circumstance: *Iohn* baptised <sup>z</sup> *in Christum passurum*, *Christis* Apostles *in Christum passum*.

Thirdly, *unum quia per unum*, one<sup>a</sup> in regard of the water and words wherewith we baptise, wee may not vse any other element bur water, nor any other words, but *I baptise thee in the name of the Father, of the Sonne, and of the holy Ghost*:<sup>b</sup> one matter, one forme essentiall in holy Baptisme.

One God, and Father of all, which is above all and through all, and in you all. ] The map whereof in brieft is, God as Father of<sup>c</sup> *Christ* by nature, of *Christians* by<sup>d</sup> adoption, of all men and all things by<sup>e</sup> creation; Over all, and through all, and in you all, may be<sup>f</sup> construed either with appropriation to the severall Persons in the blessed Trinity: and so God the Father is the Person over all, God the Sonne the Person through all, God the holy Ghost the Person in vs all. Or else of the whole Deity without appropriation, and so God is over all *exsellemtia dignitatis*, through all *presentia maiestatis*, in all *gratia inhabitacionis*.

For final conclusion of this and all the rest: seeing all of vs haue bin borne, and now liue in one and the same Church, all of vs haue bin comforted often by one and the same Spirit, all of vs expect one & the same crowne, all of vs acknowledge one and the same Lord, all of vs hold one and the same faith, all of vs are sanctified with one and the same baptisme, all of vs adore one and the same God, who is the Father of all, ouer all, through all, in vs all. I beseech you men, brethren and fathers, let me speake to you in the words of *Paul*, Marke them diligently which cause diuision and offences, contrary to the doctrine which ye haue learned, and auoid them. For they that are such, serue not the Lord *Iesus Christ*, but their owne bel-  
lies,

y Marlorat. in Aquin.

z Melancthon. in Mar. 3.

Idem Calvin.

Chenitius, & ceteri protestanti. apud Belarm. de sac. bap. lib. 1 c. 10.

a Vide Lombard sent. 4. dist. 3.

b Dionysius Carthus. Caiet.

c Iohn 3. 16.

d Rom. 8. 15.

e Dent. 32. 6.

f Gorran. in loc.

g Rom. 16. 17.

lies, and with faire speech and flattering deceiue the hearts of the simple.

h Ter tullian.

i August. apud.  
Caluin Iustit.  
lib. 4. cap. 2. §. 5

k Oxford An.  
to the Puri-  
tans Petition.  
l Ing. 15. 4.

m Iudge Cooke  
charge at  
Norwich, an.  
1606.

n Mat. 34.  
pag. 144.

As Christ, so the<sup>h</sup> Church is crucified betweene two malefactors: on the right hand Schismatiks, on the left Papists: the one doe<sup>i</sup> *disrumpere charitatis vincula*, vntye the bonds of peace, the other doe *corrumpere fidei dogmata*, vndoe the vnity of the Spirit. The first are different in things indifferent, the second almost indifferent in matters different, concerning the publike exercises of our religion, and yet each of them spurne at the poor Church, as at a common foot-ball, being herein<sup>k</sup> like<sup>l</sup> *Sampsons* foxes, seuered in their head, but tied together by the taile with fire-brands betweene them, able to set the whole Land in combustion and vproare. The Schismatikes vnderstand that the bonds of peace are not one policy, one discipline, one ceremony: but as it is here said, *one Lord, one Faith, one Baptisme*. Wherefore seeing both of vs agree in the maine matters, it is a very fruitlesse contenti- on to quarrell about by-points.

Again, the Papists acknowledged heeretofore that our Bible, and booke of diuine seruice, doe containe doctrine sufficiently necessary to saluation, and so much (as I haue<sup>m</sup> read) Pope *Pius quintus* (who could not erre) signified in a letter to our late Soueraigne of famous memory Queene *Elizabeth*. Vpon what credit I speake this I suppose most know. If any mistrust that great reporter, I can easily shew him a parallel in *Brissoes*<sup>n</sup> motiues. *The Protestants are Apes of the Papists, the very Communion booke is made altogether out of the Masse booke, and so are other Church-bookes also taken out of ours, as it is well knowne to all who know both.* If this be true, then his Collection is not false, who censured their not communicating with vs, to be a point not of deuotion, but of state, namely, to maintaine the Popes supremacy. To speake plainly, which I thinke sincerely, the people of the Puritans, and the Priests of the Papists, are the true let why both endeauour not to keepe the vnity of the spirit in the bond

of

of peace. For the first, Schismatickes are like the vaine Philosophers in old time, *Popularis aura mancipia vanalia*, certaine creatures bred of the peoples breath; *hoc ipso placere cupiunt quod placere contemnunt*, they reake not to be condemned of the learned for ignorant: so they may be commended of the ignorant for learned. And therefore when Plato saw the people pitying Diogenes for ducking himselfe in cold water on a frosty morning, hee sayd vnto them, if yee depart to your lodgings and leaue gazing on him, he will I warrant you presently come out of the Riuer and keepe himselfe warme. Yea, but all we carrie away the people from looking on Diogenes? as Alcibiades did Alcibiades, make them pitchers and so carrie them away by the eares, instruct them in season, out of season. Because some of their pastors haue put out their owne light, I beseech you let vs that are conformable, supply their silence by our diligence. For albeit some of that humour be malicious, and incorrigible, yet other (as Saluianus writes) *errant, sed bono animo errant: impii sunt, sed hoc putant veram esse pietatem.* And as *Euthymius*, *quidam Pharisaei seminati.* So that if wee cast our Net on the right side of the ship dexterously, we may peraduenture catch them, and draw them to fruitfull knowledge and dutifull obedience.

It was an excellent speech of our late Diocesan (whose memorie I assure my selfe is so sweete as Hony in your mouthes, and musicke in your eares) *hee is not worthe to hold two Benefices, who doth not preach one sermon at the least euerie Sunday.* As there be many wholesome iniunctions touching Cap and Cope: so likewise many good orders for the reuerent administering of the Sacraments, and diligent preaching of the word. God forbid, the one should be *Canons*, and the other made *Pot-guns* onely. I confesse that Diuines which are Counsellours or Prelats, or attendants in Court, or Students in Vniuersities, or necessary residentiaries in Cathedrall Churches, or imployed in writing, or ambassages, may profitably spend their

o Hierom epi.  
ad panna.  
p Hierom. epist.  
ad Eusloc.

q Plutarch. in  
vita Alcibiadis.

r De guber.  
Dei lib. 5.  
[ In Luc. 14.

t Ar. blisshop  
Whitegift.  
u E clef. 49. 1.



x *Ecclef. polit.*  
§. 81. pag. 262.

y *Melanct. in*  
*Rom. 12. Tom.*  
3. fol. 1025.

their time otherwiſe: but the Country Paſtors occupati-  
on is to feed his flocke, by preaching to Chriſts ſheep &  
catechizing his lambs. If it be ſaid of him who wil, but can  
not preach, that he is a dumbe dog: I thinke it may bee  
ſaid of him who can and will not, that he is a dumb diuel.  
It is a beaſtiall rudeneſſe ſaith reuerend<sup>r</sup> *Hooker* alluding  
to the firſt of *Iob*, ver. 14. *that Oxen only ſhould labour, and*  
*Aſſes feede*: that good ſchollers ſhould preach, and dun-  
ſes be preferred. But it is a greater inconuenience for the  
Church, that Oxen ſhould onely feed, and Aſſes take all  
the paine: who though happily they be reſident at their  
Cure, yet for the moſt part non-reſident from their text,  
or if they come neere it (as *Luther* was wont to ſay) they  
make a martyr of it.

Will you haue the factious Noueliſts cut off with lit-  
tle griefe to the Prelats, and no hurt to the people? then  
let vs that are conformable liue in our ſtudies, and die in  
the Pulpit: that when our great Lord ſhall come to rec-  
kon with vs for our ſtewardſhip, hee may not take vs (as  
y *Ariſtophanes* ſayd of *Cleon*) with one foot in the Court;  
another in the City, none in our Cure: but (as thoſe two  
great Diuines *Jewel* and *Caluine* were wont to wiſh) hee  
may finde vs in his owne houſe doing his owne buſi-  
neſſe.

Concerning the Papiſts: I hold the Prieſts among  
them moſt inexcusable. The people are like the ſea, and  
the Prieſts are like the winde, the ſea of it ſelfe would bee  
calme, if the winde did not ſet it in agitation: but ſo long  
as Prieſts and Arch prieſts, Ieſuits and Seminaries raig-  
n ouer this our goodly Forreſt, ſeeking for their prey: well  
may the Courtiers haue their goods, and the Country  
their Perſons, but I feare the Pope will haue their hearts,  
and the diuell in conſequence their ſoules. It is great pity  
that many piercing wits of England can ſee nothing but  
thorow the ſpectacles of Statizing Ieſuits, and ſo hauing  
but two paire of eyes, one of their Confeſſours which is  
*nequam*: and another of their owne, which is *ne quis-*  
*quam*.

*quam*: the wilfull blind leading the wofull blind, they fall both into the ditch. If they could put on eyes eyther of religiō or reason, they ſhould eaſily ſee that their Priests doctrine is preiudiciall to Chriſt, and their liues hatefull to all Chriſtendome. For this ſaying is ingroſſed in their owne Bookes, <sup>2</sup>*That of all Chriſtians, Italians are the worſt: of all Italians, the Romans: of all Romans, the Priests: of all Priests, the Cardinals: and commonly the moſt lewde Cardinal is elected Pope.* Nay ſome maintain this opinion, <sup>3</sup>*Hominem non Chriſtianum poſſe eſſe Romanum pontificem*, That a man which is not a member of Chriſt, may notwithstanding be head of the Church. As for our home-bred, but farre taught Gun-powder men, aſke the Secular Priests what the Ieſuits are, and they will, and that in <sup>b</sup> print, tell you, that they be *Staists*, <sup>c</sup>*Machinilians*, <sup>d</sup>*Atheiſts*, <sup>e</sup>*ſo many Ieſuits, ſo many Iudaſſes.* Aſke the Ieſuits what the Secular Priests are, and they will tell you, that they are *Drunkards, Dunſes, Fooles, the very Refuſe of the Church.* If theſe things be true, then they be both monſters of men, <sup>f</sup>if falſe moſt malicious diuels.

God of his infinite goodneſſe grant, that we and they and all may ſeriously labor for a perfect vnion, not only of law, but of loue, for an vnity of the ſpirit, knit with the bond of peace: that all of vs following the truth, in loue, wee may maintaine one and the ſame faith, and hereafter attaine one and the ſame kingdome of glory, Amen.

*Preached at Aſhford in Kent, at the Lord  
Archbishops Metropolitall viſitation,  
Anno 1607. September 11.*

*The*

<sup>2</sup> Relat. of religion in the West part of the world. §. 36.  
<sup>a</sup> The ſparing Diſcourſe, pag. 41.

<sup>b</sup> Ibid. pag. 7.  
<sup>c</sup> Important con. pag. 3.  
<sup>d</sup> Quodlibet. 3. art. 3.  
<sup>e</sup> Ieſuit. Cat. lib. 1. cap. 1.  
<sup>f</sup> Quodlibet 1. art. 2.

The Gospell. L V K E <sup>14</sup> ~~7~~ <sup>11</sup>.

*It chanced that Iesus went into the house of one of the chiefe Pharisees, &c.*

**I**N this  
Gos-  
pell ob-  
serueth

Mercy of  
Christ, to-  
ward the

Master of the feast in coming to  
his house, for his good, albeit  
a Pharisee, yea a chiefe Pharisee.

Impotent in healing a  
man which had the  
dropsie.

Guests, Impudent, instruct-  
ing such as con-  
tended for place,  
verse 7. 8. &c.

Malice of the Pharisees, infolded in one word

*They watched him, against all rules of enter-  
tainment and hospitality, making their table a snare to  
catch him.*

*It chanced.* ] S. & Basil is of opinion, that chance and  
fortune are words of heathens, and not of Christians. *Ignoratio causarum nomen fortune consinxit.* Ignorance made  
Fortune a Goddess. The Gentiles as<sup>b</sup> blinded in their  
vnderstanding admit and admire this vncertaine Lady,  
<sup>i</sup> *Huic omnia expensa, huic omnia feruntur accepta, & in  
tota ratione mortalium sola utramque paginam facit:* but  
such as are taught in Christs Vniuersity, know, that all  
things come to passe by diuine providence, without our  
heavenly Father a sparrow doth not fall from an house,  
nor an haire from our head, Matth. 10. 29. and therefore  
Saint *Augustine* was exceedingly displeased with him-  
selfe for often vsing in his writings the word *fortuna*, and  
happily some will except against our translating, *ἐτύχθη*,  
*it chanced*, and in the Gospell appointed for the last Sun-  
day, Luke 7. 11. *It fortuneth*, as also cauill at those words

in

g. *Apud Cal.*  
*Infir. lib. 1.*  
16 §. 8.  
h. *Ephes. 4. 18*

i. *Plin. hist. lib.*  
2. cap. 7.]

in the Collect, among all the changes & chances of this mortal life. For answer then vnto this obiection, and for clearing of our text: you must vnderstand that albeit nothing be casual in respect of Gods knowledge: & yet many things are casuall in respect of our ignorance. Which *Aquine* doth exemplifie thus: A master sendeth about one errand two seruants, one being ignorant of the others iourney: this concurrence of the two seruants in respect of themselves is casuall, and the one may wonder to see the other employed about his busines in the same place: but yet in regard of the master who did preordaine this, it is not casual. Almighty God seeth and foreseeeth all things, *uno actu*, yea *uno actu semel & simul*: and therefore to him as being all eye, nothing is old, nothing is new: but vnto men it may be said truely, that there be so many chances as there be changes inuoluntary. Herein we doe not ascribe any thing to blind Fortune, but all vnto Gods all-seeing providence; yet so, that the diuine providence take not away freewill and contingency, for this good act of Christ as it happened not by fortune; so likewise it came not to passe by fate, not, I say, by <sup>m</sup> fatal destiny, for God according to the common axiome of the Schoole, *non necessitat sed faciliat*, hee doth induce the good to doe good with alacrity, not inforce them against their will. *Quoniam probitate constata gloria nulla venit*. As then in regard of God, *is vbi* is well translated, *it came to passe*: so in regard of vs, as well, *it chanced*. As it was providence in God, it came to passe, as contingency in Christ being man, it chanced. For he might haue visited a Publican so well as a Pharisee, but it fell out so, that *Iesus went into the house of one of the chiefe Pharisees*.

Christ conuersed with men of all sorts, and all sexes, sometime blessing ° little children, sometime conferring with silly women, sometimes eating with the ° Publicans esteemed the greatest sinners, and heere dining with the Pharisees accounted the greatest Saints; hee de-

k Calvin. vbi  
sup. §. 9.

1 Part. 1. quæst.  
116. art. 1.

m Si quis Dei  
voluntatem ap-  
pellat nomine  
fati, sententiã  
teneat linguam  
corrigat. Aug.  
de Ciuit. lib. 3.  
cap. 1.  
n° Prudent. in  
Hamartiegemã.

o Mark. 10. 16  
p Iohn 4.  
q Mat. 9. 10.  
Luk 19. 9.

r Prou. 1. 21.

f Mat. 11. 28.

t Fulgent. serm.  
de duplici nat.  
Christi.u Cyril apud  
Aquin in loc.x Marlorat.  
y Ardens.

z Aug. hom. 15

a Luk. 19. 2

b Iohn 12. 43.

c Mat. 2. 4.

spised none who came to saue all. He<sup>r</sup> cried in the streets among the prease, powring out his minde and saying, <sup>r</sup> Come to me all yee that are weary and laden and I will ease you. And at his death his hands on the Crosse were stretched out, his head bowed downe, his breast open, as ready to redeeme and receiue such as would belecue in him. <sup>t</sup> Homo Deum contemnens à Deo discessit, Deus hominem diligens ad homines venit, dilexit impium ut faceret iustum, dilexit infirmum ut faceret sanum, dilexit mortuum ut faceret viuum.

One of the chiefe Pharises. ] It is apparent in the Gospels hystory, that the Pharises were the greatest enemies vnto Christ, & therfore this being a chiefe Pharise, was happily one of Christs chiefe enemies. And <sup>u</sup> yet Christ being inuited, as it shuld seeme, to his house formally, comes friendly, without any further examination of his intent, and being come, benefits him and his in vuttering a parable and acting a miracle, seeking to <sup>x</sup> win them all vnto the truth, <sup>y</sup> Hereby teaching to blesse such as hate vs, embracing all occasions of loue whereby we may be reconciled vnto our mortall enemies. In malice there is nothing else but misery, wheras a common vnion begets a communion of al good things. <sup>z</sup> Habet proximus aliquā gratiam? amicum & tua est: habes tu aliam? amet te & sua est. Hath thy neighbour any rare grace? loue him & it is thine: hast thou any notable gift? if hee loue thee, then it is his. And therfore Christ, albeit he did hate the pride, yet louing the person of this Pharise, said and did also good to him and all his company.

Againe, in that this Pharise was a *Chiefe*, we note that there was among them, as in euery settled society distinction of offices and orders. In the great booke of Nature wee finde that the Bees haue their Master, Cranes their Captaine, Sheepe their Belweather. In holy writ also wee reade of <sup>a</sup> chiefe Publicans, chiefe <sup>b</sup> Rulers, chiefe <sup>c</sup> Priests. Hell it selfe though it be the kingdome of confusion admits of some degrees and order, otherwise

wife Belzebub could not be <sup>d</sup> prince of the wicked, and <sup>e</sup> chiefe of the Diuels. And therefore tumultuous Anabaptists, and all such as would haue no differences and degrees among men in Church & common-weale, seem to haue lesse reason then beasts, and lesse religion then either the most wicked men, or the most wretched Diuels. Order is the beauty of nature, ornament of Art, harmony of the world. Now, shall every thing bee in order, and the Church of God onely without order? It is a <sup>f</sup> garden enclosed, and a garden must be kept in order. It is an <sup>g</sup> armie with banners, and an armie must be marshalled in order. It is the <sup>h</sup> house of God, and Gods house must be gouerned in order. A popular equality was so burthensome to the seditious Anabaptists in their rebellion, as that contrary to their owne doctrine they did admit <sup>i</sup> Iohn Matthew for their Captaine, and Iohn Alejd for their King. And so there was a kinde of order in their hurly-burly disorder, as there were some chiefe Pharisees: euen so some chiefe Anabaptists.

To eat bread <sup>k</sup> Three sorts of bread are mentioned in the Bible. *Sacramentall*, 1. Cor. 11. 28. Let a man examin himselfe, and so let him eat of this bread, &c. *Doctrinall*, Ioh. 6. <sup>l</sup> Labour not, saith our Sauour, for the loaves and for the meate which perish, but for the meate and bread that endure to life euerlasting. *Corporall*, Mat. 4. 4. Man shall not liue by bread only, but by euery word that proceedeth out of the mouth of God. Now the bread here spoken of, is neither mentall nor sacramentall, but corporall. And this kind in a strict acception is the loafe made of wheate, or some like graine, Gen. 14. 18. *Melchisedek King of Salem brought forth bread and wine.* But in a more generall and large signification, it is vsed in holy Scripture <sup>m</sup> *pro omni comestibilibus*, for all kind of food. As Genesis 3. 19. *In the sweate of thy face shalt thou eat bread*: and in the Lords prayer, *Give vs this day our daily bread*: where *panis* is *pan*, euery thing necessary for this our life. See 1. Sam. 14. 24. 2. Sam. 9. 10. Prou. 31. 14

d Iohn. 12. 31.  
e Matt. 12. 24.

f Cant. 4. 12.  
g Cant. 6. 9.

h 1. Tim. 3. 15.

i Languet. ad  
an. 1534.

k Ludolphus de  
uita Christi.  
part. 1. cap. 37.  
l Verse 26. 27.  
32. 34.

m Cyril. apud  
Panig. in loc.  
n Nomine panis  
intelligitur co-  
me necessarium  
ad alimentum  
Aquin. & Car-  
thusianus ibid.



o Calvin.  
Aret.  
Vega.

Jerem. 11. 19. It is then a weake conceit of *Ardens*, and the counterfet *Eusebius Emisennus*, to note from hence the moderate diet of Christ on the Sabbath day, whereas eating of bread is as much as feasting or dining with the Pharisee. For if there had beene nothing but drie bread on the boord, happily there would haue been lesse attending for place.

p Colman, in loc.

q Coloss. 4. 6.  
r Ephes. 4. 29.

s Iansen, in loc.

On the Sabbath day] The Pharisees in inuiting and our Saviours comming on this day, to this dinner, euidently demonstrate that it is not vnlawful to feast on the Lords day. For if the Iewes might entertaine neighbours and friends on their Sabbath: how much more Christians on our Sunday, beeing assured, that God is worshipped euen on this day rather with workes of hospitality and charitie, then by fond macerating of our bodies. I write not this against godly fasting, nor yet for vngodly feasting. Moderation is the best dish at the table, for immoderate fasts exceedingly dull vs: and on the contrarie, sanctified feasts in good companie, make vs more fit for deuotion and other duties of the Sabbath, especially when Christ is in presence, when a good man is moderator at the boord, whose speech is *powdred with salt* <sup>q</sup> *that it may minister grace to the hearers*, edifying his host and all his house. Christ heerein shewed himselfe thankfull and faithfull, hee did not bite his host in present, nor backbite him absent, but in requitall of his good cheere gaue good words, and better aduice. Christ was faithfull also, for whereas it is the fashion of parasites and trencher-Chaplines to flatter, or at the least humor great men at their table: he did not deuoure the faults of the chiefe Pharisee with his fowles, and his sinne with his sauce, but correct him and his, <sup>r</sup> *instructing their soules while they fedde his bodie*. This ought to bee the center of all our conuersation and conference, to make those which are bad, good; and those which are good, better. So did *Noe* conuerse with them of the olde world; so *Zac* with them of Sodome; so *Iob* with them of the land of Vz, and

and so <sup>c</sup> Paul with all men, vsing all meanes to saue some.

t 1. Cor. 9. 23.

The Pharisees had two faults especially, misconstruing of the Scripture; and pride. Christ here doth rectifie their error in both, in healing a sicke man on the Sabbath, hee doth instruct them in the true meaning of the fourth Commandement, according to the present occasion offered, and in his parable to the guests, he deliue-  
reth an excellent document concerning their ambition. He could haue cured this man, as he did many, with his bare word only; but to shew that all handy workes, as these of charity, and other of necessity, as to pul a beast out of a ditch, are not vnlawfull for the Sabbath, hee touched him; and by touching healed him.

u Pontan.

x Ardens,  
Iansen.

Two circumstances amplifie Christs exceeding rich mercies in acting this miracle: first, for that he did it vn-asked freely: secondly, for that hee did it with hazard of his credit stoutly. He did helpe the 7 Centurions seruant, but vpon intreaty: the 2 womans daughter of Cana, but after a long and earnest sute: the blind <sup>a</sup> Bartimew, but after much crying, *O soone of David haue mercy vpon me:* the <sup>b</sup> lunatike, but his father vpon bowed knees asked this boone, *Master haue pity on my sonne:* whereas this man is cured instantly, without any request of his friends, or prayer of himselfe. Againe, Christ vndertooke this cure with hazard of his honor, wheras other miracles vsually wrought his glory. When hee raised from dead the widows sonne in Naim, all that were present praised God and said, <sup>c</sup> *A great Prophet is risen up among vs, and God hath visited his people:* when hee cured two blind men, *Math. 9. They spread abroad his fame throughout all that Land:* when hee fed about fise thousand with fise barley loaves and two fishes, all that saw the miracle, said, <sup>d</sup> *This of a truth is the same Prophet that should come into the world:* when he made the deafe to heare, & the dumbe to speake; such as were spectators euen with open mouth as it were cried, *He hath done all things wel;* but in helping

yi Luke 7.  
z Mat. 15.

a Mar. 10.

b Mar. 17.

c Luke 7. 16.

d John 6. 14.

e Mar. 7. 37.

f Heming.

g Panigarol.  
part. 1. hom. in  
locum.

h Maldonat.

i Cyril.

k Psal. 39. 3.

l Beda. Gregor.  
m Heming.n Perkins Go-  
uerament of  
the tongue.  
chap. 7.

this man after this manner on the Sabbath, he knew that the Pharisees on the contrary would object that hee had done ill: and yet hee first acted the miracle, then makes an Apology for it, answering their secret malice, *which of you shal haue an oxe or an asse, &c.* Teaching vs hereby that we should not cease to proceed in well doing, though an infinite number of potent enemies on euery side combine themselves against vs.

¶ Som for the further amplifying of Christs abundant goodnesse, imagine heere that the sicke man was a parasite to the Pharisees, and that he came to this feast of his owne accord as a baite to catch Christ, and not with an intent to be cured of his Saviour. <sup>h</sup> Other hold this improbable, conceiuing that he made no suite but held his peace, rather out of feare, then out of loue to the Pharisees: he did happily beleue in heart, but lest the Pharisees should excommunicate him, hee durst not openly confesse with his mouth that Iesus is the Lord; Ask David in another case, *I held my tongue, spake nothing, I kept silence, yea euen from good words, but it was paine and griefe to me.* Howsoeuer it was, here we may behold the riches of our Saviours exceeding great loue, curing the dropsicmans body, together with the Pharisees soules. <sup>m</sup> Doubtlesse the diseased of the dropsie fell into it by disordered surfetting and drunkenness. Hence then obserue, that Christ despiseth not those which haue cast themselves into sickness through their owne fault, if they follow this mans example: so wit, if they come where Christ is, and suffer themselves to be touched and healed of him, if they come to the Church, heare the Word, fall to repentance, confessing their sinnes, and hartily craving pardon for the same: *with many words but not with many*

The second chiefe part of this Gospell is the Pharisees malice, consisting of three degrees. It was in the Pharisee great iniustice to returne euil for good, but greater to do this vnder the pretence of loue, yet greatest of all vnder colour of loue at a feast. For the time of mirth is at meales,

meales, at the table men haue licence to talke freely, not onely by the rules of humanity, because *bellaria maxime mellita qua non sunt mellita*: but also by the grounds of Diuinity; for <sup>a</sup>Sampson at his marriage feast propounded a riddle to his friends, & the faithfull at Hierusalem did eat *their meat together with gladnesse*, A<sup>c</sup>t. 2. 46. Such then as obserue the merry gestures, and catch at the pleasant words of their guests at table, make their wine like <sup>r</sup>the poison of Dragons and the cruell gall of Aspes, heating their neighbours and making them drunken <sup>t</sup>that they may see their priuities.

o Odi memorem  
compotorem: &  
citat & probat  
Marlorat in loc  
p Gellium l. 13.  
cap. 11.  
q Iudg. 14. 12

r Deut. 32. 33.  
t Habac. 2. 15.

The Epistle. I. COR. I. 4.

*I thanke my God on your behalfe, &c.*

**T**HIS Text is a cunning <sup>\*</sup>insinuation of our Apostle, for intending to chide the Corinthians, he begins his Epistle with a commemoration of their vertues, that afterward he might more freely without any suspicion of malice reprehend their vices: It consists

t Arctius,  
Martyr. Pifcat.  
& alijs.

Commending them for the present: <sup>\*</sup>Generally, For the grace of God which is giuen you &c.  
" In } Particularly, rich in all vnterance and in all knowledge  
Comforting them against the time to come, which also shall strenghten you to the end, &c.

u Aquin.  
x Calvin.

An example worthy to be followed of euery Preacher, least by concealing the commendable gifts of his auditors, and inculcating onely their faults and follies, hee breed hate to himselfe and despaire to them.

y Gualter.

*I thanke*] By this all men, in more particular all <sup>\*</sup>Ministers are taught not to repine, but to reioyce for the good things in other, especially for the successe of the <sup>a</sup>Gospell, out of a fellow-feeling not only to weep with

z Sarcerius.

a Heming.

b Rom. 12. 15.

c 2. Cor. 11. 29.

d Hostius lib. 3.  
contra Brent.  
prolegomen.e Musculus,  
Heming.  
f Rom. 10. 12.  
g Theophylact.  
Martyr.h Aretius in  
loc.i Idem.  
ibidem.k Caluin.  
Gualter.l Occumen.  
Pomeran.  
Aret.  
m 1. Cor. 1. 10.  
n 1. Cor. 3. 4.

such as weepe, but also to be<sup>h</sup> glad with such as are glad. The Sectaries of our daies heerein are very defectiue, for whereas our<sup>e</sup> Apostle said. *Who is weak and I am not weak?* They like busie Flies are buzzing alwaies on the soares and gaulds of the Church, and as for the manifold gifts of God by which our Pastors are *made rich in al vitterance & in all knowledge*: what doe their inuectiue Libels against our Clergy, but vnworthily disgrace these graces, in stead of *giving thanks vnto God alwaies in our behalfe*. For as some<sup>d</sup> Papists affirm that Scripture cited by vs is no scripture: so some Schismatikes haue giuen out, that our preaching is no preaching, that our learning is not sanctified, and our vitterance doth not edifie.

*My God*]. Heereby not denying that hee was God to them and all other, for *he that is Lord ouer all, is rich vnto all that call on him*:<sup>e</sup> but out of a singular faith in God, & vnfaired loue to them, esteeming that his owne good which happned well vnto the Church: *I thanke my God on your behalfe*: as the God of all is my God, so the good of all is my good; and I thanke the giuer of all grace for it, and that not coldly, but with such an earnest deuotion<sup>a</sup> as if he were *my God only*; nor seldome, but *alwaies*. A little loue will be mindfull at somtime, but mine affection is so great vnto you, that I thank God *alwaies* on your behalf. *Paul* surely did somewhat else then praise God for his Corinthians: *alwaies* therefore must not bee construed<sup>i</sup> absolutely, but restrained and referred vnto the present occasion of his speech, as if he should haue sayd, as often as I thinke of you, I thanke God for you, *alwaies* in all my prayers, as it is Philip. 1. 4.

*For the grace of God which is giuen you*]<sup>k</sup> Lest hee might heere seem to flatter them in his commendation of their gifts, he puts them in mind who gaue them, and for what end. God is the giuer of euery grace;<sup>l</sup> why then do you boast of your gifts, as if you receiued them not? 1. Cor. 4. 7. And, he gaue them vnto you, not to make<sup>m</sup> dissenti- on in the Church and Schisme, that some may<sup>n</sup> ride with

Paul

Paul and other with *Apollon*: But for ° this end, that the testimony of Iesus Christ may be confirmed in you.

By Iesu Christ] Or as other translate according to the Greeke, in Iesu Christ: hereby signifying that the graces of God are giuen in Christ, & for Christ only, such as are Christs are made rich by him in all things, according to that of our Apostle, 1. Cor. 3. 22. *All are yours, and ye Christs, and Christ Gods.* ¶ Interpreters obserue that Paul speaking here metonymically, doth vnderstand by this one word grace, not only the gifts of utterance & knowledge mentioned in this Scripture, but all the benefits of Christ reuealed in the whole Gospell. And therefore Saint *Ambrose* and *Anselme* excellently glosse the Text, *Hoc constitutum est à Deo, ut qui credit in Christum, saluus sit sine opere, sola fide gratis accipiens remissionem peccatorum*: It is ordained by God himselfe, that whosoever belceuerh in Christ, should be saued not by any worke, but by faith alone, receiuing freely pardon of all his sinnes.

In all utterance, and in all knowledge] ¶ That is, in all doctrine, and in all vnderstanding, whereby men are able to discern between sound and false doctrine the one concerning teachers, and the other hearers. Or by speech is meant the gift of  *tongues*, or the gift of  *elocution*, or the gift of preaching in  *euery kinde*, giuing  *a milke* to babes, and strong meat to them of age; and by  *knowledge*, a right exposition of the Scripture. Now these two must goe  *b* together, in as much as neither utterance without knowledge, nor knowledge without utterance can edifie: for hee that aboundeth in his study with vnderstanding but wants a  *c* doore of utterance to vent it, is like the man that had the rheume and could not spee: on the contrary he that hath a world of words void of matter (as  *d* Tully speaks, *Nulla subiecta sententia & scientia*) is like the child who bloweth in a little shell a great buble, which is so vaine that it is marde as soone as made.

The gifts of speech and vnderstanding are named only, because the Corinthians abused them in their dissensions

o *Piscator.*

p *Sacerius.*

q *Caluin. Mar. locat Aret.*

r *Com in loc.*  
c *Enarrat. in loc.*

t *Sacerius.*

u *Aretius.*

x *Aquin.*

y *Beza.*

z *Anselme.*

a *Hebr. 5.*

b *Aquin.*

c *Coloss. 4. 3.*

d *Lib. 1. de Orat.*

e *Martyr.*



f 1. Cor. 12. 7.

g Marlorat.

h Com. in loc.

i Piscator.

k Musculus.  
Caluin.  
Gualter.

l Martyr.

m Dr. Cowel  
prof. before def.  
of M. Hooker.n Psal. 37. 1.  
o Advancement  
of learning, lib.  
1. pag. 13.

sentions especially, prophaning the graces of God giuen (as our Apostle speakes<sup>f</sup> elsewhere) *to edifie vs* shall, vnto the destruction and vtter vndoing of the Church. If any shall obiekt that al the faithful in Corinth had not these gifts; <sup>g</sup> Answer is made that there was among them, as among vs, & euer shall be such a communion of Saints; as that the praise which is indeed proper to some particular men and members, is ascribed to the whole body of the Church in generall. And therefore<sup>h</sup> *Caietan* notes accurately, that as *in mari* may bee construed *adiectiuely*, yee are made rich *in all things*: so likewise *substantiuely*, ye are made rich *in all*. Applying Gods grace rather to the whole congregation in grosse, then to singular persons in seuerall.

*By the which things the testimonie of Iesus Christ was confirmed in you* <sup>i</sup> The witnesse of Christ is nothing else but the witnes of the blessed Apostles concerning Christ Acts 1. 8. euen the<sup>k</sup> preaching of the Gospell, the summe whereof is to reueale Christ, in whom are hid all the treasures of wisdom and knowledge, Coloss. 2. 3. So that the meaning of *Paul* is plaine, by these manifold graces as <sup>l</sup> effects and fruites of the Spirit, you may know that you haue receiued the true Gospell: or by these two gifts, *utterance and knowledge*, as instrumentall causes *the testimony of Christ is confirmed in you*. Learne from hence to reuerence those men which are endued with these meanes of thy saluation, euermore thanke thy God in the behalfe of Schooles and Vniuersities, as the common nurseries of all *utterance and knowledge*. <sup>m</sup> It is sayd of reuerend *Hooker*, truly, that hee was borne for the good of many; but few borne for the good of him. In this vthankfull age some rich in the graces of God are neglected, and other rich in the gifts of the world are preferred. But <sup>n</sup> fret not thy selfe because of the vngodly, for learned men forgotten in States and not liuing in eminent places, are <sup>o</sup> like the Images of *Cassius* and *Brutus* in the Funerall of *Innia*: of which not being represented

represented as other were, *Tacitus* saith, *eo ipso praevalgebant quod non viscebantur*. If thou well imploy Gods talent of vtturance & knowledge, that the testimony of Christ may bee confirmed in other, assuredly (noble yoke-fellow) thy credit is honor enough, and thy worke it selfe a sufficient reward vnto thy selfe. Remember that the profitable seruant said not in the Gospel, *Ecco mihi lucrifecisti* sed ecce tibi lucrifeci dominus.

So that ye are behinde in no gift. ] ¶ That is, in no necessary gift whereby yee might attaine sauing knowledge, wanting no grace competent vnto such as are in *via*, strangers & pilgrimes on earth. Or as *Paul* expoundeth himselfe, behinde in no gift incident to such as waite for the appearing of our Lord Iesus Christ. It is true that now wee know but in part, and prophecy but in part: our greatest perfections haue their imperfections, our gifts are giuen by measure, though happily <sup>u</sup> shaken together and pressed downe, yet not running ouer as long as wee waite for Christ: but when he shall appeare, when that which is perfect is come, then that which is imperfect shall be abolished.

Appearing of our Lord Iesus Christ.] The second coming of Christ is called a reuelation, or an appearing in respect of vs, and in respect of himselfe. In respect of vs, for at his comming <sup>x</sup> hee will lighten things that are hid in darknesse, and make the counsels of our hearts manifest. At that time it shall bee knowne who bee Gods elect, and who reprobate; then our Lord shall vnfold the bookes of conscience, which all the time of this life were shut vp closely, that all the world may read what is written in the consciences of all men, and according to the contents of these records iudgement shall be made. Many puissant Princes and sage Philosophers haue their honourable memory magnified in the world, whose soules in hell are terribly tortured, in which respect one said of *Aristotle*; *Non bee tota bee Aristotle, that art praised where thou art not, and art tormented where thou art*. On the contrary,

p Mat. 25. \*

q Calvin.  
Heming.  
Gualter.  
r Ardens.  
s 1. Pet. 2. 11.

t 1. Cor. 13. 9.

u Luk. 6. 38.

x 1. Cor. 4. 5.

y Dan. 7. 10.  
Apor. 20. 12.  
Cunctaq; con-  
silia mea in  
arcana posuisti.

z 1. Iob. 3. 2.

a Col. 3. 4.

b Iob. 1. 10.

c Apoc. 1. 7.

d Mat. 24. 27.

e Vide Ribet.

in Iosel. cap. 3.

Num. 2. Lorin.

in Act. 1. 11.

Lombard. 4. sent.

distinct. 48.

Aquinas. &amp; Al-

tissidor. ibid.

f Acts 1. 11.

g Psal. 83.

Ier. 12. 1.

h Habac. 1. 6.

i Mat. 3. 12.

j 13. 30.

k Mat. 13. 48.

l Mat. 25. 32.

m 1. Thef. 4. 17

contrary, blessed art thou *Queene Elizabeth*, O thrice happy, for albeit trecherous Papists, enemies of Gods grace, dishonour thee where thou art not, assuredly thou art comforted where thou art. <sup>z</sup> Now are we the sons of God, but yet it doth not appeare what we shall be: for <sup>a</sup> whensoever Christ (which is our life) shall shew himselfe, we shall appeare with him in glory.

Secondly, the comming of Christ is a reuelation in respect of himselfe: for whereas he came first in humility, being <sup>b</sup> in the world, but not knowne of the world, hee shall now come with cloudes in such a maielty, <sup>c</sup> that every eye shall see him. <sup>d</sup> As the lightning commeth out of the East, and shineth into the West: so shall also the comming of the sonne of man be, that he may not only discouer himselfe in heauen to the good; but also that on earth where his ignominy was most apparent, he may manifest himselfe to the wicked. And for this cause the place of iudgement (as some coniecture) shal be the valley of *Isaphar*, neere to Ierusalem and the Mount of Oliues, that in the very same place where he was iudged, condemned, crucified; all may see him with great honour to be the Iudge both of the quicke and of the dead, Acts 10. 42. and that hee who did ascend to heauen in the sight of a few Disciples, shall descend (as it is foretold by the glorious <sup>f</sup> Angels) in the sight of the whole world to iudge them all in righteousness. All which is exceeding necessary for the credit of his gouernment in this life, that all may see that he was both wise and holy in all whatsoeuer he permitted or ordained, and that neither the <sup>g</sup> good may complaine any more that vertue was oppressed, nor the <sup>h</sup> wicked glory that vice was exalted. Hee shall in that day separate the <sup>i</sup> wheate from the cockle, the graine from the chaffe, the <sup>k</sup> good fish from the bad, and the <sup>l</sup> sheepe from the goates: and the good hee shall place at the right hand, taken vp (as <sup>m</sup> Paul saith) into the ayre that all the world may know them, and honour them as Saints: and the wicked hee shall place at his left hand, leaving

leauing them vpon the earth that all may behold and despise them as sinners.

*Which also shall strengthen you to the end* Wee are not so perfect, but that we may be more perfect vntill Christ appeare. Yee must aske therefore this confirmation of God, that yee may bee strengthened euery day more & more to the end. *Hee that hath begun this good worke in you, will performe it vntill the day of Iesus Christ.* Hee will sanctifie you throughout in soule and bodie, & working in you both the will and the deede, euen of his owne good pleasure. God is faithful, euer dealing with his seruants according to his word. As then hee promised, euen so will hee be with vs vntill the worlds end, *that we may be blamelesse at the day of his coming,* not absolutely without sinne: for if wee say wee haue no sinne, wee deceiue our selues, and truth is not in vs. But hee shall so preuent vs in all our doings with his holy grace, that we may liue *sine criminali crimine*, that we fall not into such hainous sinnes as may shut vs out of his fauour; or if at any time we fall into those sinnes, he shall so strengthen vs with power by his spirit in the inner man, as that we shall againe recouer our selues, and so be blamelesse at the day of his coming: or blamelesse, becausethere is no condemnation vnto such as are in Christ, Rom. 8. 1. He is our righteousnesse, and sanctification, 1. Cor. 1. 33. euen the propitiation for our sinnes, 1. Iohn 2. 2. couering our iniquities and forgiuing our vnrighteousnesse, Psal. 32. 1. and therefore wee shall be blamelesse in the day of the Lord, because nothing is all bee laid vnto the charge of Gods elect. Rom. 8. 33. In that houre we shall heare this happy doome deliuered by Christ our Sauour, *Come ye blessed of my father, &c.* He saith not, *Come ye blessed of Abraham, Isaac and Iacob*; nor ye blessed of *Moses*, or of the *Patriarchs and Prophets*, or yee blessed of God: but yee blessed of *my father*. Insinuating that all these blessings proceeded only from the fatherly loue that God beareth vs in respect of his sonne. Come yee blessed therefore, possesse

n Heming.

o Philip. 1. 6.

p 1. I. I. I. 5. 23

q Philib. 2. 13.

r 1. Cor. 1. 9.

[Matt. 28. 20.

t 1. Iohn 1. 8.

u Anselm.

x Ardens.

y Caietan

z Ephes. 3. 16.

a Eng. Gloss.

Martyr.

Marlorat.

b *Psal. 55. 16.*  
 c *Bernard. ser. 31 ex paruis.*  
 possesse you the Kingdome prepared for you from the foundation of the world : as for the wicked, earth shall open vnder their feet, & the diuell laying hold on them they shall all together goe downe <sup>b</sup> quicke into hell, and there being couered with huge mountaines of earth, shall bee bolted vp with eternall bolts, and bound hand and foot with chaines of perpetuall damnation. O Father of mercy, which hast placed vs in this world as in the middle between heauen and hell, <sup>c</sup> euen as Nouices are in a house of probation : assist and strengthen vs with thy Spirit to the end, that we may be found blamelesse in the end. Lord make vs herethy subiects in the kingdom of grace, that hereafter we may bethy Saints in the Kingdome of glory. *Amen.*

## The Gospell. MATTH. 22. 34.

*When the Pharisies had heard that Iesus had put the Sadduces to silence, &c.*

d *Heming. Fe. rmo. Pontan. in locum.*

e *1. Tim. 1. 5.*

f *Piscator.*

g *Ioseph. anti. quit. lib. 18. cap. 2.*

h *Luke 23. 12.*

**T**His text is an <sup>d</sup> abridgement of the whole Scripture, to wit, of all the doctrine contained in the Gospell and in the Law : for the pith of all the Gospell is to beleeue that Christ is God and man, as it is sayd heere, *the Lord of Dauid, and the sonne of Dauid* : and the <sup>e</sup> end of all the Law is to loue God with all thine heart, & thy neighbour as thy selfe : for on these two Commandements (as our text telleth) hang all the Law and the Prophets, <sup>f</sup> Interpreters of the Law.

*When the Pharisies had heard that Iesus had put the Sadduces to silence* ] The Sadduces, Herodians and Pharisies were sectaries of diuers and aduerse factions, all differing one from another, and yet as we read in this present Chapter) all these ioyned together in confuting Christ : yea <sup>h</sup> Pilat and Herod mortall enemies are made friends, and agree together in confounding Christ : according to that

that of the Prophet in the second Psalme, *The Kings of the earth stand up, and the Rulers take counsell together against the Lord and against his anointed.* And therefore when as we shal see *Turke against Jew, Jew against Turke, Pope against both,* and all of them against Gods Israel: or when we behold the Seminary Priest against the Iesuit, and the Iesuit against the Seminary Priest, and both against the Protestant: or when as happily wee feele the brethren of diuision against the brethren of separation, and the brethren of separation against the brethren of diuision, and both against *Englands conformable Clergy*: let vs remember our Sauours lot heere, and Iesson<sup>1</sup> elsewhere, *The Disciple is not above the Master, nor the seruant above his Lord. It is enough for the Disciple to be as his Master is, and the seruant as his Lord is. If they haue called the Master of the house Beelzebub, how much more them of the household?* And let all true Christians<sup>k</sup> endeavour to keepe the vni<sup>y</sup> of the Spirit in the bond of peace. That as there is a combination of Pharisees, a society of Iesuits, a congregation of Separists, a brother-hood of Schismatics; euen so to confront all these, let there be a communion of Saints and a perpetuall holy league in truth of orthodoxall Catholikes.

*They came together.* ] It is a true saying,<sup>l</sup> *bonum est Concilium, sed bonoru*, a Counsell is good, if it consist of such men as are good: otherwise the counsell of the wicked<sup>m</sup> lay siege against the godly; when Pharisees are met in a conuocation they<sup>n</sup> trauell with mischief, and bring forth vngodlinesse. Truth, and many good men for the truth, hath bin condemned in Councils, as<sup>o</sup> *Chrysostome*, in a Council holden at *Chalcedon*, *Athanasius* in a Councell holden at *Antioche*, *Iohn Husse* in a Councell holden at *Constance*. The Counsels of *Ariminium* and *Nicomedia* decreed for the *Arrians* against Christs Diuinity: the second Councell of *Ephesus* for *Eutyches* and *Dioscorus*, against the truth of Christs humanity: the Councell of *Trent*, against many sound doctrines of Gods holy word

in

i Mat. 10. 24.

k Ephes. 4. 3.

l B. Latimer.

m Psal. 22. 16

n Psal. 7. 15.

o See Doctor Fulke in Tit. 3



p *Jesuists Cat.*  
lib. 2. cap. 1.

q *Caluin.*

r *Ardens.*

f *Deut. 6. 5.*

t *Pontan.*  
u *Iob. 4. 24.*

x *Pron. 23. 26*

y *Anselme.*  
*Ardens.*  
*Arctius.*  
x *Granet. Con.*  
1. in loc.

a *Heming.*

b *Psal. 111. 10*  
*Ecclesiasticus*  
25. 13.  
c *Marlorat.*  
*Idem Rabanus*  
*apud Aquin.*  
in loc.  
d *Caietan.*

inſomuch as the Papiſts of *France* proteſted againſt it in the daies of *Francis* the firſt, openly deliuering in print, p that it is to be refuſed touching diſcipline as well Eccleſiaſticall as Ciuill.

*And one of them.]* q Elected of the reſt as the mouth of the company, being of a more ready wit and accurate iudgement, asked him a queſtion, tempting him: <sup>r</sup> nor as God tempted *Abraham* for his tryall, or as a Schoole-maſter doth his ſcholler for inſtruction, but as *Sathan* a Chriſtian to delude him. Our bleſſed Sauour therefore being Wiſedome it ſelfe, doth anſwer the Docter of the Law, out of the <sup>f</sup> Bookes and bowels of the Law, *Thou ſhalt loue the Lord thy God with all thine heart*, &c. As if hee ſhould ſay, though other gods are contented with <sup>t</sup> outward and eye-ſeruice; the Lord thy God is a <sup>u</sup> Spirit, and they that worſhip him muſt worſhip him in ſpirit: <sup>x</sup> *ſonne giue me thine heart*: not a piece nor a part, but all *thine heart, all thy ſoule, all thy minde*. See the further expoſition of this and that other Commandement, touching loue toward our neighbours, Goſpel on the 13. Sunday after Trinity.

*This is the firſt, and the greateſt Commandement* } <sup>y</sup> Firſt in order, and greateſt in honour. Firſt in reſpect of the <sup>z</sup> Lawgiuers intention, who wrote all Scriptures and made all creatures eſpecially for this end, that he might bee loued aboute all things. And firſt in the Law-writers pen, as being <sup>a</sup> firſt ſet downe: and firſt in it owne nature, for as much as the true feare & loue of God is the <sup>b</sup> beginning of all wiſedome, without which it is impoſſible to loue what wee ſhould, as we ſhould, for wee cannot loue our neighbours as our ſelues, except wee loue God more then our ſelues. And the firſt as <sup>c</sup> comprehending in it all the Commandements of the firſt Table, *virtualiter continens reliqua*, for hee that loues God with all his heart, ſoule, mind: will neither commit idolatry, nor blaſpheme his name, nor prophane his Sabbath.

And this Commandement is greateſt, as hauing the greateſt

greatest<sup>a</sup> Obiect: for <sup>f</sup> God is higher then the highest, a great King & above all gods: and greatest, as requiring the greatest<sup>b</sup> perfection of loue, to wit, all our heart, all our soule, all our minde: and greatest, in that <sup>i</sup> all other great Commandements are subordinate to it: and greatest, as <sup>k</sup> enduring the greatest time, for though that prophesying be abolished, or knowledge vanish, or the tongues cease, yet loue neuer falleth away. To conclude with *Aretius* in one line, *Maximum est obiecto, lare, dignitate, difficultate, perpetuitate, sine*. From hence we may know which are our greatest iniquities, Idolatry, Witchcraft, Heresie, prophaning of the Sabbath, outrageous swearing, in a word, euery trespass against the first Table, being committed in the same measure of malice, is a greater sinne then any transgression of the second Table: because to loue God with all our heart, soule, minde, is the first and greatest Commandement, and so by consequent, *optimi corruptio pessima*, the breach of the greatest ordinance is the greatest offence.

And the second is like unto it] <sup>m</sup> Not like in obiect, but in subiect, as being both precepts of loue: or like in respect of their<sup>n</sup> bond, as tying all alike: or like<sup>p</sup> because these two mutually depend each on other, for hee that loues God with all his heart, will also loue his neighbour as himselfe; and whosoever loueth his neighbour as himselfe, loueth him assuredly for Gods sake, *amicum in Domino, inimicum propter Dominum*. Or like, because<sup>q</sup> we must loue both God and our neighbour vnfaignedly, <sup>r</sup> not in word, and in tongue onely, but in truth and in deed. Ordinarily men vse their louers as<sup>t</sup> ladders, only to climbe by, the ladder is laid on our shoulders, and embraced with both hands in our bosome so long as wee stand in any need of it, but afterward it is cast into some corner, or hanged vp by the walles: euen so when neighbours haue serued once the turnes of ambitious and couetous wretches either for their profit or preferment, instantly they be forgotten: for it is an infallible position (as<sup>u</sup> *Comineus* obser-

c Heming.  
f Ecclesiastes,  
5.7.  
g Psalm. 95.3.  
h Aretius.  
i Granat.  
k Cosier.  
li Cor. 13.8.

m Heming.  
n Ianfen. Con.  
cap. 118.  
o Cosier.  
p Eustlym.

q August. Conf.  
fess. li. 4. c. 9.  
r Aretius.  
Heming.  
s 1 Iob. 3. 18.  
t Diet. Con. 2.  
in loc.

u See Comineus  
hist. l. 3. c. 12.

x Marlorat.

y Euthym. in  
Mat. 7.  
Iansen Pontan.  
Coster. in loc.

z Jo Psa. 109.

obserueth) among states-men in eminent place, so loue those least vnto whom heretofore they were bound most. Or like, for that as the first is the fountaine of all duty required in the first Table: so this second Commaundement of all offices enioyned in the second Table; for he that loneth another hath fulfilled the Law, Rom. 13. 8.

On these two Commandements hang all the Law and the Prophets] As being their principall argument and aime, y for whatsoeuer is recorded in Moses, or in the Prophets, or in the Psalmes, or in any Scripture else, may be reduced to them: and it is written especially for this end, that we may loue God aboue all things, and our neighbours as our selues. And therefore let not poore men object that they cannot purchase Gods booke, nor ignorant people complaine that they cannot vnderstand and remember the contents of holy Scripture: for behold, Christ hath here prouided a little Bible for thee, which thou maist easily get; and euer keepe in memory; Loue the Lord thy God with all thine heart, and thy neighbour as thy selfe.

While the Pharisees were gathered together Iesus asked them] One Pharisee did assault Christ; that if he were conquered his shame might seeme the lesse; if conqueror, his victory might appeare the greater: but Christ opposeth a whole Councell of Pharisees, and so confoundeth them all in asking one question onely, that no man afterward durst aske him any moe questions. Why this question was asked, and how it may be well answered: see Galatin: de Arcanis lib. 8. cap. 24: Iansen. con. cap. 119. Maldonat, Calvin, Genebrard, in Psalm, dixit Dominus domino, Marlorat, Aretius, Panigarol, in loc. I conclude with Augustines glosse, Quomodo nos dicemus, nisi a te dicemus? nunc ergo quia didicimus, dicimus. In principio eras verbum, & verbum eras apud Deum, & Deus eras verbum, omnia per te facta sunt, ecce Dominus Dauid, sed nos propter infirmitatem nostram, quia caro desperata iacebamus, verbum caro factus es, ut habitares in nobis, ecce filius Dauid

David. Certè tu in forma Dei cùm esses, non rapinam arbitratu es esse equalis Deo: Ideo Dominus David. Sed te ipsum exinanisti formam servi accipiens, inde filius David. Deniq; & in ipsa interrogatione tua dicens, quomodo filius eius est, non te filium eius negasti, sed modum in quo id fieret inquisisti.

The Epistle. EPHES. 4. 17.

This I say, and testifie through the Lord, that yee henceforth walke not as other Gentiles walke, &c.

Soule, giuing not onely light, but also <sup>a</sup>life to the present exhortation of Paul: I say this, and testifie through the Lord, <sup>b</sup>that is, I doe not only desire, but (as he speaks selfewhere) <sup>c</sup>I charge you before God, and before the Lord Iesus Christ, who shall iudge the quicke & the dead. I call God to <sup>d</sup>witnesse that I haue taught you the truth, I testify this as Christs <sup>e</sup>Ambassadour, <sup>f</sup>it is not my word, but his will. And therefore <sup>g</sup>suffer the words of exhortation, because whosoever heareth him, heareth him, Luk. 10. 16. & he that despiseth, despiseth not man, but God: 1 The. 4. 8

<sup>a</sup> Habet vim obtestationis & asseuerationis magne.  
<sup>b</sup> Arctius in loc.  
<sup>c</sup> Primasius Lombard.  
<sup>d</sup> Anselme.  
<sup>e</sup> 2 Tim. 4. 1.  
<sup>f</sup> Occumen.  
<sup>g</sup> 2. Cor. 5. 20.  
<sup>h</sup> Marlorat.  
<sup>i</sup> Heb. 13. 17.

This text consists of a

Understanding, blind and ignorant.  
Not as Gentiles Will, obstinate and alienated farre from a godly life,  
in their

Wilfully, giuing themselves over vnto wantonnes.

<sup>h</sup> Sinning Actually, to worke all manner of uncleannesse.

Insatiably, with greedinesse.

Bodie, that we should walke

<sup>h</sup> Aquin.

Putting off their old man,  
that is, their old conver-  
sation in time past as being  
corrupt.

Thought, vnad-  
uised anger,  
with all bitter-  
nesse of spirit.  
In Word, lying and  
filthy commu-  
nication,

Deed, vniust de-  
aling & stealing.

Putting on the new man  
according to Gods  
image, renewed<sup>k</sup> in all  
the powers of the

Rationall, in  
putting away  
lying & spea-  
king the truth

Irascible, in  
being angrie  
without sinne.

Cōcupiscible,  
in stealing no  
more, but la-  
bouring, &c.

But as  
Chri-  
stians  
in

Mind

That yee henceforth walke not as other Gentiles walke!  
The most obseruable point in all this exhortation is Pauls  
Antithesis or checker-worke, as it were the blacke of the  
Gentiles, and white of the Christians. The Gentiles are  
blinded in their vnderstanding and ignorant: but Chri-  
stians haue learned him in whom are all the treasures of  
wisedome and knowledge, Coloss. 2, 3. hearing him in  
his word, and taught of him also by his<sup>m</sup> spirit, leading  
them into all truth, Iohn 16. 13. The Gentiles by the  
means

<sup>i</sup> Ardens.

<sup>i</sup> Caietan.  
Aquino.

<sup>i</sup> Aretius.  
<sup>m</sup> Lombard.  
Anselm.  
Marloras.

meanes of their blindnesse and ignorance walks in vanitie of their minde, farre from a godly life, committing sinne, not out of passion and infirmitie, but out of election and iniquitie, giving themselves over unto wantonnesse, and that not in thought onely, but in act also, working and that all manner of uncleannesse, and that even with greedinesse insatiably, <sup>a</sup> glorying in their shame, and, as some <sup>o</sup> Diuines aptly construe the word *ἐκ πορνείας*, contending for the victorie in villanie. But Christians hauing learned Christ, whose doctrine forbids all vngodlinesse, ought to put on the new man, that is, new manners, all the daies of their life seruing God in righteousness and true holinesse. The Gentiles vnregenerate are giuen to lying and forgerie: but euery Christian regenerate will speake the truth vnto his neighbour, as being members one of another. Vnregenerate men in their anger offend God, and giue place to the diuell: but men regenerate, will not let the Sunne goe downe vpon their wrath: in a <sup>a</sup> literall exposition, <sup>r</sup> ira furor breuius est, all their vnaduised anger is not a day long: or in a mystical sence, they be so moderate as that neither reason the <sup>c</sup> light of the minde, nor <sup>u</sup> Christ the sunne of righteousness, shall at any time forsake them in their furie. Men vnregenerate make <sup>x</sup> gaine their godlinesse, robbing openly, stealing secretly: but a regenerate man is content to labour with his hands the thing that is good, that hee may giue to him that needeth. He labourerth, as knowing that the end of lasinesse is the beginning of leaudnesse, <sup>y</sup> *finis otij resurgere ad prauum negotium*. And hee labourerth <sup>z</sup> not as a theefe to doe mischief, but the thing which is good; <sup>a</sup> exercising himselfe in some vocation or trade that is good, and that for good, that hee may rather giue then take from other; acknowledging that axiome to be true, <sup>b</sup> *Magis delinquit diues non largiendo superflua, quam pauper rapiendo necessaria*. Vnregenerate men haue filthy communication and vsauourie: but the speech of a regenerate man is so <sup>c</sup> powdred with salt, that as oft as neede is it may minister grace to the hearers,

n Phil. 3. 19.  
o Calvin.  
Aristim.

p Tit. 2. 12.

q Ardens.  
Caietan.  
Marlorat.  
r Horat.  
s Hieron.  
t Aquin.  
u Eccles. 12. 2.  
v Lombard.  
w Anselm.  
x 1. Tim. 6. 3.

y Laurent.  
Piscatus euan-  
gelic. parad. 12.  
z Orsamen.  
a Ardens.  
Aretius.  
Marlorat.  
b Laurent.  
Piscan. 76i  
supra.  
c Colos. 4. 6.



ners. In a word, vnregenerate men are full of bitternesse, and fiercenesse, and wrath, and roring, and cursed speaking, and all malitiousnes: but regenerate men are courteous one to another, mercifull, forgiving one another, euen as God for Christs sake forgave them.

These particulars haue bin discussed often elsewhere, but in the whole you may note<sup>d</sup> two maine parts of repentance: namely, contrition or mortification in putting off the old man: renouation or viuification in putting on the new man. And this newnesse of life must be both outward, and inward: outward, in righteounesse toward men, and holinesse toward God, opening our lips to speak that which is good, and labouring with our hands to do that which is good. If Idolatrous Gentiles and superstitious Papists in olde time did more then they knew: what a shame lieth vpon vs if wee know more then wee doe? This renouation also must be spiritual and inward, as it is in the text, *renued in the spirit of your mind*,<sup>e</sup> that is, in the spirit which is the minde, <sup>f</sup> or the spirit and minde. In the <sup>g</sup> supreme part of the minde, as well as in the will and affections: or in the minde made <sup>h</sup> spiritual after God in righteounesse and true holinesse. He who first made this Image, restoreth it againe, being lost, *ipse qui fecit reficit*:<sup>i</sup> albeit this newnesse be found in vs, it is not of vs, it proceeds onely from the Lord who saith,<sup>k</sup> *Ecce noua facio omnia*; Behold I make all things new. Wee are his workmanship created in Christ Iesus vnto good works, Ephes. 2. 10. and therefore we must pray with David, *O God renew a right spirit within me*, Psa. 51. 10. and embrace the Gospell of Christ, as the<sup>l</sup> power of God vnto saluation, instructing vs how to liue soberly, righteously, and holily Titus 2. 12.

Whoso euer is a scorner and despiser of this foulesauing grace, grieues the spirit of God, and giues place to the diuell. It is true that the Spirit cannot properly<sup>m</sup> grieue, because the mercies of God are not passiue, but actiue, succouring, not suffering in our misery.<sup>n</sup> Yet a man that

is

d Sacerinus &  
Piscator in loc.

e Anselm.  
f Hieron.  
Ardens.  
g Calvin.  
Caietan.  
h Lombard.  
Aquin.  
i Ardens.

k Apoc. 21. 5.

l Rom. 1. 16.

m Thom. parl. 1  
quest. 21. art. 3  
n Primasius.  
Lombard.

is giuen ouer vnto wickednesse, doth occasion other in whom the Spirit dwels, exceedingly to lament & grieve for his faults and follies: or he may be said to grieve the Spirit, because filthy communication is displeasing to the Spirit: or for that as much as in him is, he doth extinguish the Spirit, and drive him out of his mansion, & so giues place to Sathan, entring in at two doores especially saith *Augustine*, *Per ostium cupiditatis & timoris, aut cupis aliquid terrenum & hac intrat, aut times aliquid terrenum & hac intrat.*

On the contrary, whosoever is renewed in the spirit of his minde openeth a doore to Christ, Apocal. 3. 20. and Christ dwelleth in him, Eph. 3. 17. & he liueth in Christ Galat. 2. 20. nay the good man *prints on Christ*, and is as it were a walking picture of Christ, so the text expressly, Galat. 4. 19. my little children, of whom I trauell in birth againe, *untill Christ be formed in you*: which *Hierome*, glosseth aptly thus, *In illo verè Christus formatur, qui virtutem fidei eius intelligit, & in quo omnis conuersatio eius exprimitur atq; depingitur.* In this life this renouation is only begun, & not perfect vntill this mortal put on immortality. *S. Augustine* notably to this purpose, Charity begun, is righteousness begun: charity encreased is righteousness encreased: great charity is great righteousness: perfect charity, perfect righteousness. *Charitas in alijs maior, in alijs minor, in alijs nulla*: There be many degrees of charity, some haue lesse, other haue more: *sed plenissima, quam iam non possit augeri, quā diu homo hic viuūt, est in nemine*: but full & perfect charity cannot be found in any man so long as he liueth heere. To conclude this argument in three words onely, iustifying righteousness is perfect, but not inherent: sanctifying righteousness is inherent, but not perfect: glorifying righteousness is both inherent and perfect.

o *Anselm.*  
p *Augustin.*  
epist. 23.

q In Psal. 14.  
idem Lombard.  
in loc.

r Rom. 13. 14.  
l Casaubon. not.  
in epist. Nyl. ad  
Eustat.  
r Com. post in  
Galat.

u D. Fulke in  
loc.

x Lib. de Nat.  
& Grat. ca. 71.

y Idem epi. 29.

## The Gospell. MATTH. 9. 1.

*Jesus entred into a ship, and passed over, and came into his owne Citie, &c.*

Porters of the Palsie-man  
as Proctors helping: *Behold they brought, &c.*

Agent,

Christ, as the  
chiefe Doctor healing:  
infirmities of

Soule, *Thy sins be forgiven thee.*  
Body, *A rise, take up thy bed &c.*

Actors,

**T**His  
Hi-  
story cō-  
mends  
vnto  
your cō-  
sidera-  
tion

Patient: a man, a sicke man, a man  
sicke of the palsie, so sick that he  
could neither goe, nor stand, nor  
sit, but lie in his bed.

The Scribes, *mur-muring* at the  
matter and blaspheming Christ,  
verf. 3.

Auditors,

The people, *maruelling* at the mi-  
racle and glorifying God, ver. 8.

*Jesus entred into a ship and passed over* It is written of  
Hierome, that he spent foure yeeres in a Desert of Syria  
so studiously, that he did allow himselfe but a little time  
for sleep, lesse for meat, none for idleness. But our blef-  
sed Sauour neither immured in a wall, nor Cloystered in  
an Abbey, nor hidden in a Wildernesse, <sup>a</sup>went about doing  
good from Coast to Coast, & from Country to Country,  
from the Gadarens vnto Galile: whose <sup>b</sup>diligence you  
must according to your seuerall occupations and occasi-  
ons imitate so fast as you can, and so farre as you may;  
knowing that it is impossible not to finde *ill* in idle:

<sup>c</sup> *Hominem*

<sup>a</sup> *Erasmus in eius vita praefat. tom. 1.*  
Hieron.

<sup>a</sup> *Acts 10. 38.*

<sup>b</sup> *Heming.*

c *Hominem otiosum non esse malum impossibile, quia nihil agendo discit male agere.* From hence likewise we may note Christ vspeakable goodnesse, who came to the Gerge: sens afore they desired him, and stayed in their country till they reiected him, as being prior in amore, posterior in odio: louing vs first afore we loued him, and neuer forsaking vs vntill we forsake him: as he speaks by the mouth of his holy <sup>f</sup> Prophet, *O Israel hurt is from thy selfe; but helpe is in mee.*

Into his owne citie] The man sicke of the palsie was cured in Capernaum, as Saint Marke reports in his second Chapter at the first verse: but Christ as wee finde in the Gospell of Saint Matthew was borne at <sup>8</sup> Bethlesem, and brought vp at <sup>8</sup> Nazaret: how then accord you these places? <sup>i</sup> Augustine doth answere, that Capernaum was the chiefe, and as it were Metropolitane Citie of all the Galileans, and therefore in what place soeuer of Galile Christ was; hee might be said to be in Capernaum, as the whole Roman Empire spread farre and wide was termed Rome, and all the parts of Huntingdonshire, Cambridgeshire, Bedfordshire, take their denomination from Huntingdon, Cambridge, Bedford, the principall head townes of those countries. And this exposition is receiued by the <sup>k</sup> Penner of the Ordinary Glosse, Beda, Hugo, Strabus and other, *apud Maldonat. in loc.* But <sup>k</sup> Chrysostome gives a more probable satisfaction vnto the present obiection, affirming that Christ was borne in Bethlehem, and bred in Nazaret; but afterward dwelt in Capernaum especially, shewing his greatest miracles (as<sup>m</sup> himselfe witnesseth) in that Citie; *I haue Capernaum, which art lifted vp vnto heauen, shall bee brought downe to hell: for if the great workes, which haue bene done in thee, had bene done among them as of Sodome, they had remained to this day.* So that Capernaum is called heere Christ owne Citie, because<sup>n</sup> leauing Nazareth, hee went and dwelt in Capernaum. Hence we may learne that euery towne which is adorned with the Gospell is Christs owne Citie, there Iesus is present

c Laurent. Pisanus Euangel. paradox d Fern com. 1. in loc.

e Iohn 4. 19.

f Hosea 13. 9.

g Matth. 1. 1.  
h Matth. 2. 23.  
i De consensu Euangel. 1. 2. cap. 25.  
Idem Anselm. in loc.

k In loc.

l Idem Theophil. last Eubym.  
Ezra in loc. 2. 1.

m Mat. 11. 23.

n Matth. 4. 13  
o Kilian in loc.

p *Dietz. Com. 1.*  
in loc.

q *Exod. 3. 10.*

r *Psal. 106. 38.*

f *Ibid. ver. 20.*

t *Exod. 33. 1.*

u *Psal. 87. 2.*

x *Matth. 23. 37.*

y *Rom. 1. 7.*

z *Apocal. 17. 5*

a *Matth. 8. 20.*

b *Musculus in*  
loc.

c *1. Cor. 7. 31.*

d *2. Cor. 6. 10.*

e *Pestil. in loc.*

f *Scarez.*

g *Culman.*

h *Job 29. 15.*

i *Cap. 2. 4.*

i *Beauuamis in*  
loc.

present in his Sermons, in his Sacraments, in his gifts, in his grace. P So long as the children of Israel obeyed God, and walked in his wayes according to his word, so long they were called his people. Come saith the q Lord to Moses, I will send thee to Pharaoh, that thou maiest bring my people the children of Israel out of Egypt: but when once they were stained with their owne workes, and went a whoring with their owne inuentions, in so much as they f turned their glory into the similitude of a Calfe that eateth hay: the Lord speaking vnto Moses his seru-  
uant, calls them, not as afore, my people, but t the people, or according to the vulgar, Thy people. So Hierusalem once u Gods City, was after ward by x killing the Prophets, and reiecting the Lord of the Prophets, a denne of theeues, Matth. 23. 37. So Rome was in Pauls age the y beloued Church of Christ, but since her erroneous doctrine, as the wine of hir fornication hath intoxicated the Kings and inhabitants of the earth, Apocalips. 17. 2. what is shee but the z mother of abominations, a Synagogue of Satan, a seat of Antichrist.

It may further be obiected heere, that the a Son of man had not so much as an hole wherein to rest his head, and therefore no City of his owne. To which, answer may bee, b that the holy Ghost (in these two contrary texts, as they seeme) doeth insinuate that lesson secretly, which Paul else-where deliuereth openly, to wit, that we should c use the world, as if we used it not, d as hauing nothing, and yet possessing all things.

They brought to him a man sicke of the palse lying in a bed. In these Porters and Procters, obserue with e Hemingius and f other, vnfaigned loue to their friend, and a liuely faith in Christ: in being g feet to the lame, great loue. But in bringing him vnto Christ, and that after such a strange manner, as Saint h Marke reports it, vncouering the rooffe of the house where Christ was, and letting downe their sicke neighbour in a bed, and when he was so brought vnto Christ holding it sufficient to present i miserum ante miser-

*misericordem*, an obieſt of miſery to the father of mercy, greater faith. Other happily would haue powred out a long prayer vnto Chriſt in word, or haue giuen vp a large petition in the behalfe of their friend in writing: but they were well aſſured, as <sup>k</sup> *Erasmus* elegantly, that the diſtreſſed in his couch, *ed magis loquebatur miſericordis medico, quia loqui non poterat.* And therefore the text ſaith in the next claufe, *that Ieſus ſaw the faith of theſe.* <sup>1</sup> As God, hee ſaw their faith, as hee ſaw the thoughts of the Scribes: and as man, he ſaw their faith by their workes. Hee ſaw the faith of the porters in bringing, & of the paſſie man in ſuffering himſelfe to be brought in ſuch a manner: & therefore Chriſt, the<sup>m</sup> conſolation of Iſrael, affords him inſtantly comfort both in word, and deed. In word, *Sonne be of good cheere*, whoſoeuer beleueth in Chriſt, <sup>n</sup> *hath power to be the ſonne of God*: and if thou be Gods ſonne, thou maiſt bee very well of good cheere; for your <sup>o</sup> Father in heauen knoweth your wants, and prouideth all things neceſſary for you. Indeed, healing firſt his finnes, and then his ſores.

*Thy finnes are forgiven thee.* ] Where firſt obſerue, that Chriſt is ſo good as his word, yea better then his promiſe: for whereas he ſaith, <sup>p</sup> *ask and yee ſhall haue*, hee granted heere to the paſſie man afore hee did aſke, and more then hee did aſke. <sup>q</sup> We read not that the patient himſelfe, or his agents exhibited any petition vnto Chriſt in his behalfe, yet the Lord heard the<sup>r</sup> deſire of the poore, yea the very groanes of his ſeruants<sup>r</sup> not expreſſed, <sup>r</sup> *oratio licet tacens eſt Deo clamor.* His paſſie was prayer enough, and his faith a ſufficient friend for his way to the God of all comfort. Againe, this patient came to Chriſt eſpecially, if not onely, to bee cured of his corporall infirmity: but behold, his ſpiritual iniquities are healed alſo. *Sonne bee of good cheere, thy finnes are forgiven thee.* <sup>u</sup> King *Salomon* deſired of God onely, that hee would giue him an vnderſtanding heart to iudge his people: but the Lord granted him not

k *Paraph. in*  
5. Luke.

l *Zepper. con. 1.*  
in loc.

m *Luk. 2. 25.*

n *Iohn 1. 12.*

o *Mat. 6. 8. 33*

p *Mat. 7. 7.*

q *Musculus in*  
loc.

r *Pal. 10. 19.*  
f 1. Sam. 1. 13  
r *Hilarius apud*  
*Lilium in loc.*  
So God vnto  
Moses, *Exodus*  
14. 15.

u 1. Kings 3.



x1. *Sam. 9.*  
y *Augustine.*  
Confess. lib. 9.  
cap. 10.

z *Judge. 5.*

a2. *King. 3. 23.*

b *Ferns &*  
*Maldonas. in*  
*loc.*  
c *Mat. 6. 33.*

d *Sir William*  
*Cornwallis es.*  
say 12.

e *Serm. 145. de*  
*tempore.*

f *Hierome,*  
*Theophylact.*  
*Euthym.*  
g 1. *Cor. 11. 30.*  
*Iohn 5. 14.*

not onely wisdom in such a plentiful manner, as that none were like him in vnderstanding, either afore or after his time: but also bestowed on him other blessings of riches, honour, and prosperitie which he did not aske. <sup>x</sup> *Saul* seeking for Ases only, found a kingdome. <sup>y</sup> *Monica* begged of God that her sonne *Augustine* might one day turne Christian and Catholike: but hee proued also the most illuminate Doctor of all the Fathers. As when <sup>z</sup> *Sisera* asked water, *Isael* gaue him milke: and as when *Gehezi* begged of *Naaman* one talent, he presently said vnto him, <sup>a</sup> *Te take two talents, and hee compelled him, and bound two talents of siluer in two bags: euen so God dealeth exceeding abundantly with vs above all that we aske or thinke, Ephel. 3. 30.*

Secondly, in that Christ heere said to the patient, *Thy sinnes are forgiven thee*, before he said, *Arise, take vp thy bed, and walke*; <sup>b</sup> he doth insinuate that first hee should haue craued pardon for his sinnes, and then afterward haue desired helpe for his sicknes; that <sup>c</sup> first he should haue sought the kingdome of God, and then all other things should haue been cast vpon him. Ordinarily men are too carefull for their bodies, and too negligent in doing right to their soules; in so much as <sup>d</sup> one said, Our bodies are made gentlemen, but our mindes are vsed as slaues. Every man in his right wits affects a good seruant, a good son, a good friend, a good field. Nay every man is desirous his house, his horte, his hofe should be good, he will haue euery thing good about him, onely not caring if his soule be bad in him. O wretched wight, saith <sup>e</sup> *Augustine*, *quid de te tu ipse male meruisti? inter bona tua non vis esse malum nisi te ipsum*: How didst thou deserue so much ill of thy selfe, as that among all thy goods onely thy selfe art bad.

I obserue that Christ like a good Physician did first purge his patient, and take away the <sup>f</sup> matter of the disease, that hee might the better worke his cure. <sup>g</sup> Sinne is the cause of all diseases, and therefore Christ who was without

without sinne, was also without sicknesse, he tooke vpon him (as the <sup>h</sup> schoolemen in this very well) *infirmities speciei, sed non individui*. Common infirmities vnto the whole nature of mankind, as to be weary, to thirst, hunger, mourne: but not the particular infirmities of euery singular person, as the blindnes of *Bartimeus*, the feuer of *Rulers sonne*, the palfie of this patient lying in his bed. Indeed it is said, *Elay 53. 4.* that *he tooke our infirmities, and bare our sicknesses*. But *S. Peter* <sup>i</sup> interprets it of our Sauours passion, (*his owne selfe bare our sinnes in his bodie on the tree*. *Saint* <sup>k</sup> *Mathew* construeth it of his healing all kind of diseases. <sup>l</sup> Others expound it thus, he tooke vpon him our paine, that is, whatsoeuer infirmity was in him, it was only for our sake, not for his owne sinne: for so the Prophet explanes himselfe in the words immediately following, *he was wounded for our transgressions, and broken for our iniquities, and with his stripes we are healed*. If any then be sicke, let them humbly confesse their sins, and heartily craue forgiveness of the same, <sup>m</sup> first consulting with a Physicion for the soule, then entertaining a Physicion for the body.

4 Hence learne that Christ hath not an eye so much to the greatnesse of our sinnes, as to our faith. If hee see thy faith, hee will winke at thy fault. When the blessed theefe had confessed him on the crosse, *o Lord remember me when thou comest into thy kingdome*: Christ instantly forgetting all his former sinnes, especially respects his present confession, answering him exceeding graciously, *to day shalt thou be with me in paradise*. When *p Bartimeus* had cried, *Iesus thou sonne of David haue mercy on me*. Christ answered forthwith vnto the comfort of his soule, *Goe thy way, thy faith hath saued thee*. This palfie-man had sinnes in the plurall number: originally, as being vniuerfall: and actuall, as being the speciall causes of his disease: which not vnlikely was occasioned either by some disquiet of minde, or else by some disquiet of body: yet (as you see) so soone as Christ perceived the

*h Thom. 3. part  
quest. 14. art. 4.  
Suar. 7 in 3.  
Thom. disputat.  
32 & Seneca  
in 3. sent. di-  
stinct. 15.*

*i 1 Epist. 2. 24.*

*k Chap. 8 17.  
l See B. Bilson  
serm. of Christ  
suffering. pag.  
261.*

*m Perkins treat.  
of dying well.  
n Cofier. con. in  
enauog. Dom. 18.  
post Petus. conf.  
n Heming.  
o Luk 23. 42. 33*

*p Mar. 10. 52.*

q Culman.

the faith of him selfe and his friends, he said (as not respecting their other vertues, or his other vices) *O Sonne be of good cheere thy sinnes are forgiven thee.*

r Heming.

5. In that Christ said here, *thy sinnes are forgiven thee*, notwithstanding he knew the Scribes would murmur and mutter against his speech: hee teacheth vs to bee faithfull in our calling, and diligent in doing our duty, mauger the beard of all captious & cauilling aduersaries. As Bernard saith of another text, *Luke 2.8. Hec mea sunt, mihi apponuntur, mihi proponuntur imitanda.* This

(Serm. 3. in natal. Dom.

was spoken by Christ, and written by Mathew for our instruction. Hath then almighty God *giuen such power vnto men*, as to pronounce the pardon of sinne to the sicke man in his bed? is the doctrine of confession and absolution agreeable to the Scriptures, and practise of the Church as well present as primitive: then albeit some scribbling Scribe, pen an ineffectiue pamphlet against a discreet Pastor executing this office, or some selfe-conceited Pharisee tell the people, *this man blasphemeth*: hee may notwithstanding (vpon good information of faith and repentance, as Christ in this place) say to the sicke sinner in his bed, *thy sinnes are forgiven thee*, and by Christs authority committed vnto him, *I absolue thee*. That absolution as well priuate as publike belongs principally, yea properly *tanquam ex officio* to the Minister as Christs ambassador in his ecclesiasticall function: I referre you to the Postils of Melancthon, Culman, Zepperus vpon this place, to Martin Bucer in *articulis concordia*: Melancthon in *Matth. 18. vers. 18. & in Iohan. 20. vers. 23. & in tract. de penitentia tit. Confessio, tom. 2. fol. 191. Olesius de substantia fœderis, part. 2. pag. 278. 279. & sequent. Luther, *Musculus, Cruciger apud Melancthon in Concilio Theologico*: Doctor Field, *lib. 3. of the Church, chap. 25. Master White, way to the true Church, pag. 230. 231.* For mine owne part, I wish vnfaignedly that all popish abuses of Confession and absolution vtterly abolished, they might one day bee more fully restored in our Protestant*

c Caluin. Institio.  
lib. 3. cap. 4.  
§ 21. 22.

u Inter scripta  
Anglicana,  
pag. 688.

x Pag. 256.

stant Churches vnto their primitiue sincerity.

6. Christ In saying, *thy sinnes are forgiven thee*, doth instruct vs more fully concerning his owne person and office, for which he was sent into the world: namely, <sup>2</sup> to seeke and save that which was lost: Vnlinke the phrase, and you shall finde a Gospell in euery word. Sonne, if wee be sonnes, how can our father in heauen deny vs any good thing? Math. 7. 11. *Be of good cheere.* <sup>a</sup> If God be with vs, who can be against vs? if he will haue vs merry, what shall make vs sorry? *Thy* in particular, *sinnes* in the plural, many sinnes, all sinnes, *are forgiven*, freely, yet fully, through my grace, not vpon thy merit. For he saith not (as <sup>b</sup> Interpreters obserue) *thou shalt satisfie for thy sinne*: but *ecce remittuntur tibi, behold they be forgiven*. Againe, it is very remarkable that Christ saw their faith: but said *thy sinnes*. I grant with Euthymius and <sup>c</sup> other ancient fathers, that vndoubtedly this sick man had some faith. otherwise he would neuer haue sought after Christ so greedily, neither would Christ haue receiued him into fauour so graciously: yet Saint Mathew, Marke, chap. 2 verse 5. Luke chapter 5. verse 10. attribute most vnto the faith of the porters, all of them relating the story thus: *And when Iesus saw, not his: but their faith.* And so many doctors vnderstand this Text, as <sup>d</sup> Ambrose, <sup>e</sup> Cyrillus, Hierosolimitanus, <sup>f</sup> Hierome and sother. If Christ then be so willing to grant our requests vpon the prayer and inuocation of other, <sup>h</sup> how ready will he be to heare when our selues out of our owne faith are tutors for our selues? Vndoubtedly this saying, *thy sinnes are forgiven*, is a <sup>\*</sup> standing sentence, spoken not only to the pallsie man here: but as a generall proclamation vnto euery one that beleueeth.

And behold certaine of the Scribes said within themselves, *this man blasphemeth* A man may blaspheme three wayes especially: first, ascribing to God that which is vnbe-fitting his excellent maiesty: secondly, by denying to God his proper attributes: thirdly, by giuing that vnto himselfe

y Heming.

z Luk. 19. 10.

a Rom. 8. 31.

b Musculm.  
Heming.

c Chrysostom.  
Theophylact.  
in loc.

d Com. in Luc. 5

e Cataschif. 5.

f Com in loc.

g Anselm.

Heming.

h Thom. in loc.

\* B. Lat. serm.

Gest 20 Sun.

after Trinitie.

i Ludo' ph. de

vita Christi.

part 1. c. 47.

Bonauent. in

Luc 5.

B. au xamii.

Panigaro. in

loc.

k 1 King 8.39

l Ioslin. Mart.  
de monarch dei  
Totus oculus est  
& qui minime  
fallitur quia  
minime claudi-  
tur. Bernard.  
lib. 5. de consid.  
m Rupert. in loc  
n Theophylact.

o Hierome.  
p Chrysostom.

q Non hoc ante  
dicerat quam  
factu compe-  
barei. Rupert. in  
loc.  
r Musculus.

l Maldonat ex  
Chrysost.  
t Hieron. epist.  
ad Rustic.  
u Chrysost.  
Theophylact.  
Euthym.

himself which is only due to God. And in this third kind the Scribes imagined Christ to blaspheme, because none can forge sinnes except God. Esay 43. 25. *I am he that putteth away thine iniquity for mine owne sake.* Christ therefore proues himselfe to be God, first by knowing their thoughts, and secondly by doing this miracle. *Iesus saw their thoughts; ergo, God.* For God only knowes the hearts of all the children of men, according to that of <sup>1</sup>Philemon an old Poet :

*Qualis Deus mihi dicite, censendus est.*

*Qui cuncta cernit, ipse sed non cernitur.*

*Whether is it easie to say thy sinnes be forgiven thee? or to say arise and walke?* <sup>m</sup>With God it is all one to say and to doe; but with men it is more easie to say this, then to shew this. And therefore *that yee may know that the sonne of man hath power to forgive sinnes on earth:* <sup>n</sup>I will by curing the palsie mans body, prooue that I can also saue his soule. Carnall men beleue their sense more then their Sauour, <sup>o</sup>*fit ergo carnale signum ut probetur spirituale, p facit minus, quod est manifestius, ut demonstret maius & non manifestum.* And it is worth obseruing that Christ neuer openly forgave the sinnes of any, <sup>till</sup> by working of myracles he shewed evidently that he had power to grant pardons. Ambassadors are not beleueed in another Nation, vntill they deliuer their letters of credence. Christ therefore shewed his Commission, and <sup>t</sup>letters testimoniall, or rather a plaine Patent: That ye may know that the Sonne of man hath authority to forgive sinnes on earth, *I say to the sicke of the palsie, arise, take up thy bed, &c.*

*Arise, take up thy bed, and goe to thy house.* <sup>]</sup> So many words are set downe for the greater <sup>t</sup>manifestation of the myracle, as if he should say, Thou that couldest not sit, now stand: thou that couldest not goe, now walke: thou that wert carried in thy bed, <sup>t</sup>now carry thy bed: and <sup>u</sup>so demonstrate that thy former agility, strength, and health, is truly restored againe. *Goe to thine house*

house, that thy friends and acquaintance who knew thee to be sick, may confesse my power in making thee whole. If Christ would haue had this pallsie man to follow him, he would not haue said, *take up thy bed*: but *take up thy crosse*. For to be Christs follower is not *opus puluinarius*, *sed pulueris*, a featherbed is vnfit for our swift race in the narrow way, where *two coates* are troublesome.

*Myssically*, this pallsie man is euery man vnregenerate lying sicke in the bed of his sinne, not able to stir hand or foote of himselfe for the good of himselfe. Hee must therefore be *renued in the spirit of his minde after God in righteousness and true holinesse*. Now the power to forgiue sinnes and to worke this cure is giuen to Christ only. So *David*, *Wash me thoroughly from my wickednesse, and I shall be whiter then the snow*. So *Jeremy*, *Conuert me Lord, and I shall be conuerted*. And it is, as our Church speakes, a great maruell, nay, faith *Augustine*, it is a more strange miracle to conuert a sinner and to make him a new man, then it was in the beginning to make the new world. For there was nothing to hinder God in creating the great world; but in reuening this our little world, besides our owne naturall corruption, all euills on earth, all diuels in hell are ready to withstand him. In more particular, he that will not worke for his living hath the pallsie in his hands; hee must therefore so learne Christ, as that *hee steale no more, but rather labour with his hands the thing which is good*. And so the Gospell and Epistle meet together in their argument and aime; both insinuating that Iesus Christ is the Sauour of soule and body. Wherefore let vs as the beholders of this miracle, glorifie God, and pray with our Church:

O God, for as much as without thee we are not able to please thee: grant that the working of thy mercy may in all things direct and rule our hearts through Iesus Christ our Lord.

Amen.

L

The

*a Math. 16. 24.*

*y Math. 7. 14.*

*z Math. 10. 10.*

*a Killus in loc.*

*b Psal. 51. 2. 7.*

*c Chap. 31. 18.*

*d Apud Perg. in loc.*

*e Rupert. in loc.*



## The Epistle. EPHES. 5. 15.

Take heed therefore how ye walke circumspectly,  
not as vnwise, but as wise men, &c.

f Chap. 1. 7. 23.  
g 8. 5.  
g Mat. 25.

h Luk. 15. 17.

i Tertullian  
lib. 2. contra  
Marcion, vel  
alijs respiscere  
quasi resapere.  
k Ephes. 4. 22.

l Varro l. 4. de  
ling. Lat.

m Ardens in  
loc.

n Ecclesiastes  
2. 14.  
o Hob. 12. 2.

IT is an axiome that will abide the touch-stone, whoe-  
uer is a good man is a wise man, and on the contrary,  
whoefoener is an irrepentant sinner is a foole. Salomon affirms  
it in his Prouerbes, and Christ a greater then Salomon  
confirms it in his Gospell, expressing the dangerous  
estate of improvident sinners by the parable of the foo-  
lish Virgins, and terming the prodigall childes repentance  
becomming vnto himselfe, as if he had beene out of his wits  
vntill his amendment, as the Greek *μωρῶτα* doth import,  
and the Latine *respiscencia quasi receptionis ad se*. So  
Paul aduileth vs in my text to walke circumspectly, not as  
vnwise: but as wise men. And to be wise men according  
to the doctrine of Paul is to bee new men <sup>k</sup> to cast off our  
old conuersation, and be renued in the spirit of our minde, to  
speake more particularly, the learned Atheist is a foole,  
Psalme, 14. 1. *The foole hath said in his heart, there is no  
God*: The witty harlot is a foole, Prou. 9. 13. *a foolish wo-  
man is troublesome, &c.* The couetous (albeit the world  
repute him onely wise, <sup>l</sup> *Dives quasi Dinus*, as being a pe-  
tite god on earth) is notwithstanding in the Scriptures  
estimate but a foole, Luk. 12. 20. *O foole this night will they  
fetch away thy soule from thee*. But because the drunkard is  
a most apparent grosse sot, our Apostle willet vs heere  
principally to take heed of drunkenesse, *be not drunken  
with wine, &c.*

That we may walke circumspectly, <sup>m</sup> three points are  
to be considered especially, *Quo.*  
*Quomodo.*  
*Qua via.*

The <sup>n</sup> wise mans eyes are in his head, he therefore <sup>o</sup> loo-  
keth

keth vnto Christ, seeking the things aboue, where Christ our head sitteth at the right hand of God: and he walketh vnto the Citie which is to come, in the right way with a right eye. The way to heauen is to know God and his Christ, Ioh. 17. 3. a liuely faith working by loue, Galat. 5. 6. and to walke in this right way vprightly, is to shunne the mountaine of presumption, and the pits of despaire, turne neither to the right hand nor to the left, to run our race neither hastily nor slowly, but as *Paul* heere, circumspectly. Now the drunkard (as it is in the Prouerbe) is *\* out of the way*, to speake the best of him in charitie, reeling in the way, for tipling heads haue topling heeles. It is a popish axiome, *caute, si non caute*; but the truth is, no man walks charily, but he who walks chastly. Our Apostles *caute*, is as much as *\* caute*, take heed of euery thing which is an hindrance to your walking in the waies of the Lord, but especially take heed *that ye be not drunken with wine wherein is excessse*.

p Coloss. 3. 1.

q Heb. 12. 14.

\* Esay 28. 7.

r Aquinas loc.

Concerning this one sin schoole Authors haue moued many questions, as first, whether a man being sicke may be drunken medicinally for his health?

2. Whether a man taking an inebriatiue potion, not knowing the force thereof, heereby committeth any sin?

3. Whether a man ouercharging his stomacke at a publike feast, not in any carnall delectation intemperately carousing, but vpon complement only pledging ordinarie cups of kindnesse, may iustly bee condemned of excessse?

4. Whether the courteous inuitor vrging his guest in loue, may bee sayd to make the riot, and if either bee thought author of misrule, whether *occasionaliter*, or *casualiter*?

5. Whether any subiect in answering his Soueraigns health, may wittingly and willingly transgresse in this kinde?

6. Whether any for feare of stabbing, or any such like imminent perill, should endanger his soule to saue

(22 *quest.* 150  
art. 1.2. & se-  
quent.

t In *Aurea*  
*summa*, fol. 157

u In *Thomam*

vbi *supra*.

x *Ardens in los.*  
*ebrietas fan-*  
*cta.*

y *Psal.* 3. 68.

z *Luther*.

*Beza*.

*Piscator*.

a 1 *Iohn* 4. 18.

b *Iames* 2. 19.

c *Rom.* 13. 10.

d *Rom.* 6. 16.

his bodie; and if any of these kindes are to bee excused, whether *a toto*, or *a tanto*?

For the resolution whereof, I refer you to *Thomas*,<sup>t</sup> *Alfissiodorensis*,<sup>u</sup> *Caictan*; holding it sufficient at this time to treat of voluntarie, wicked, inordinate drunkennesse implied in our text. First, voluntary, *be not*: insinuating that it is in our owne power. Secondly, wicked, *drunken with wine*. For, as <sup>x</sup> *Diuines* are bold to speake, there is an holy drunkennesse, as that of the blessed Apostles on Whitsunday; and that of Martyrs and Saints in euery age, who taking the cup of saluation into their hands are so filled with the spirit, that they are euen sicke with loue, *Cant.* 2. 5, and inebriated as it were with the <sup>y</sup> plenteousnesse of Gods house. Thirdly, inordinate, *wherein is excessse*, making men absolute<sup>z</sup> dissolute, ready to commit all vncleannesse euen with greedinesse. All these being put together, make drunkennes a grandame in Babylon, and a very monopolie of mischief, transgressing euery precept of the whole Law.

The first Commandement is, *Thou shalt haue none other Gods but me*. The meaning whereof Christ expounds it, *Matth.* 22. 37. is, *thou shalt loue the Lord thy God with all thine heart, with all thy soule, with all thy minde*. Hee saith not (as *Chrysostome* notes vpon the place) *fear the Lord*: for the most impudent Atheists haue trembled often, in whom there is no perfect loue, <sup>a</sup> which expelleth feare. Neither saith hee, *know the Lord*: for heathen men haue some knowledge of God by nature: *Psal.* 19. 1. The hea-uens declare the glory of God, and the firmament sheweth his handi worke. Neither saith hee, *beleene the Lord thy God*: for the <sup>b</sup> diuels also beleene; but hee saith expressly that which is the <sup>c</sup> fulfilling of the Law, *loue the Lord thy God*. As then our <sup>d</sup> Apostle sayd, *he is our master to whom we submit our selues as seruants to obey*: so that is our God assuredly which wee like best and loue most. And therefore for as much as the glutton and drunkard is *totus venter* (as *Erasmus* sayd of a Frier) all belly, and all

all for the belly : without all doubt his belly is his<sup>e</sup> God, and his glory his shame.

e Phil. 3. 19.

The second Commandement is, *Thou shalt not make to thy selfe any grauen image, &c. thou shalt not bow downe to them, and worship them.* Albeit drunkards cannot endure to kneel one halfe quarter of an houre in the temple: yet they can bee content to kneele, and that on both knees, and those bare, pressing<sup>e</sup> and answering healths in the Tauernes, either to their good Captain, who many times is but a swaggerer : or else to their faire Mistresse, who sometimes is little better then a strumpet; or else forsooth vnto their Soueraigne, vsing the diuels logicke, hee that will not be drunken for *Cesar*, is no friend to *Cesar*.<sup>f</sup> *Accusationis occasio est, adiuratum per Casarem frequentius non bibisse.* This vngodly & deuotion and idolatrous adoration of he-saints and she-saints, as they protest vnfaignedly from the bottome of their heart, to the bottome of the cup, is so ful of scandall and scorne, that there can bee but little difference between a drunkard, in vpholding his wine-worship, and a Papisst in obseruing his will-worship.

f Hieron. com.  
in Tit.  
g Vide Ambr.  
lib. de Elias. c. 17

As for the third Commandement: a drunkard alway blasphemeth God in his workes, ofter in his words. It is an old prouerbe, Shew mee a liar, and I will shew thee a theefe: so shew me a swaggerer, and I will instantly shew thee a swearer. For when once hee begins to seeme to himselfe, *valde disertus*, a very fine man, *secundis calices cum iam fecere disertum*: hee will talke of God most, although hee thinke of him least. It is recorded in the<sup>h</sup> Gospels history that the dispossessed diuells entreated Christ that hee would suffer them to goe into swine; because the chiefe place of the diuels residence, is the soule of the swilling drunkard. <sup>i</sup> *In dry places he findes no rest,* <sup>k</sup> that is, in a sober minde he gets no footing: hee dwells in low countries and in wet ground, in such as are filled with wine. Now when the spirit of God is gone, which should direct their speech and guide their thoughts, and

h Mat. 8. 31.

i Mat. 12. 43.  
k Bonauent.  
diel. salus. c. 29.

Satan is entred in and taken possession of their house; then undoubtedly the doore of their lips is shut vp from Gods praise, but open as hell mouth alway to sweare vainly, to forswear villanously.

Touching the sanctifying of the Sabbath enioyned in the fourth Commandement; an Alehouse in a Parish is ordinarily the diuels chappel; while Gods congregation is chaunting in the Church, boon companions are chaunting in the Tauerne, hauing their Letany, Gospells and Epistles, in dirision of our common Prayers, and the welch Sermon in scorne of our preaching: <sup>1</sup> so that they more dishonour God, and serue better the diuell on Sunday, then all the daies of the weeke beside.

Church hom.  
concerning the  
time and place  
of prayer.

The fifth Com-  
mandement requires ho-  
nour to fathers.

Oeconomical, } Parents.  
                          } Husbands.  
                          } Masters.  
Political, } Beters in office.  
                  } Elders in yeeres.  
Ecclesiasticall, } Tutors.  
                          } Pastors.  
                          } Prelates.

Now the drunkard in this habit of sinne dishonoreth all at once, disobeying the counsell of his Parent, commandement of his Master, statutes of his Prince, direction of his Elder, lesion of his Tutor, exhortation of his Preacher, discipline of his Prelate. Scandalizing also by these leaud courses his mother the Colledge, his mother the vniuersity, his mother the Church.

Against the sixth Cōmandement a drunkard offends more principally two waies: first, in <sup>m</sup> ruinating the state of his owne body by disorder and intemperance.

<sup>n</sup> *Vna salus sanis nullam potare saluam,*

*Non est in pota vera salute salus.*

Secondly, being apt in this humour to stab other, according to that of *Virgil: Baccus ad arma vocat.* And as another ancient <sup>o</sup> Poet, *in praeliis tradit inermem.* <sup>p</sup> Alexander the great being drunken killed his deare friend

*Clissu*

in *Vide Ambr.*  
*lib. de Elia, c. 16*  
in *Owin Epi-*  
*gram: vt Ve-*  
*nus enervat vi-*  
*res, sic copias*  
*Bacchi, Virgil.*  
*o Horat.*  
p *Church hom.*  
*against drun-*  
*kennesse.*

*Clitus*, for whose life when he was sober hee would haue giuen halfe his Empire. The records of our courts afford innumerable presidents in this kinde, in so much as the common epithete to quarrelling is drunken; as a drunken fight, or a drunken fray, *neq; enim faceret hac sobrius unquam*, for no man in his right wits admitteth of any such desperate courses.

The drunkard is occasioned to breake the seventh Commandement by his large commons, and lewd companions. For the first, & after drunkennes ensueth chambering, after chambering wantonnesse, *pro membrorum ordine ordo initiorum est*: and as *Luther* excellently, *gula foror est, immo irritamentum & porcus, & minister luxurie*, For *temetum*, some conceit, is so called, *eo quod tentet*, and *vinum ab implendo venas*: examples heereof in Scriptures are the *Sodomites*, *Herod*, *Lot*, *David*, and in our *x* *Chronicle* *Vortigerius*.

Secondly, the drunkard is incited to the sinne of incontinence by lewd company: for although an Inne was called in old time *propina*, and of late corruptly *popina* of the Greeke *πινω*, signifying hunger, because *Tauerne*-houses were first erected only for the necessary refection of trauellers and strangers, and not for idle meetings of neighbours: yet afterward they became places of notorious ryot and excelsse, in so much that the *x* *Wise-man* sayd expressly, *Two things are hard and perillous, a Merchant cannot lightly keepe him from wrong, and a Vi-ctualler is not without sinne*. And it is well obserued out of the second chapter of *Ioshua*, verse 1. that the word in Hebrew used for an hostesse signifieth an harlot also, *the messengers of Ioshua went into an harlots house*, that is, saith our English glosse, into a *Tauerne*-house, and in Latine *stabilum* is an Inne, and *prostitutum* a whore. Now the filthy communication and vncomely gestures vsuall in such places and among such persons are so great motives vnto sinne, that as *Martin Luther* was wont to say, It is as strange a miracle for a man to conuerse with such and

q Rem. 13. 13.  
r Hieron. epist.  
Amado.

f Loc. rom. titi  
de libidinibus.  
t Perottus in  
Cornucop.

o Isidor. etym.  
lib. 20. c. 32.

x Polyder.  
Anglican. hist.

lib. 3. pag. 56.  
y Isidor. etym.  
lib. 15. cap. 1.

x Ecclesiasticus  
26 30.



a Pro. 6. 27. 28

b Ambro de  
parisi. li. 1. c. 14

c Com. in Tit. 1

d Heliodor.  
Æthiop. hist.  
lib. 13.a Bonavent.  
diet. salu. c. 8.  
f Church hom.  
against drun-  
kennesse.g Lufcinus in  
salibus & iocis.

h Luke 15. 16.

i αὐτὸς quia  
periculosus & ni-  
hil sibi & suis  
curans. Zanch.  
in loc.k Lib. de men-  
dac. ad consens.  
cap. 14.l Lombard. sen.  
l. 3. dist. 38. &  
gloss in Psal. 5.

not to burne with lust, as it was for the three children to be in the fiery furnace & not to be scorched. <sup>a</sup> For can a man take fire in his bosom and his clothes not be burnt? or can a man goe vpon coales and his feet not hurt? <sup>b</sup> *Passiur libido conuincit, nutritur delicijs, vino accenditur, ebrietate flammatur.* In these two respects I may pronounce with <sup>c</sup> *Hierome, Nunquam ego ebrium putabo castum.* Adulterers and drunkards are of such affinity, <sup>d</sup> that in ebrietas amans, & in amore ebrius proclinis admodum, a wanton will easily turne drunkard, and a drunkard as soone become wanton.

As for the eighth Commandement: he that is drunken with wine first is a theefe to himselfe in his excessive riot, and then being in neede is occasioned to steale from others also. Drunkennesse is <sup>e</sup> *regius morbus*, a costly sin, for he that draweth his patrimony through his <sup>f</sup> throate, eating and drinking more in an houre then he is able to earne in a whole weeke, must in fine come to beggerie: *Prouer. 23. 21. the drunkard and the glutton shall be poore, and the sleeper shall be clothed with rags.* Hee doth cast his house so long out of the window, that as <sup>g</sup> *Diogenes* sayd at the last his house doth cast him out of the doore, hauing left nothing rich except a rich nose. The prodigall childewastefull in the beginning of his iourney, was in the end so needy, that he was delirous to be fellow commonor with <sup>h</sup> swine. *Diogenes* derided a yoong riotous gallant, who spent so much at dinner that he had nothing but a Radish roote for his supper. In a word, the most ordinary progresse of a meane man giuen ouer to tripling is nothing else but this, from luxury to <sup>i</sup> beggery, from beggery to theeuery, from *Holborne* to *Tyburne*, from the alehouse to the gallowes.

As for the ninth Commandement: <sup>k</sup> *Augustine* makes eight kindes of lies, which <sup>l</sup> other haue reduced vnto thre, *mendacium officiosum, iocosum, maliciosum.* And these may be contracted into two, to wit, a {merry} lie. {very}

All

All which a drunkard hath at his fingers ends: for the merry lie, cogging and ielling are the chiefe props of his tottering estate. And as for malicious lies; if he be on his Ale-bench, and sit downe in the seat of the scornfull, hee will, as <sup>m</sup> *Augustus Caesar* once, tax the whole world, prattling of Priest and Clerke, yea Prince and people, censuring all hee knoweth, often more then he knoweth. Hee will not spare his other selfe, his best selfe, his owne selfe. *Bacchus* is painted by the Poets vsually naked: <sup>n</sup> heereby signifying that a drunkard reueals all the secrets of his heart, <sup>o</sup> *quicquid est in corde sobrii, est in lingua ebrii*. The which is a most odious fault in ciuility: for who will familiarly conuerse with such a dole as can neither keep his owne, nor his friends counsell? *In vino veritas* helpes him not a whit; for seeing all truties are not to bee told at all times, he may beare false witnesse when he makes a true report, because the meaning of the commandement is, that we should not moue any tales either false or true, whereby the credit of our neighbour is lost or lessened: but that on the contrarie wee should endeuour by all meanes possible to maintaine his honest reputation among vs. And therefore the gabbling drunkard in mouing many false prattles, and so making manie fowle quarrels, offendeth against the ninth Commandement especially.

The naming of the last Commandement is enough, he that is guilty of the fact, of necessity must bee accessary to the motion. And therefore to conclude this euidence, euen as a Generall that besiegeth a Citie, laboureth especially to gaine the Tower or the Castle, knowing that if hee possesse it, hee shall instantly command the whole Towne: so likewise the diuell who daily doth assault our little citie, plots how he may be possessed of our Capitoll and Sconce, being assured that if our head be tipling, our eyes will bee wanton, our tongue blasphemous, our throate an open sepulchre, our hands ready to stab, our feete swift to shed blood: in brieft, all our members at his

m *Luke 2. 1.*

n *Fulgentius*  
mytholog. lib. 2.  
fab de *Dionysio*.  
o *Plutarch*, lib.  
de garrulitate.

p Rom. 6. 13.

q Augustin.

r Virgil. epigram. de venere  
et vino.f Chrysost. in  
Act. hom. 27.  
t Dadreus loc.  
comm. sit. ebris-  
tas.u Chrysost. ad  
pop. Antioch.  
hom. 1.  
x Beza epigram.y Arist. ethic.  
lib. 6.z Exech. 16. 49  
a Lib. de Elia  
cap. 13.b Iudith 13.  
2. 1.

his seruice to become weapons of vnrighteousnesse, to commit all manner of sinne euen with greedinesse. And so the drunkard is like *mare mortuum*, as no fish can liue in the one, so no vertue in the other, *abominatur à Deo, despicitur ab angelis, deridetur ab hominibus, destituitur virtutibus, confunditur à demonibus, conculcatur ab omnibus.*

But the foulness of this vnhappy sinne will appeare yet to bee greater, if we consider it according to our seuerall estates, as we are

Men.

Ciuill men,

Christian men.

Collegiate men.

Clergy men.

If we consider our selues as men, we shall easily see that drunkennesse maketh vs no men. *Demens ebrietas*, it is a voluntary madnesse, whereby men deprived of their vse of reason are like horse and mule without vnderstanding. *Hanc qui habet, seipsum non habet*, hee that hath this sinne hath lost himselfe, and is become rather a beast then a man, nay worse then a beast, for wee cannot enforce a beast to drinke more then hee neede: *est voluntarius demon*, a drunkard as it is in our English prouerbe, will play the diuell.

*Queris quis sit homo ebrius? atque  
Nullus est homo Mavole ebrius.*

Secondly, if we consider our selues as ciuill men, this one sinne ouerthroweth all the foure cardinal and chiefe vertues. As *Iustice*, for how shall any man doe right vnto other, who cannot doe reason vnto himselfe? *Prudence*, which is often drowned in this sincke, and especially maintained by moderate diet, as the Philosopher intimates in the word *moderatum* to be *quasi calx vinum*. *Temperance*, for foulness of body followeth ordinarily *infirmitas* of bread. *Fortitude*, for as *S. Ambrose* notably, *Quos manè insignes armis spectaueras, vultu minaces, eosdem vesperi cernas etiam a puerulis rideri, sine ferro vulneratos, sine pugna interfectos, sine hoste turbatos, sine seculante tremulos.* *Holofernes* hauing lost his wit in wine,

lost

lost his head also by the hand of a lilly woman. And that of a moderne Poet is memorable, *de duce Dipontino.*

*Pons superauit aquas, superarunt pocula pontem.*

*Febr̃ tremens perijt, qui tremor orbis erat.*

Thirdly, if wee consider our selues as Christian men, *he that liueth in pleasure is dead while he liueth: ergo,* saith *Hierome*, a drunkard is not onely dead, but buried in his sinne also. There be many *e* woes denounced against him in this, and moe woes executed on him in the next life. For Itell you (saith the Apostle) that they who do such things shall neuer inherit the kingdome of God, Gal. 5.

21. *Quid e quod non possit cui e seruari.*

Fourthly, if we consider our selues as schollers, our honourable founders in great wisdom foreseeing the manifold inconueniences of tipling in Students, ordained that we should haue but a spare diet in the Colledge, and forbad all excessiue riot and inordinate commellation in the towne. A Gentleman hearing that his sonne at Vniuersity was giuen to dicing, answered, that want of money would occasion him happily to leaue that fault. Afterward vnderstanding that hee was giuen to whoring, said, that either marriage or old age would one day cure that folly. But when he was informed of his *e* wine bibbing, out vpon the villaine (said the father) I will surely disinherit him, for that fault will increase with his yerres. A gamester will continue so long as his purse lasts, an adulterer so long as his loynes last, but a drunkard so long as his lungs and life last.

Fifthly, if we consider our selues as Clergy-men, hee that is giuen to *h* wine should not bee made Bishop, and if any Prelate or Priest after consecration become a wine-bibber, *ebrietas ibi vacans, aut cesset aut deponatur*, as it is in the 42. Canon of the Apostles, according to the computation of *Theodorus Balsamon*. And by the seuenth iniunction of *Queene Elizabeth*, Ecclesiasticall persons are forbidden haunting of Alehouses and Tauernes. I know *Paul* may meet his acquaintance at the market of

*e Appius,*

ci. Tim. 5. 6.  
d Epist. Occam  
tom 2. fol. 324  
e Esay 5. 11.  
Isa 1. 5.  
Prov. 23. 29

f Phauqrinus  
apud Zanch. in  
loc.

g Morall vpon  
Arist. Orlan do  
furioso, lib. 35.

h 1. Tim. 3. 3.

l Vide Balsam.  
in Apost. can. 43  
& Phosium.  
Tit. 9. cap. 27.  
    & 35.  
k Mensa philo-  
sophica fab. de  
militie.  
l Ambros. de  
Elia, cap. 14.  
m Deut. 32. 33  
n Phi supra.

*Appius, and at the three Tavernes, Acts 28. 15.* but this ought to bee for his honest necessities, as the former Inunction intimates, and not to keepe ranke riot at vnlawfull houres. He that is irregular in this kinde, after admonition and warning, is worthy to be suspended <sup>i</sup> *ab officio & beneficio*. A great gallant hauing provided a great feast for his neighbours, desired the parish Priest to wash first and to sit downe last: hereby signifying (saith mine <sup>k</sup> author) that Clergy-men ought to be *primo mundi, sed postremo ebrii*. Thus as you see, by surfetting and excessive <sup>l</sup> *vina* are made *venena*, that is, in the words of holy <sup>m</sup> Scripture, the wine of drunkards is so bitter as the poyson of Dragon, and the cruell gall of *Aspes*. In some respect worse, saith <sup>n</sup> *Ambrose*, then any venome; for the most deadly poyson hath holpen many, whereas the drunkards portion heales none, but hurts all, a root of much euill, a rotte of euery vertue.

Preached at *S. Maries in Cambridge* on *Whitsunday* Anno 1602. The remnant of this text concerning *Psalmes, and Hymnes, and spiritual Songs*, is expounded Epist. Sund. 5. after Epiphany.

The Gospell. MATTH. 22. 1.

*Iesus said vnto his Disciples, the kingdome of heauen is like vnto a man that was a King, which made a great mariage for his sonne, &c.*

**T**His Gospell in ° effect is all one with that appointed to be read on the second Snnday after Trinity both teach one point, and tend to one purpose. Wherefore, lest I seeme double diligent, I refer you to my large notes vpon that other text, and inreat you to bee content with a short paraphrase for the present.

*The kingdome of heauen* ] The Church militant on earth, is this kingdome of heauen, I say militant, and that for two reasons especially : first, because this mariage feast is called a dinner, vers. 4. and after dinner there followeth another banquet, namely the supper of the lamb, Apocal. 19 9. This dinner then is a feast of grace, that supper a feast of glory. Secondly, because none can be thrust out of the Church in heauen triumphant, many croud vnto Gods dinner in the militant without any wed ding garment or bridelace : but at the last day when hee shall cometo view his guests, hee will cast them out of the wedding chamber into vtter darkenesse, as it is in the 13. verse. The Church vnder the crosse then is this kingdome, gathered together by preaching of the Gospell, *⁊ a chosen generation: a royall priesthood, an holy nation, a peculiar people.* Not kingdomes in the plurall, but in the singular a kingdom, as being gouerned by one and the same Lord, vnder one and the same law. And it is a kingdome of heauen, as being the way to the kingdome of heauen, because, saith *⁊ Augustine, per portam ecclesie intramus in portam paradisi.* And a kingdome of heauen, for that her *⁊ conuersation is in heauen, and her *⁊* affections set on things aboue. The synagogues of Satan*

are

o Marlorat,  
Panigerol. in  
lor.  
p B. Latymer  
serm. vpon this  
Gospell.

q Iacob. de Po.  
rag. ser. 1. in lor.

r 1 Pet. 2. 9

f Scrm. 136. de  
temp.  
t Philip. 3. 20.  
u Coloss. 3. 2.



x *Iacob. de Vo-  
rag. ubi supra.*

y *Iames 1. 17.*

z *Iohn 1. 9.*

a *Eustym.  
Anselm.*

b *Psalm 135. 6.*

c *Ephes. 5. 32.*

d *Greg. hom. 38  
e Arden.*

f *Iohn 1. 14.*

g *Ephes. 3. 14.  
16.*

h *B. Latymer.*

i *Melancthon.  
k Gen. 3. 15.  
The seed of the  
woman, &c.*

are a kingdome of darkenesse, the Church a kingdome of light. \* For as in heauen some bodies giue light and receiue none, as the Sunne: other receiue light and giue none, as the firmament: other both receiue and giue as, the Starres and Moone: so Christ in the Church, is the y father of light, and the sunne of righteousness. Malac. 4. 2. giuing light vnto z all, and receiuing light from none. The lay people resemble the firmament, called to receiue light in the publike preaching of the Word, and not to giue light, except it be candle-light in their owne priuate families. Indeed there be many blazing Starres and prodigious Comets in this our heauen, but such are not properly lights, but fires: as the Philosopher, *ignes fatui*. The Preachers of the Word are starres in the firmament, first receiuing light from Christ, and then communicating it to other, as the words of their Patent import, Mat. 5. 14. *Ye are the light of the world.*

This King is God the<sup>a</sup> Father, a King of Kings, and Lord of Lords, able to doe<sup>b</sup> whatsoever hee will in heauen, in earth, and in hell. As one doth glosse my text, *Regens in cælo per gloriam, in mundo per gratiam, in inferno per iustitiam*. His Sonne the Bridegroom is<sup>c</sup> Christ, and his Bride the Church. & God made this mariage by Christs,<sup>d</sup> incarnation. <sup>e</sup> For as the best way to reconcile two disagreeing families or enemy-kingdomes, is to make some mariage betweene them: euen so the word became<sup>f</sup> flesh and dwelt among vs in the world, that hee might heereby make our peace, reconciling God to man, and man to God. At this great mariage dinner the<sup>h</sup> Bridegrome himselfe is the best dish, enen the body and blood of Christ preached in his word, and presented in his Sacraments. And albeit this feast especially concerne the Iew,<sup>i</sup> yet appertaineth it vnto all, as begunne in the<sup>k</sup> beginning of the world, and enduring to the end of the same. The Patriarks and Prophets in old time, the Preachers and Pastors in our time, call and inuite men every day to this mariage. The latter course at this feast, or the

the<sup>1</sup> sweet meats, are remission of sins, euerlasting life, such ioy as no tongue can expresse, or heart conceiue. The time when the king commeth in to see his guests, is eyther the particular houre of our<sup>m</sup> death, or else the generall day of <sup>a</sup>iudgement, when he shall separate the reprobate from his elect, Matth. 13. 40. and 25. 32. God is euery where, seeing all things alway,<sup>o</sup> yet that heereby Iudges may learne not to condemne any, but vpon good information; almighty God said of Sodome, *I will goe downe now, and see whether they haue done altogether according to that cry which is come vnto mee*, Gen. 18. 21. and of Babel, *Come, let vs goe downe*, Gen. 11. 17. and heere the King is said to come in among his guests, and to spy the man which had not on a wedding garment, afore he commanded him to be bound hand and foot, and to be cast into vtter darknesse.

The wedding garment, as <sup>p</sup> some thinke, is Christ: or as <sup>q</sup> other, the new man: or as other, <sup>r</sup> obseruing of the Commandements of Christ: or as other, a<sup>r</sup> pure conuersation: or as other, an vpright heart, comming to the marriage: rather out of duty, then for a dinner: or as other, <sup>u</sup> charity: or as other, <sup>x</sup> grace: or as other, <sup>y</sup> faith: or as other, <sup>z</sup> regeneration, consisting in faith and repentance. All which vpon the point are the very <sup>a</sup> same: so that, (as <sup>b</sup> our Diuines obserue) the question is idle whether faith or godly life bee this garment, because good workes alway proceed from faith, and faith alway sheweth it selfe by good workes. Hypocrites are they who want the wedding garment, <sup>c</sup> professing that they know God, but in their workes denying him.

But it is a more darke Problem, how the King when he came to see the guests, found but one without a wedding garment, and how that one may be called his friend. <sup>d</sup> Answer may be, that all reprobate sinners are called one, because they wil be of one kinde, namely faithlesse: or one because the root of all sinne did proceed from <sup>e</sup> one: or one, because <sup>f</sup> hee that faileth in one point is guilty of all:

18. Latimer.

m Panigarol.  
n Hieron.  
Musculm.

o Thomas in  
Gen. 18. Idem  
Panigarol. &  
Cister in loc.

p Origen.  
q Euseb.  
Emiss.  
r Hieron.  
s Euthym.  
t Arctius.  
u Ardens.  
x Gregor.  
y Kilian.  
z Melanct.  
a Panigarol.  
b Caluin.  
Fulke.  
Zepper.

c Tit. 1. 16.

d See Panigarol part. 1. born. in loc.

e Rom. 9. 10.  
f Iames 2. 10.

g *Cosfer. in loc.*h *Theophilus.  
Alexan. apud  
Panigarol. vbi  
supra.*i *Emthym.  
k 1. Tim. 2. 4.  
l Hieron.  
m Cosfer.*n *Panigarol.  
o Mat. 26. 6.  
p Mat. 10. 3.*

all: or one, to shew the quicke sight of God, who can, if there be but one hypocrite among many, soone spy him: or one, because many such hypocrites are lesse esteemed then one righteous man: Ecclesiasticus 16. 3. *One that is iust, is better then a thousand vngodly children:* or one, to shew that at Christs owne Table there was one *Indus* among the blessed Apostles, as <sup>h</sup> some construe it. And this one whosoever hee be, may be called a friend, <sup>i</sup> for that he did seeme by profession a friend: or a friend, *ex parte dei*, calling him vnto the marriage, <sup>k</sup> willing that all men should be saued, and come to the knowledge of the truth. He was <sup>l</sup> vsed by the King as his friend, but in coming without a wedding garment hee was <sup>m</sup> foe to himselfe: or friend in dirision; as if he should say, You are a kind friend indeed to come in hither without your wedding apparell, and bride-lace: for the Scriptures admit of *Ironies*, Gen. 3. 9. *Adam where art thou?* or a friend, for that hee was <sup>n</sup> once a friend, as *Simon* is tearmed the <sup>o</sup> *Leper*, for that he was a Leper: and *Matthew* the <sup>p</sup> *Publican*, for that he was a Publican: and *Hierusalem* a sinke of sinne, *the holy city*, for that it was once holy, Mat. 27. 35. In reporting these different opinions I wil imitate the sage Iudges of our Law, who sometime determine to heare, not heare to determine.

## The Epistle. EPHES. 6. 10.

My brethren be strong through the Lord, &amp;c.

q *Iob. 7. 1.  
r 2. Cor. 5. 7.*f *Zanchinus.*

**T**HE life of man is a <sup>q</sup> warfare on earth, and every Christian is a professed souldier, hauing <sup>r</sup> *fightings without, and terrors within*. He must therefore learne two things especially: first, how to chuse his armes: and secondly how to vse them. Our Apostle doth instruct him heere concerning both. As for the choice, the <sup>f</sup> *defensiu* weapons are *the girdle of verity, breast-plate of righteousness, shoes of preparation, shield of faith, helmet of salu-*

sion,

tion. Offensiuē, the sword of the spirit, which is the word of God. As for their vse, Paul aduiseeth vs also to put them on, and to put them all on, & so to put on the whole armor, as that we may stand in all good, and withstand all euill. All which is implied in the 11. vers. containing a proclamation *ad arma*, put on all the armour of God. And a reason, that ye may stand, &c.

1. Euery Christian is charged with  
*armor.*
2. This armor must be Gods armor.
3. *Panoplia*, complet armour, all the whole armour of God.
4. This complet armour must not only be shewed abroad, or hung vp at home : but vsed and imployed daily, *put on.*

In the proclamation, foure points are remarkable:

Thereason hereof is manifest and manifold: first, that wee may be able to stand in battell. Secondly, that wee may so stand, as that we may withstand. Thirdly, that we may so withstand, as that we may foile our enemies assaulting as well as retiring. Fourthly, that we may repell not only some few, but all assaults. Fifthly, all assaults not only of the flesh and the world, but of the diuel also, which is the prince of darknes, and generall commander of all forces against vs in these spirituall skirmishes, <sup>u</sup> *Olofernes* being slaine, his souldiers instantly fled. <sup>x</sup> If we conquer the rulers and gouernours of the darknesse of this world, wee shall easily discomfit their followers and instruments. If we cast the rider, his horse will instantly be taken and tamed. Euery Christian ought to put on the resolution of Captaine <sup>x</sup> *Ferras*, alway bearing armes against the greatest Emperour of the world, wrestling not against blood and flesh onely, but against principalities, against powers, against spirituall craftinesse in heauenly things.

For the first point : armour is necessary, whether wee consider our owne weaknesse, or our enemies strength. Our weaknesse, as being vnapt and vnable by nature to

M

thinke

<sup>c</sup> For so long as a man standeth in battell hee is well, if he fall downe, then in iecardy.  
<sup>B.</sup> Latimer vpon this epistle iudith 15. 1.  
<sup>x</sup> Lombard. in loc.

<sup>y</sup> Anselm.

<sup>z</sup> Pareneticall treatise to the Princes of Europe, pag. 26.

a 2. Cor. 3. 5.  
b Lombard.  
c Psal. 144. 1.

d Xiphlin in  
vita Traiani.

e Rem. 13. 14.

f Kilius.

g Arctius.  
h Eccles. 1. 15.

i Zanchius.  
k Lombard.  
l Aquin.  
m Marlorat.

n Anselme.  
o Gen. 3. 1.

p Ad Heliodor.  
de vita Eremitica.  
q 2. Cor. 2. 11.  
r 2. Cor. 11. 14

<sup>a</sup> thinke so much as a good thought, & therfore we must be *strong through the Lord*, <sup>b</sup> who giueth his souldiers *power and might*, teaching our hands to warre, and our fingers to fight. It is reported of <sup>d</sup> Traian that hee would cut in peeces his own garments, rather then his souldiers should want a ragge to binde vp their wounds : but our Captain Christ hath giuen vnto such as march vnder his banner his owne flesh, and his owne selfe, willing vs not to put on his armour, but also to <sup>e</sup> put on himselfe, that we may be *strong through the power of his might*, who can doe whatsoeuer he will, and will doe whatsoeuer is best for all his followers. Againe, wee need armes in respect of our enemies, as being many, mighty, cunning in plotting, cruell in executing.

1. Many, <sup>f</sup> for these gouernours and Princes haue many souldiers and subiects vnder them, & *improbos spiritus, & homines pessimos*, an <sup>h</sup> infinite number, against a little flocke and an handfull of people.

2. Mighty, for wee *wrafile not against flesh and bloud*, <sup>i</sup> that is, not simply with flesh and bloud ; or <sup>k</sup> onely, for then <sup>l</sup> one sword should be so long as another, and one man so strong as another : but wee fight men against diuels, even weaklings against powers and principalities, as it were silly Lambes against roaring Lions.

3. Cunning in plotting, as being *spirituall* and inuisible, fighting so *craftily*, <sup>m</sup> that wee know not on which side they will assault. Satan in the beginning was a <sup>n</sup> Serpent for his subtilty, but now being indued with almost six thousand yeeres experience, is becom a Dragon and an old Serpent, Apocal. 20. 2. *Cui nomina mille, mille noccendi artes*, quoth <sup>o</sup> Hierome. Such a <sup>p</sup> circumuentering enemy, that being a prince of darknes, he can transforme himselfe into an angell of light. Auarice is a worke of darknesse, peeuishnesse a worke of darknesse, inordinate drinking a worke of darknes. But he doth couer & cloake these with armour of light, insinuating that couetousnes is commendable thirst, obstinacy noble resolution, and drunken-

drunkennesse a point of good fellowship. Grosse wicked-  
nesse is easily seene, and prevented soone: but our chiefe  
aduersaries abound with *spirituall wickednesse and inuisible*  
*craftinesse*, and their ordinary souldiers are in their ge-  
neration <sup>r</sup> wiser then the children of light.

4. Cruell in executing and prosecuting; Sathan is an  
<sup>r</sup> accuser of his brethren, and a <sup>r</sup> murtherer from the be-  
ginning, called in holy Scripture a Lyon for his might,  
and a roring Lyon for his malice, seeking daily whom he  
may deuoure, 1. Peter 5. 8. Now these descriptions are  
set downe not that wee should faint, <sup>r</sup> but rather encou-  
raging vs to fight. For seeing our enemies are <sup>x</sup> *superbia*  
*inuidia*, *inuidia* *linidi*, *fallacia* *callidi*, *a* *inistitia* *penitus*  
*alieni*, so many, so mightie, so malicious, so crafty, so  
willing and able to hurt vs, it behoueth euery man to be  
well appointed and armed, *that he may be able to resist in*  
*the euill day.*

The second point obserued in the Proclamation, is, that  
our armour must be *Gods armour*, not armor of the flesh,  
*for* <sup>r</sup> *curst is the man that maketh flesh his arme.* Not ar-  
mour of the world, for our enemies are *worldly gouernors*,  
and the chiefe of them is <sup>r</sup> *the Prince of the world.* <sup>a</sup> Some  
put their trust in Chariots, and other in horses, but wee  
will remember the name of the Lord our God. Not ar-  
mour of the diuell, for then we shall haue nothing but his  
leauings. His armour is Popish exorcisme, superstitious  
crossing, holy water & the like: which he little feareth as  
being framed in his owne shop, and giuen vs at his ap-  
pointment. *The weapons of our warfare are not* <sup>b</sup> *carnall,*  
*but mighty through God to cast downe holds.* Against spiri-  
tuall harmes we must vse <sup>c</sup> *spirituall armes*; against the  
workes of darknesse wee must <sup>d</sup> *put on armour of light*,  
<sup>e</sup> that is, vertues against vices, as being *vestimenta* put on,  
*munimenta* armour, *ornamenta* of light. Let vs then if the  
diuell at any time tempt to cruelty, pride, impatience;  
*put on* <sup>f</sup> *tender mercy, kindnes, humblenesse of minde, meeknes,*  
*long suffering, &c.* as it is in the present Epistle, wee must

M 2

arme

<sup>r</sup> Luke 16. 8.

<sup>r</sup> Apoc. 12. 10.

<sup>r</sup> Iohn 8. 44.

<sup>u</sup> Caluin.

Bullinger.

Kilian.

<sup>x</sup> Agustin. de

Crimis. l. 3. c. 33.

<sup>y</sup> Ierem. 17. 5.

<sup>z</sup> Iohn 17. 31.

<sup>a</sup> Psal 20.

<sup>b</sup> 2. Cor. 10. 4.

<sup>c</sup> Primasius.

<sup>d</sup> Rom. 13. 12.

<sup>e</sup> Aquin.

<sup>f</sup> Coloss. 3. 12.



g Iob 41.

h Psal. 19. 1.

i Sarcerius.  
R. Latimer.  
Marlorat.

k Arctim.

l Zanchius.  
m 1. Cor. 15. 26  
n Guenara.o Restitution of  
decayed intelli-  
gence, pag. 176.

arme our selues with the *breast-plate of righteousness* against iniquity, with the *girdle of truth* against herelie, with the *helmet of saluation*, against despaire, with the *shield of faith* against infidelity. The diuell is mystically that huge *Leuiathan esteeming & yron as straw, and brasse as rotten wood,* when the sword doth touch him he will not rise up and he laugheth at the shaking of the speare, in the earth there is none like him, he feares not our fleshly weapons, or worldly weapons, and therefore that we may stand against his force, we must put on the armour of God, and dwell vnder the defence of the most high.

The third thing considered in the proclamation, is, that we put on *all Gods armour, or the whole armour of God,* as it is verse 13. If we should arme our head onely, the diuell happily would strike at the foote: if the foote only, then he might hurt our head: if both, and leaue our breast vnarmed, he might wound vs at the heart. Wherefore that we may repell all assaults of the diuell, we must *frankam milites cataphracti*, put on all the armour of God. I cannot examine euery particular weapon in this Armory, learne onely three points of warre in the whole.

First, that *Paul* here makes no mention of a backe Curate for the Christian souldier. There is an helmet for the head, a corslet for the breast; in a word, a shield for all the fore-parts, onely no guard, no regard of the hinder. It is a compleat armour, and yet without any defence for the backe: signifying hereby that euery Christian ought to keepe his *station* in Gods army, neuer forsaking the banner of Christ, vntill death his *last enemy* be destroyed. It is *written* of *Bias* falling into the hands of his enemies, and his souldiers crying, what shall we doe? that he did answer, *Report yee to the liuing that I die fighting, and I will report to the dead that yee did escape flying.* When *William* the Conquerour had landed at *Pemley* neere to *Hastings* in *Sussex*, he caused all his ships to be sunck, that all hope of flying backe might be taken away.

The

The Numantine would rather die then fly; so the Christian warrior must continue faithful vnto the end; like <sup>q</sup> Samson killing enemies at his death, as well as in his life.

p Apocal. 2. 10  
q Iudges 16. 30

<sup>r</sup> *Mars dubius, victorq; cadit, victusq; resurgit.*

r Reusner in  
symbolis.

*Qui fugit, huic merito nulla corona datur.*

The second remarkable point of warre is, that we must above al other weapons of defence take *the shield of faith*. And the reason heereof is plaine, because the helmet couers only the head; the corselet the breast, and the sandals the foote: but a shield couers all the body. Let vs then *above all*, or as <sup>c</sup> other read *in all*, vse faith. In <sup>u</sup> all tentations and combats, <sup>x</sup> or in putting on all the weapons aforesaid, haue a liuely faith and assured confidence, without which all the rest haue no force. The sword of the Spirit without faith, is no scripture to thee, the girdle of verity without faith, is no truth vnto thee, all thy righteousness without faith, is vnrighteousnes. Seeing then it is impossible without faith either to please God, or resist the diuell, in all, and above all vse the shield of faith, wherewith ye may <sup>y</sup> not onely reiect or auoid: but also *quench* all the tentations of the wicked, albeit they bee <sup>z</sup> darts in respect of their sharpenesse, and fiery for their destroying, one sin <sup>a</sup> kindling another, as drunkennesse kindleth adultery, and adultery murther. All the world, saith Saint <sup>b</sup> Iohn, lieth in wickednesse, *positus in maligno*, <sup>c</sup> that is *in maligno*, set on fire by the diuell, heere called *the wicked* <sup>d</sup> as being author of all euill, and master of all the fiery workes in the world, Matth. 6. 13. and 13. 38. But bee of good cheere, *saith* *ouercommeth the world*, 1. Iohn 5. 4. One shield of faith is able to beare, yea to beat off all the fiery darts of the wicked world, flesh, and diuell.

c Zanchius.  
t Fulgar Latin.  
u Anselm.  
x Regard, hom.  
2. in loc.

y Caetan.

z Caluin.

a Lombard.

Zanchius.

b 1. Epist. 5. 19

c Regard, *supra*.

d Sacerinus.

The third point of war is, that the Christian souldier is armed with a sword so well as with a buckler: and this sword is *the word of God*, heing <sup>e</sup> powerfull in operation and sharper then any two edged sword. <sup>f</sup> Sharpe in a li-

e Heb. 4. 12.  
f Pius in Aug.  
guft. lib. 14. de  
Ciuir. cap. 12.

g Anselm. in  
Heb. 4.

h Aquin. lect.

2. Heb. 4.

i 1. John 2. 15

k Mat. 4. 10.

l 1. Cor. 15. 54.

m Calvin.

n B. Latimer  
serm. upon this  
Epistle.

o 1. Sam. 13. 19

p Sanchez; in  
euang. dom. 1.  
quadra. Com. 5.

q Zanchius.

terall, and sharpe in a mysticall exposition: or sharpe in discoursing of things temporall, and sharpe in teaching things eternall: or <sup>h</sup>acute in moouing vs to vertue, and acute in remoouing vs from vice. Doth the flesh intice thee to wantonnesse? strike with the sword of the Spirit, *Thou shalt not commit adultery.* Doeth the world tempt thee to vanity? strike with the sword of the Spirit, *I loue not the world, neither the things that are in the world. If any man loue the world, the loue of the father is not in him.* Doth Satan assault thy faith, and tempt thee to superstition and idolatry? strike with the sword of the Spirit, *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Doth Death in the last houre of thy spirituall combat afright thee? strike with the sword of the Spirit, *Death is swallowed vp in victory, the sting of death is sinne, and the strength of sinne is the Law: but thanks be vnto God which hath giuen vs victory through our Lord Iesum Christ.* <sup>m</sup> By the buckler of faith a Christian souldier is able to defend himselfe, by the sword of the Spirit able to confound his enemy. So that our aduersary going about daily seeking whom he may deuoure, reioycoeth exceedingly when eyther <sup>n</sup> Papists hinder the reading, or; Atheists hurt the preaching of the word. As the <sup>o</sup> Philistians would not suffer a Smith in Israel, lest the Hebrewes should make them swords or speares: <sup>p</sup> so the diuell cannot indure that we should heare Sermons, and read holy Scripture, lest out of this shop we get armour to repell his assaults in the euill day.

The last obseruable thing in the proclamation is, that a Christian ought not onely to know Gods armour, but also <sup>q</sup> put it on. For as it is not enough for the seruice of our Common-weale, that wee keepe good weapons at home, or that we shew them at musters abroad, except we haue skill and will (as occasions of the State require) personally to serue with them: even so, to haue the sword of the Spirit rust at home, or sometime to flourish a little with it abroad, is not sufficient for the souldier of Christ, except

except he can and will vse Gods armor, and stand in battell against all assaults of the diuell. As in Physicke the best prescript can doe no good except it be taken: so the most compleate armour is no defence when as it is not worne. We must in aduersitie put on patience, in prosperitie put on humbleness of minde, at all times<sup>r</sup> about all these put on loue, giuing every man his owne. If we will ouercome the princes of darknesse, wee must put on the armour of light.

But obserue heere that wee must vse the weapons of God in the wars of God, against enemies of God onely, *that wee may stand against all assaults*, and quench all the fierie darts of the diuell. Many men hit the souldiers of Christ, and hurt the friends of God with armor of God. As Heretikes fraudulently cite Scriptures against Scriptures, and Fathers against Fathers, and so make God as it were fight against himselfe. *Silla* sayd, *ante frangendus hostis quam uicisendus ciuis*, our force must not be spent in priuate grudges against our brethren, but in the publike quarrell of the Gospell against the common enemy. The Scorpions in *Caria* when they sting, kill homebred people: but hurt not any stranger. On the contrarie, there bee certaine little Snakes in *Babylon* which only bite foreigners, and not inhabitants. It is a fooles fray to strike him that is neereest; <sup>u</sup> vndiscreet Schismatickes vsing lies & libels the weapons of the diuell in good causes, offend the Church as much as open heretikes imploying Gods armour in bad causes.

In this our spirituall warfare wee haue many great encouragements to fight valiantly: first, our weapons are good, *a compleat armor*: secondly, our Captaine is good, *euē the Lord of hosts, hauing all power and might*: thirdly, our cause good. Now

<sup>x</sup> *Causa iubet melior superos sperare secundos.*

<sup>y</sup> *Frangit & attollit vires in milite causa.*

Againe, the continuance of fight is little, but our reward great. In Rome the militarie age was from

M 4

seuenteene

r Coloss. 3. 14.

[Velleius hist. lib. 1.

c Apollonius in hist. mirabilibus.

u M<sup>r</sup>. Greenham in a sermon at S. Maries in Camb. vpon the comming out of Martin martire.

x Lucan.  
y Propertius.

2. *Anselm G. Rius*  
lib. 10. c. 28.

a *Psal. 90. 10.*

b *Aquin.*

*Anselm.*

*Zan. bins.*

c *Oscumen.*

d *Horat.*

e *Apocal. 7. 9.*

f *Apocal. 4. 4.*

g *1. Tim. 4. 7.*

h *Heming.*

i *Chap. 12. 3.*

k *Isa. 2. 32.*

2. seuentene to fortie and six, or in dangerous times vntill fiftie. 3. The dayes of our age are threescore yeres and ten, and in all this time there is no time for peace; we are legionnum figg, borne in the field, and sworne souldiers in our swadling clouts, alway bearing armes against the common enemie from our holy baptisme to buriall. All which is called in the 13. verse *the euill day*: in regard of the sharpnes *euill*, in regard of the shortnes *a day*. Now the souldiers resolution is *aut fors, aut mors*, either victory the beginning of ioy, or else death the end of misery. So the Christian in this holy warre may comfort himselfe:

*Aut cito mors veniet, aut victoria lata.*

Either God will end our danger, or our dayes: and then we shall be no longer souldiers in armour, but gownemen in long white robes, hauing palmes in our hands, and Crownes on our heads as conquerours, according to that of 8. Paul; *I haue fought a good fight, and haue finished my course, from henceforth is layd up for me the crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day, and not to me onely, but vnto all them also that loue his appearing.*

### The Gospell. I O H N 4. 46.

*There was a certaine ruler, whose sonne was sicke at Capernaum, &c.*

**T**His Gospell teacheth vs, whither we should flee for succour in all the troubles of this life: namely to the fountaine of all welfare Iesus Christ. According to that of *Esay*; *Yee shall draw water out of the welles of the Saviour.* To this well a Christian ought to come not with feete, but with faith, and then *every one that calleth vpon the name of the Lord shall be saved.*

In

In the whole story you may behold 4. principall persons :

1. A louing father.
2. A sicke sonne.
3. A pitifull Sauour.
4. Dutifull seruants.

Great fortune, being *regulus*, a little king.  
a ruler.

In the father  
obserue two  
things : his

Great faith, ha-  
uing three<sup>1</sup> de-  
grees, a

Beginning, in desiring  
Christ to come downe  
and heale his sonne.  
Encrease, in beleeuing  
the word that Iesus  
had spoken.  
Full growth, in that  
himselſe simply belee-  
ued & at his household.

l Beda.  
Ludolphus.  
Panigarol.

As for the greatnesse of his honour, <sup>m</sup>Origen thinks he was of *Cæsars* familie. <sup>n</sup>Hierome, that he was a *Palatine*, happily controller of *Herods* house, <sup>o</sup>Ludolphus and *Lyræ*, that he was Deputie Lieutenant of *Galile*, for *Galile* belonged vnto the iurisdiction of *Herod*, Luke 23. 7. <sup>p</sup>Other, that he was a ruler in *Capernaum*, where his son was sicke. What he was it is vncertaine now, for one generation passeth, and another generation succeedeth, Ecclesiastes 1. 4. and the fashion of this world goeth away, 1. Cor. 7. 31. But it is certaine that he whilome was either noble by descent, or degree; fauoured in the Court, honored in the Country, a man of worth and quality. Which our Euangelist insinuates in his stile, calling him a ruler, as also<sup>r</sup> for that he was attended well, his seruants met him, vers. 51. Where note by the way, that it is not impossible for a great man to be a good man, or for *Cæsars* fauourite to bee Christs follower. Almighty God hath elect children among all sorts of people, *Magdalen* among harlots, *Zaccheus* among oppressors, *Mattheu* among Publicanes, and heere this ruler in *Herods* Court. Indeed <sup>t</sup>Bernard was wont to complaine that the Court is wont to receiue such as are good, but to make them bad.

m Apud Thom.  
in l. 1.

n In *Esaia* cap.  
69. circa prin.

o De *uita Christi*  
lib. 1. cap.

p See *Musenius*  
& *Maldonat*  
in loc.

q Theophylact.  
Euthym.  
Erasmus.

r Origen apud  
Thom in loc.

s *Aretius*.  
*Marloræ*.  
*Zepperus*.

t De *confid.*  
lib. 4.



u Lib. 5. de affe.

x In mirabili-  
bus narrat.y Magdebur.  
epist. prefix.  
Cent. 7.z Seneca, Per  
mille indigni-  
tates inconfum-  
mationem dig-  
nitatiu.a Hippolitus a  
Collibus in Au-  
lico politico.b Saresbur. in  
polycrat.

c Iob 1. 14.

e Beza in epi-  
taph. Secret.  
Reg. Gall.f Chrysost. hom.  
34. in Ioan.  
Idem Hugo  
Card. & alij.g Musculus.  
Pontan.

h Panigarol.

i Brentius apud  
Marlorat. in  
loc.

bad. Bonos facilius recipere quam facere, nam plures in au-  
la defecisse bonos quam profecisse malos probauimus. And  
<sup>a</sup> Budens saith all Courtiers must be like Cameleons, ac-  
commodating themselues vnto all companies, vt assen-  
sioni & assentationi scilicet asserviantur; resembling an herbe  
called Tripolium, which (as <sup>x</sup> Antigonus reports) euery  
day changeth colour thrice, being sometime white, som-  
etime violet, sometime carnation. Apparent parasites,  
I uno ore calidum & frigidum pro suis commodis efflare peri-  
ti: creeping vp to honor through a thousand dishonors.

<sup>a</sup> In aula Regis non est multum legis,  
Si quis sunt boni coguntur esse onoi,  
Si quis sunt mali sunt in gratia regali.

And another to the same purpose. Quo quis corrupti-  
or moribus, & corruptentior muneribus eo beator. The  
Court is all for money, making <sup>c</sup> oxen to labor, and asses to  
feed. A mint of fashions, an exchange of complements,  
a shame to shamefastnesse, <sup>c</sup> omnis sceleris mater nutrixq;  
nefandi. Yet notwithstanding Ioseph was a good man in  
the Court of Pharaos, Daniel a good man in the Court of  
Darius, Mordecai a good man in the court of Abasuerus,  
and this Ruler a good man in the Court of Herod.

The faith of this Ruler in the beginning was verie  
weake: first, in <sup>f</sup> that he did not seeke vnto Christ vntill  
he was almost at his owne doore, as the context euiden-  
tly, Iesus came againe into Cana a towne of Galile, where hee  
had made of water wine, and there was a certaine Ruler, &c.  
Secondly, <sup>g</sup> for that he did not entreat Christ to cure the  
sinne so well as the sicknesse of his sonne. Thirdly, for  
that he came not to Christ in the <sup>h</sup> beginning of his sons  
infirmity, but as wee may gather at such a time when all  
other Physicians had forsaken him, *euem at the poynt of  
death*. Fourthly, all Interpreters obserue, that he was *irre-  
dissima fidei & infantis*, in beseeching Christ to come  
downe and heale his sonne, as if Christ being God could  
not as well haue holpen him absent as present. Again,

when

when he beleueed Christs saying, *Go thy way, thy sonne li-  
ueth*: his faith as yet was <sup>k</sup> infirme and full of wauering.  
1 Otherwise he could neuer haue made such a doubt, and  
asked such a question of his attendants, *at what houre be-  
gan he to amend*? But when he knew certainly that his son  
was healed miraculously by Christ, and not by casuall or  
any natural meanes, *himselfe and his whole family beleueed*  
absolutely. When he first heard of Christ, his faith was a  
very sparke, when he beleueed Christ, it did kindle, but  
when hee beleueed in Christ it was a great flame giuing  
light to his household. So that our blessed Sauour in vtte-  
ring one word, healed <sup>m</sup> two, namely the fathers soule &  
the sonnes body. Thus I haue shewed vnto you the faith  
of this old father, and the fruits thereof: first, in being so  
carefull for his child. Secondly, for that in his affliction  
hee went not for helpe to witches, *Saul*, 1. Sam. 28. 8.  
nor to diuels, as *Abazia*, 2. King. 1. 2. nor onely to Phy-  
sicians, as King *Asa*, 2. Chron. 16. 12. but to Christ, and  
that in his owne person, although a ruler and a man of e-  
minent quality. Thirdly, in that he was such an earnest  
sutor againe and againe, desiring Christ to visit his sick  
sonne. Fourthly, in that he cast off his doubting and in-  
fidelity. Lastly, yet chiefly, for that all his house was in-  
structed in the faith of Christ, & feare of God. So *Iosua*,  
so *P Lydia*, so *Crispus* the chiefe ruler of the Synagogue  
Acts 18. 8. and so must every master of a family bring  
vp his household in instruction and information of the  
Lord. Every man is a King and a Prophet in his owne  
priuate house, so that he can want no meanes, except he  
want a minde to performe this holy businesse.

In the sicke  
son you may  
note.

1. His sicknesse expressed in the text, *sicke  
of a feauer*.  
2. The causes of his sicknesse, sursetting  
and riot, implied (as may be suspected)  
that he was *the sonne of a ruler, and in  
Capernaum* a dissolute City.  
Fauour is deceitfull, and youth is vanity, riches  
auaile

k See Panigar.  
part. 1. hom. in  
loc.  
l August. tract.  
16. in Ioan. 11.  
Leonius apud  
Maldonat. in  
loc.

m Cyrillus.  
n See Zepper.  
Con. 1. & Ferrus  
Con. 2. in loc.

o Iosua. 24. 15.  
p Acts 16. 15.  
q Melanct.  
Musculus.  
Bullinger.

r Pontan. in loc.  
s Ludolphus de  
visa Christi.  
part. 1. cap. 63.  
t Prou. 31. 30.  
u Eccles. 11. 10

x Zepper. Con.  
1. in loc.

y Tract. 16. in  
Ioan.

z Heming.  
a Marlorat.

b Musculus  
Arctius.  
c Maldonat. in  
loc.

d Ardens.

auaile not in the day of wrath, Prou. 11. 4. nay the scepter cannot keepe vs from the sepulchre. Yong men as wel as old men, and Gentlemen, as wel as Poore men, are sicke, and weake, and die. The children of rulers ordinarily be most vnruely, giuen ouer to chambering and wantonnes, and so by consequent they bee <sup>x</sup> more subiect to sicknes then other, in being more subiect to sinne then other. A drowlinesse of spirit is their quartan, incontinence their tertian, pride and gluttony their quotidian ague. How sinne resembleth a feuer in condition, kind and cure: see *Ludolphus vbi sup. in margin. Iacob. de Vorag. serm. 2. Ferrus serm. 4. in loc. Bonauentura diet. salut. cap. 1. Pontan. Bibliothec. Con. Tom. 4. fol. 313.*

In Christ, the third, yet the most obseruable person in all this history, 2. things are { 1. His rebuking } the ruler. to be considered especially: { 2. His relieuing }

The Ruler was at the first, *in fide tepidus aut frigidus*, as *Augustine* notes, and therefore Christ chides him, except ye see signes and wonders ye will not beleue. *Verbarogantis audimus, cor diffidens non videmus: sed ille pronunciauit, qui & verba audiuit, & cor in specu.* This reprehension is not Iudge-like, but <sup>a</sup> father-like, concerning the whole Nation of the Iewes in general, as much as this Ruler in particular. In token whereof (as <sup>b</sup> Interpreters obserue) Christ vseth not the singular, *except thou*: but the plural number, *except ye*. <sup>c</sup> As if he should haue said, I must in regard of your incredulity shew signes and wonders; otherwise ye will not beleue. I will heale thy sonne therefore, not so much vpon thy petition, as for the confirmation of others faith. I will not go downe to thine house, yet I will worke such a wonder in thine house, that not onely thy selfe, but all thine shall beleue. *Goe thy way, thy sonne liueth.*

The petition of the Ruler consists of <sup>d</sup> two branches: one, that *Iesus would come downe*; another, *that hee would heale his sonne*. Now Christ reiecteth the first as being vnfit; but hee granted the second wherein he prayed well, helping

helping his childe not by going downe, but by speaking one word, *Thy sonne liueth.*

In the seruants heere mentioned two vertues are commendable: first, <sup>e</sup>loue to their master in obeying his commands and, reioycing at his good. Secondly, <sup>f</sup>faith in Christ: The ruler did beleue the word of Iesus, and they the report of the ruler, and so both hereby became happy. Let every master in like sort teach his household, and euery seruant heare the good instruction of his master, <sup>g</sup>that there may be so many Churches as there be families, and so many Chappels as there be chambers in euery house: that being armed with the compleat harnesse of God, we may quench all the fiery darts of the wicked, and withstand all his assaults in the euill day.

Grant we beseech thee mercifull Lord, to thy faithfull people, pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord. Amen.

The Epistle. PHILIP. I. 3.

*I thanke my God with all remembrance of you alwaies in all my prayers, &c.*

**T**His Epistle to the Philippians hath three parts: a

Subscription, *Paul and Timotheus.* <sup>h</sup>Paul as author inditing, *Timotheus* as approuer or happily penner, writing this Epistle: both *the seruants of Iesus Christ*, & dearly beloued of the Philippians. Inscription, *to all the Saints in Christ Iesu which are at Philippi:* that is, all such as are <sup>i</sup>baptized, and haue giuen vp their names vnto Christ in <sup>k</sup>professing the Gospell, all in Philippi, but vnbeleeuing <sup>l</sup>Pagans. Description of their perseuerance, together

<sup>e</sup> Zepher.  
<sup>f</sup> Aretius.

<sup>g</sup> Hering.

<sup>b</sup> Zanchius.

<sup>i</sup> Lombard.  
<sup>h</sup> Anselm.  
<sup>k</sup> Aquin.  
<sup>k</sup> Aretius.  
<sup>l</sup> Zanchius.  
<sup>l</sup> Primasius.

m Bez.

ther with an exhortation vnto thesame, <sup>m</sup> which is the maine scope of all this excellent letter. Part whereof is our present text,

|                                  |  |   |   |
|----------------------------------|--|---|---|
|                                  |  |   | <p>Past, a good beginning:<br/> <i>Because yee are come in-<br/>         to the fellowship of the<br/>         Gospell.</i></p> <p>Present, an happy proce-<br/>         ding: <i>From the first day<br/>         untill now.</i></p> <p>Future, a blessed end: <i>Sure-<br/>         ly certified that he which<br/>         hath begun a good worke<br/>         in you, will performe it<br/>         &amp;c.</i></p>  |
|                                  | <p>Praise<br/>         to God,<br/>         and in it<br/>         obserue</p> | <p>Matter</p>   |   |
| <p>Contai-<br/>         ning</p> |  | <p>Manner<br/>         in re-<br/>         spect of</p> | <p>Time, <i>alway in<br/>         all my praiers.</i></p> <p>Extensi-<br/>         on of { <i>Persons, for you<br/>         all.</i></p> <p>Intension, <i>hauing you in my<br/>         remembrance, and praying<br/>         for you with gladnes, as lo-<br/>         uing you from the very hart<br/>         root in Iesus Christ.</i></p> <p>Praier to God, that their loue may encrease more<br/> <i>and more in knowledge and iudgement, being so filled with the<br/>         fruit of righteousness, vnto the glory of God, as that they<br/>         may be pure <sup>a</sup>before God in their <sup>o</sup> conscience, and with-<br/>         out offence before men in their credit.</i></p> <p>The summe of all is in brieft, that the Pastor ought to<br/>         blesse God alway for the present graces of the Church, as<br/>         also most heartily to pray for the further and future<br/>         good of the same. And the people likewise must on their<br/>         part bring forth in their life such excellent fruit of<br/>         righteousness, as that they may be both <i>enjoying &amp; a<br/>         crowne</i></p> |

n Occumen.  
 Marlorat.  
 o Lombard.  
 Anselm.  
 p Sarcer.  
 Zanichini.  
 Kilim.

q 2. Cor. 1. 14.

<sup>r</sup> *crowne* to their Pastour. As the legall high Priest had the names of the children of Israel grauen in his <sup>r</sup> breastplate: so the Preacher of the Gospell ought to haue his cure stamped in his breast, *alwaies in all his prayers hauiug them in perfect memory.* Queene Mary said, *Calice was imprinted in her heart:* so Paul here to the Philippians, *I haue you in my heart.* And to the Corinthians: *elſew here, Ye are our Epistle written in our hearts.* See Epist. Dom. 12 & 18. Post Trinity.

*Because yee are come into the fellowship of the Gospell*] The chiefe subiect of his thanks and gladnes is <sup>u</sup> not the goodnesse of their soyle, nor yet the greatnesse of their City (though it were the <sup>r</sup> chiefe in the parts of Macedonia) but their *fellowship of the Gospell* <sup>r</sup> in word and deed, beleueing the word preached, and relieuing their Pastor persecuted: being companions of Paul in bonds, as they were partners of Paul in grace: <sup>r</sup> Commoners in respect of the <sup>r</sup> common faith, and commoners of <sup>b</sup> *communicating to his affliction.* Hence we may learne, that although euery subiect ought in duty to thanke God for crowning our Nation with a world of outward blessings, as honour, plenty, peace: yet about all, in all our deuotions alway to praise God for *the fellowship of the Gospell.* And therefore the 17. of Nouember in which it was happily restored, and the 5. of Nouember in which it was miraculously preserued, ought to bee had in perpetuall remembrance.

*From the first day vntill now.*] The first day of their conuersion is mentioned, Acts 16. and this now was his <sup>r</sup> first imprisonment at Rome, recorded Acts 28. or as other, his second apprehension at Rome, by computation about <sup>d</sup> ten yeeres after the first. All which time the Philippians continued constant in the sincere profession of Christianity, <sup>r</sup> neither reduced to their old Gentilisme, nor seduced by false teachers vnto new heresie. Vngratefull Schismatikes <sup>r</sup> affirm that the Church of England is like the Church of Laodicea, neither hot nor cold; proud, but yet

<sup>r</sup> Phil. 4. 1.  
<sup>r</sup> Euid. 28. 29.

<sup>r</sup> 2. Cor. 3. 2.

<sup>u</sup> Brensius apud  
Marlorati in loc  
<sup>r</sup> Act. 16. 12.  
<sup>y</sup> Lombard.  
Aquin.  
Anselmus.  
<sup>z</sup> Arctius.  
<sup>a</sup> Epi. Iud. 7. 3.  
<sup>b</sup> Phil. 4. 14.

<sup>c</sup> Zanchius.

<sup>d</sup> Rhen. Argu-  
ment. epist.  
Philip.  
<sup>e</sup> Caietan.  
<sup>f</sup> Briggsman.  
Apocalyp. Apo-  
calyp. pag. 105.  
106. 107.



yet poore, blind, naked, miserable : but it is our duty to thank God alwaies in al our praier, for that our Church hath against a world of popish and peeuish oppositions, in the midst of a crooked generation, euen from the first of Queen Elizabeth, vnto the eleuenth of King IAMES, vncessantly continued in the fellowship of the Gospell. And it becommeth vs to iudge that he which hath begun a good worke in this kingdome, will performe it vntill the day of Iesus Christ.

*He that hath begun a good worke in you will performe it.*  
 3 Three things are requisite in an absolute agent, power, skill, and will. Power is attributed especially to God the Father, wisdom to God the Sonne, willingnes and loue to God the holy Ghost. He therefore that begins a good worke, can and will accomplish it vnto his glory. This sentence confutes abundantly the <sup>h</sup> Pelagians, holding that the beginning of euery good worke is onely from Gods grace, but the consummation of the same from our owne vertue. Whereas the Apostle giueth <sup>i</sup> all to God, <sup>k</sup> the first and second and third grace. The first is, *operans gratia*, whereby God *beginneth a good worke in vs*, without vs, in giuing a <sup>l</sup> will to doe well. The second is, *cooperans gratia*, whereby God *performeth it*, giuing to our will ability, working in vs and for vs, according to that of <sup>m</sup> Paul; *I laboured more abundantly then they all, yet not I, but the grace of God which is in mee*. So the most accurate<sup>n</sup> Doctor excellently, *Qui fecit te sine te non iustificabit te sine te*? The third is, *saluans gratia*, whereby God crowneth our will and worke in the day of Iesus Christ, ° not by the merits of righteousness which wee haue done, but according to his mercy sauing vs. In the words of <sup>p</sup> Gregory: *Primo Deus agit in nobis sine nobis, vt postea nobiscum agat: & per immensam misericordiam remuneret in nobis illud, ac si solum processisset ex nobis*. And so this saying of our Apostle maketh against the Papists also, that are <sup>q</sup> cater-cousins to the Pelagians in the question of freewill and humane merit. For seeing God is <sup>r</sup> all in all,

g Royard, in loc.

h Aquin.  
Zanchius.

i Occumen.  
k Ardens.

l Phil. 2. 13.

m 1. Cor. 15. 10

n August. ser.  
15. de verbis  
apost.  
o Tit. 3. 5.

p Apud Ardens  
in loc.

q Dr. Fulke an-  
swere in Rhen.  
preface §. 52.  
r 1. Cor. 15. 28.

all, and <sup>r</sup>worketh all in all, end, middle, beginning; it must assuredly proceed from grace, that any man works with grace. God in euery good worke makes a beginning. 2. Cor. 3. 5. helpeth in the middle, 1. Cor. 15. 10. confirmeth vnto thend, 1. Cor. 1. 8. And there *Radulphus Ardens*, a learned man in his age, <sup>u</sup>flourishing from the yeere. 1040. to 1100. (saith in an Homily preached vpon the Epistle, Sunday 18. after Trinity) seeing by one grace we come to another grace, they bee called merits improperly, for all our owne works are losse, that Christ might be the true gaine and aduantage. Philip. 3. 8.

And this I pray that your loue may increase yet more and more. ] <sup>x</sup>Christ hath foretold, that the loue of many should be cold in the latter ages of the world, *Paul* therefore begs of God earnestly that the Church of *Philippi* might abound with the gift of charity: not only that they might haue loue, <sup>y</sup>but that it might increase, yea that it might encrease yet, and that more and more. The word (*ἀγάπη*) doth import that our loue must not be contained within the lists of our priuate persons, or particular acquaintance: but that it should overflow, like a fountaine to the benefit of the whole Church: and that not for a time, but *untill the day of Christ*: that is, vntill either he cal vs to him in <sup>z</sup>our particular deaths, or he come to vs in <sup>a</sup>his generall Iudgement. This our loue must haue two <sup>b</sup>companions especially, *Knowledge and understanding*. Seeing loue <sup>c</sup>beleueth all things, it is exceeding necessary, that our loue should abound in *knowledge*, <sup>d</sup>whereby we may discern between good and bad, betweene Heretike and Catholike, and in *understanding*, which is a spirituall experience gained by much exercise, <sup>e</sup>trying all things, and then accepting the most excellent. (*ἐπιγινώσκω*) is <sup>f</sup>Theorical, and consists in generall notions of the Bible, whereas (*διγινώσκω*) is practicall in Christian experiments, and particular actions. A true iudgement whereby men are able not only to marke, and make difference betweene good and bad, <sup>g</sup>but also between

N

good

[ 1. Cor. 13. 6.

<sup>r</sup>Perkins treat.  
Christ the true  
gaine.  
<sup>u</sup>P<sup>r</sup> habetur in  
eius vita prae-  
fatio. hom. edit. Colon.

<sup>x</sup>Mat. 24. 12.

<sup>y</sup>Zanchius.

<sup>z</sup>Primasius.  
Lombard.  
Anselm.  
<sup>a</sup>Caictan.  
Marlorat.  
<sup>b</sup>Aretius.  
<sup>c</sup>1. Cor. 13. 7.  
<sup>d</sup>Theophylact.  
Occumen.

<sup>e</sup>1. Thes. 5. 21  
<sup>f</sup>Zanchius.

<sup>g</sup>Anselm.

good and better, and so in fine chule the best. Our aduersaries, as well the popish, as the peeuish abound (as they pretend) with a very great loue to God and his people. But because their zeale, is not ioyned with *all vnderstanding and knowledge*, the fruit thereof, is not the fruit of righteousness, a pure life before God, and without offence before men: but the bitter roote of all schisme in our Church, and sedition in our Common-weale. So that whereas <sup>h</sup>D.uid said, *The zeale of thine house hath euen eaten mee*: wee may contrariwise say, *Their zeale hath euen eaten vp thine house*. The <sup>i</sup>Puritane zeale calleth it in word, the <sup>k</sup>Romish zeale endeouours to make it indeed, a denne of theeues, a seat of Antichrist, a shamelesse Babylon, a mother of abomination and desolation.

*Tantum religio potuit suadere malorum.*

*Filled with the fruit of righteousness.*] If we construe this of Iustification, it is apparant that good workes are not the cause: but the <sup>l</sup>consequent of our righteousness, as the fruit makes not the tree to be good, but onely shewes it to be good. If we take righteousness here for sanctification, obserue with <sup>m</sup>Zanchie the foure causes of good workes:

Primary, Christ: *Which commeth by Iesus Christ*, working in vs the will and the deed, Philip. 2. 13.

1. Efficient, Secondary, our selues: As being <sup>n</sup>trees of righteousness planted by the Lord, and so by Christs especiall grace, the iust man <sup>o</sup>brings forth his fruit in due season, and continuing in well doing, is filled with the fruit of righteousness.

2. Materiall, fruit. Internall in thought, externall in word and deed. For a good tree beares fruit on euery bough, and on euery branch.

3. Formall, *righteousnes*. A conformity to the diuine Law, Christs imputatiue righteousness is perfect, our inherent righteousness is imperfect.

4. Finall

h P<sup>sal</sup>. 69. 9.

<sup>i</sup> See dangerous positions of reformation, lib. 2. c. 10. 4. 9. 11. 12. 13. <sup>k</sup> Casaubon Epist. ad Front. pag. 81. 82. & sequens.

<sup>l</sup> Arctius, Sarcotus, Bez.

<sup>m</sup> In loc.

n Esay. 61. 3.

o P<sup>sal</sup>. 1. 3.

4. Finally } Benefit of our brethren, for trees beare fruit  
for the good of other.  
Glory and praise of God, and p<sup>r</sup> heere wee may  
learne the difference betweene the good workes of Chri-  
stians and other. A Gentile doth a good worke, but not in  
Chryst: an hypocrite doth a good worke, not unto Gods  
glory: but for mens praise. Whereas the true Christian  
is filled with the fruit of righteousness, especially for this  
end, that Angels in heauen may glorifie God, and men  
on earth also praise God in his Saints. And as the iust man  
is a glory and praise to God: so God one day will praise  
the iust, in saying, Come ye blessed, &c. and glorifie him  
also both in body and soule by Iesus Christ in the King-  
dome of glory.

p Theophylact.  
Arctius.

q Math. 6. 2.

r Luke 15. 10.  
s Caietan enim  
et Zanchinus  
referunt glo-  
riam ad ange-  
los in celo, lau-  
dem ad homi-  
nes in terra.  
t Lombard,  
in loc.

The Gospell. MATTH. 18. 21.

Peter said unto Iesus, Lord, how oft shall I forgive  
my brother if he sinne against mee, &c.

This Gospell is a large Comment vpon the fifth pe-  
tition of the Pater Noster, and it may be parted

u Zepper son,  
2. in loc.

Peters question: How oft shall I forgive my bro-  
ther if he sinne against mee, till seuen times?

Into

First simply by way of pro-  
position: I sayd not unto thee  
untill seuen times: but seuen  
times seuen times.

Christs answer:  
delivered

Then amply by way of ex-  
position in the parable fol-  
lowing, therefore is the  
kingdome of Heauen likened,  
&c.

x Hieron.  
Ludolphus.  
Caietan.

Peter sayd unto Iesus] In this question of Peter obserue  
first his reuerence, then his diligence. Reuerence toward  
Christ his Teacher, in calling him Lord, or Master, or Sir.

y 1. Tim. 5. 17.

z 1. Thess. 5. 20

a Heb. 13. 17.

b Euthym.

c Caietan.

d Arctius.

e Apud. Erasmi  
annot. in loc.

f Euthym.

Pontan.

Iansen.

g Ps. 24. 16.

h Psal. 19. 12.

i Luk. 6. 36.

k Maldonat.  
in loc.l Toties quo-  
ties August.  
serm. 15.  
de verbis Do-  
mini.

Any Elder that rules well and laboureth in the word is worthy of double honor : ⁊ despise not prophecyng, but obey such as haue the ouersight of you. Giue thy learned and discreet Pastor the *fir*, and not the *firra*. Secondly, we may note *Peters*,<sup>b</sup> diligence questioning and arguing with his Master<sup>c</sup> about that he taught a little before, vers. 15. And it is a<sup>d</sup> commendable practise, for as reading maketh a full man, so conference a ready man. A duty much omitted in our time, because some men haue too bad a conceit of themselves and dare not, other too good an opinion of themselves and will not aske their Teachers any question. See Gosp. on Sexages. Sunday.

*Iesus sayd vnto him*] In this answer two points are remarkable : what he said, and to whom. *I say not vnto thee seuen times, but seuen times seuen times* : that is, 390. times, and then (as <sup>e</sup> *Origens* interpreter is of opinion) a man is not bound to forgieue his brother any more. But most expositors affirme that Christ heere names a certaine number for an vncertaine, a definite for an<sup>f</sup> infinite. An vsuall trope euen in our common speech, *I haue heard it a thousand times. I would not doe this, or suffer that for an hundred pounds.* Almighty God the father of mercy forgieueth vs more then seuen times seuen times, for *like inft man falleth seuen times a day* ; so that if wee liue but seuen times daies, our sin will stand in need of pardon seuen times seuen times. But if we continue long, and becom the sons of many yeres, assuredly we shall be the fathers of many sinnes, and need forgiuenesse seuen thousand times seuen times. O Lord<sup>h</sup> *who can tell how oft he offendeth ? O cleanse thou me from my secret faults.* Now we must be mercifull as our father in heauen is merrifull, extending our compassion toward our brother offending vs not only seuen times, as *Peter* said, or seuen times seuen times, as Christ in the bare letter of the text : but according to the true meaning of the same, <sup>k</sup> *vicibus innumerabiliter innumerabilibus*,<sup>l</sup> euen so many seuen times as he trespaseth against vs.

The

The next point to be considered, is the party to whom our blessed Sauour spake this, and that is *Peter*. *Iesus said vnto him, I say vnto thee, &c.* <sup>m</sup> To *Peter* as to a publicke Preacher, and to *Peter* as to a priuate person. In the words a little before, Christ spake of Ecclesiasticall censures, *If thy brother heare thee not, tell it to the Church,* vers. 17. and in the 18. *I say vnto you, whatsoeuer yee binde on earth, shall be bound in heauen:* and <sup>n</sup> so this text (as the coherence sheweth) ought to be construed of the Ministers absolution, as well as of other mens forgiuenesse. Here then all Pastours are taught, not to discomfort and despise the poore penitent soule: but rather to pronounce Gods pardon and absolution, as often as he truly repents, and vnfaignedly beleeueth his holy Gospel. It was an heresie defended by <sup>o</sup> *Montanus*, & *Nomatus*, and <sup>q</sup> *Melietus*, that such as after baptisme & solemne repentance, fell into relapse, and committed any grieuous crime, as adultery, sacriledge, murther and the like, ought not to bee receiued againe into the bosome of the Church. But <sup>r</sup> *Peter* Bishop of *Alexandria*, and *Anselme* Bishop of *Canterbury* confute them out of this text; *Thou shalt forgiue thy brother seuen times seuen times.* If thy brother will not heare thee, tell the Church: if he will not heare the Church, hold him as an Heathen or a Publican: but if he repent and heare thee, thou hast wonne thy brother vnto God, and thou <sup>t</sup> must again receiue him into the Church.

And this may be construed of the Churches absolution, so most expound it of mutual forgiuenesse in priuate between brother & brother. A lesson oft vrged by Christ as exceeding necessary, whether wee consider God, our neighbours, or our selues. In not forgiuing we wrong God, to whom <sup>u</sup> vengeance belongeth: our neighbours, in that our priuate <sup>x</sup> quarrels often hinder the publicke peace of the Church: our selues, hereby neglecting other businesse of importance, yea the greatest of all our owne soules eternall estate, for <sup>y</sup> except we forgiue other,

m *Petrus hic gerit personam. Ecclesia. Anselm. in loc.*

n *Melanct. postil. & Com. in loc.*

o *Hieron. lib. 2 aduersus Iouin. p. Alphonfus de Castro Tir. p. nisen. hares. 3. q. August. hares. 48. & Epiphani. hares. 68. r. Apud. Melanct. Cō. in loc. (Enarrat. in loc.*

x *Confess. Anglican. art. 16.*

u *Heb. 10. 30. x Phil. 2. 3.*

y *Matth. 6. 14.*



God will not forgive vs, as Christ sheweth in the conclusion of his ensuing parable.

Yea, but is it vnlawful to defend our selues, against the violent hands & virulent tongues, of such as iniury vs in our goods and good name? No. When a brother offendeth in this kinde, *Corripimus verbis & si opus est verberibus*, quoth <sup>z</sup> *Augustine*. As every Christian must be tender of his conscience in regard of himselfe; so <sup>a</sup> iea- lous of his credit in regard of other. We must therefore sue the slanderer euen for the Gospels glory, lest good men be scandalized, and God himself blasphemed vpon any false report spread abroad of vs. Indeed the seditious *Anapabists*, and *Julian* that scoffing *Apostata* say, that this and all other like places of scripture disanull the Magistrates authority. For if we must all, alway forgive, none may punish the faults of his brother. Here we must aptly distinguish between priuate reuenge, and publike iustice. A priuate person ought onely to admonish his brother, a publike Magistrate, being Gods Lieutenant, to whom vengeance belongs, may punish him also. For <sup>b</sup> *Gouernours are sent of God, for the punishment of euill doers, and for the praise of them that doe well*. If then a Minister of estate forgive the bad, he doth iniury the good. It is a true saying of <sup>c</sup> *Augustine*: *Sic vigilas tolerantia ut non dormiat disciplina*. Christ in this present Chapter intimates <sup>d</sup> three sorts of correction. The first is of loue, *If thy brother trespass against thee, goe and tel him his faults betweene thee and him alone: if hee heare thee not, take yet with thee one or two, &c.* The second is of feare, *If hee will not vouchsafeto heare them and thee, tell it to the Church*. The third is of shame, *If hee refuse to heare the Church also, let him be unto thee as a heathen man and a publican*. So likewise the temporall Magistrate <sup>e</sup> beareth a sword not in vaine, for hee is the minister of God, to take vengeance on him that doth euill. And if hee strike with the sword of Iustice, it is not <sup>f</sup> *ferrum inimici vulnerantis, sed medici se- cantis*. According to the tenor of this doctrine, & *Abra- ham*

<sup>z</sup> *Serm. 15. de verbis Domini,*  
<sup>a</sup> *Melanct.*  
*postul. in loc.*

<sup>b</sup> *1. Pet. 2. 24.*

<sup>c</sup> *Serm. 22. de verbis apost.*

<sup>d</sup> *Ludolphus de vita Christi,*  
*part. 2. cap. 8.*

<sup>e</sup> *Rom. 13. 4.*

<sup>f</sup> *August. Cont. litteras Petilian lib. 3. cap. 4.*  
*g Gen. 14.*

ham deliuered his nephew Lot from the hand of his enemies. And so <sup>h</sup> Michaiab the Prophet defended himselfe against the wrongs of Zidkiah. And so <sup>i</sup> Paul appealed vnto Caesar: & Christ accurately confuted all the forged imputations of his aduersaries, Iohn 8.49. See Epist. 3. Sund. after Epiphan, *August. de verbis Dom. serm. 15. postil. Melanct. & Zepper, in loc.*

<sup>h</sup> 1 King. 22.  
<sup>i</sup> Acts 25.11.

Matter or narration, *The kingdom of heauen is likened vnto a certaine man, &c. and in it these*

In the parable following note the

five Circumstances:

1. Who is the Creditor.
2. Who is the debtor.
3. What is the debt.
4. The time when our Creditor, calls for a reckoning.
5. What is to be done when our account is called vpon.

Morall application, *so likewise shall my beauenly father, &c.*

The Creditor is God, as Christ expoundeth himselfe, verse 35. who lendeth vs every good and perfect gift, <sup>k</sup>as well naturall as supernaturall. He created vs according to his owne image, redeemed vs with his owne blood; and sanctifieth vs with his owne spirit: making vs <sup>l</sup> Lords of the world, <sup>m</sup> sons of the Church, <sup>n</sup>heires of Heauen. The riches of his mercy toward vs are so precious for their nature, so great for their number, as that they far exceed *tens thousand talents.* See Epist. 4. Sunday after Easter.

<sup>k</sup> See Pontan. in loc.

<sup>l</sup> Psal. 8. 6.  
<sup>m</sup> Prouer. 1. 8  
<sup>n</sup> Heb. 1. 14.  
Mat. 25. 34.

As for the second circumstance, <sup>o</sup>some thinke the diuell is this debtor. <sup>p</sup>Origen and Thomas vnderstand this of Clergy-men. <sup>q</sup>Other expound it of the Iewes onely. But *Augustine, Ardens* and other ordinarily construe this of all men, as being seruants and debtors vnto the heauenly King. <sup>r</sup>Servants, not as other creatures in respect

<sup>o</sup> Apud Hiero. in loc.

<sup>p</sup> Apud Vagan in loc.

<sup>q</sup> Rabanus apud Thom. & Anselm. in loc.

<sup>r</sup> Granat. in loc.

f James 3.3.

t Melanct.  
u Cushman.

x Dan. 5. 23.

y Acts 17. 28.

z Wisdom 11  
17 19.

a Psal. 104. 32

b Job 26 11.

c Apocal. 1. 18

d Luke 12 5.

e Psal. 40. 15.

f Heming.

of their creation onely, but in respect of our redemption also. Debtors,<sup>f</sup> for in many things we sinne all. And sins are debts, as Christ teacheth in his prayer, *forgive vs our debts*. And our manifold sinnes arise to the summe of *ten thousand talents*, euen <sup>c</sup>three tunne of gold, an<sup>a</sup> infinite masse of money.

Our debt is great in magnitude and multitude. Wee sin against God in <sup>x</sup> whose hand our breath is, <sup>y</sup> in whom we liue, and moue, and haue our being; against such a God as <sup>z</sup> ordereth all things in measure, number and weight, before whom all the world is as a droppe of the morning dew, that falleth downe vpon the earth; against such a God at whose looke the <sup>a</sup> earth trembles, and the pillars of <sup>b</sup> heauen quake; against such a God as hath the <sup>c</sup> keys of death and hell, <sup>d</sup> able to kill the body and to destroy the soule. And as our sinnes are infinit in respect of their infinit obiect: euen so infinite in respect of their infinite number, as being <sup>e</sup> *more then the haire of our head*. Almighty God created *Adam* according to his owne likenesse, and bestowed many notable gifts vpon him belonging to his posterity, the which being lost in his fall, God <sup>f</sup> exacteth them of vs in our account. This debt is old, which of our selues wee can no way discharge, and beside this originall debt, wee runne in arrerages euery day. The particulars of thy debt will amount quickly to the summe of ten thousand talents, if thou shalt examine thy seuerall transgressions of the seuerall Commandements in the Decalogue. Tell me, beloued, or for that it is impossible to tell, I pray think, how often hast thou blasphemed the name of God, how often prophaned his Sabbath, how often dishonoured thy father and mother how often committed adultery, how often abused thy neighbour in false witnessse, how often coueted his house, wife, seruant, &c. and thou shalt in conclusion find that thou doest owe to God for the breach of euery one of the Commandements, aboue ten thousand talents, Or if thou wilt a little consider onely but how much time thou spendest

spendest vnprofitably, & *vel nihil agendo, vel aliud agendo, vel male agendo*: thou wilt easily feele thy debt to bee so great, as that thou canst not make satisfaction for it, although thou sell euen thy selfe, thy wife, thy children, and all that thou hast. <sup>h</sup> Hee that is vniust, let him bee vniust still: and he that is filthy, let him be filthy still. O yong man, reioyce in thy youth and walk in the wayes of thine heart, and in the sight of thine eyes: but know, that God for all these things will bring thee to iudgement. As it is in the Text heere, *the King taketh account of his servants.*

He takes account of <sup>k</sup> foure things especially: *De bonis commissis*, as he sheweth in the parable of the Steward, Luk. 16. *De bonis omisissis*, as in the parable of the Talents, Matthew 25. *De malis admissis*, as in the parable of the two debtors, Luke 7. *De malis seu peccatis dimissis*, as in this present. This one mentioned in the text is euery one, for Gods all-seeing eye beholds all our thoughts and words and deeds, as if all men in the world were but one. He sends forth his summons in this life by the preaching of the <sup>l</sup> law, by the clamour of the <sup>m</sup> conscience, by <sup>n</sup> crosses and losses, or other signes of Gods wrath in heauen & in earth, as it were citing vs to his vniuersall audite. <sup>o</sup> But in the particular death of euery man, and in the generall iudgement of all men he finisheth his account. <sup>p</sup> For it is appointed vnto men that they shall once die, and after that commeth the iudgement: in which euery man shall haue his doome, <sup>q</sup> according to that he hath done, whether it bee good or euill. In that day there shall be iudgement <sup>r</sup> mercilesse to him that sheweth no mercy, the cruell and vngracious servant who tooke no compassion on his fellow, shall be deliuered to the Taylors, and kept in prison vntill he pay the <sup>s</sup> utmost farthing. For, as <sup>t</sup> *Ardens acutely, Quorum vita mortua est in culpa, eorum mors vivet in pena*: Their death is euer living in sorrow, whose life was euer dead in sinne.

What then is to be done that our debt may bee forgiven?

g Seneca.

h *Apost. 32. 11*  
i *Ecclesiastes*  
11. 9.

k Ludolphus de  
vita Christi,  
part. 2. cap. 9.  
Idem Pontan,  
in loc.

l Zipper.  
m Anselm.  
n Heming.  
o Granaten.  
Vega.  
p Heb. 9. 29.

q 1. Cor. 5. 10.  
r James 2. 13.

s *Matth. 5. 26.*  
t *In loc.*

n Culman.  
Heming.

x Rom. 4. 25.

y Matt. 11. 28

z Galat. 5. 6.

a Ephes. 4. 32.

b Bullinger. a-  
pud Marlorat.

c Hieron.  
Culman.  
Iansen.

d Augustin. 15  
de verbis Do-  
mini.

e Heming.

uen? according to the tenor of this scripture, "wee must humbly fall downe before God our Creditor, ingeniously confessing our inability to make payment, & heartily crauing releasement for the merits and satisfaction of his sonne Christ Iesu, who \* died for our sinnes, and is risen againe for our iustification, and now sitteth at the right hand of God as our mediator and aduocate, promising in his 7 holy word to refresh all such as groane vnder the burthen of their debt. And because faith is working by 2 loue, we must in our conuersation bring forth the fruit of righteousnes, 3forgiuing one another euen as God for Christs sake forgiueth vs. Here the Gospell and Epistle meete, Paul saith, *I pray that your loue may encrease yet more and more, &c.* And Christ saith in his application (which is the very <sup>b</sup> key that openeth all the secrets of the whole Parable) *so likewise shall my heavenly Father doe also vnto you, if yee from your heart forgine not euery one his brother their trespasses.* This one point is pressed heere by sundry reasons: as first from Christs owne commandement, *I say forgine thy brother offending thee seventy times seven times:* Secondly, from Gods example: Thirdly, from the proportion of our debt, our heavenly king forgiueth vs, *ten thousand talents,* and therefore let vs not strue with our fellow for *an hundred pence:* Fourthly, from the dangerous euent, because the pittilesse man is cast into prison of hell. As then wee desire to doe the will of Christ, and to be followers of God as deare children, and to flie from the vengeance to come: let vs becourteous one to another, and tender hearted, forgiuing our brethren seventy times seven times: and that <sup>c</sup> not onely from the teeth outward; but as Christ in the text expressely *from our hearts,* in truth and in deede. <sup>d</sup> *Si dicis dimitto, dimitte: melius est cum clamas ore, & dimittis in corde, quam blandus ore, crudelis in corde.* Whoso- euer takes this course with his creditor shall be loosed of his bonds, and released of his debt: the which one word <sup>e</sup> *release* doth ouerthrow the Monkish doctrine of satisfaction,

faction, and quench also the fire of purgatory: for release-  
ment and payment, forgiveness and punishment are quite  
contrary. The debt is forgiven: *ergo*, not satisfied: the  
debtor is forgiven, *ergo*, nor imprisoned in Purgatory.  
Shall not the gates of <sup>f</sup> hell prevaile against vs? and  
shall the muddy walles of Purgatory hedge vs in? Hath  
our Sauours soule gone downe to the <sup>s</sup> nethermost hel,  
and yet made no passage thorow the suburbs of hell, as  
they reckon it? Hath he bound the <sup>h</sup> strong man that he  
should not hurt vs, and will he now torment vs himselve,  
or set other wee know not whom to doe it? <sup>i</sup> Beware lest  
any spoyle you by vaine reason and Philosophy, whereas  
the Bible doth admit of no Purgatory, but Christ and  
the crosse, <sup>k</sup> the word of faith, Acts 15. 9. Iohn 15. 2.  
and the rod of affliction, Hebr. 12. 6. See Gospell 5.  
Sunday after Epiphany.

*f* Matth. 16. 18

*g* Ephes. 4. 9.

*h* Matt. 12. 29

*i* Col. 2. 8.

*k* Iohn Frish  
Epistle to the  
Reader before  
his answer to  
Rassals Dialog.

*The*



## The Epistle. PHILIP. 3. 17.

*Brethren, be followers together of me, and looke on them which walke, euen so as yee haue vs for an ensample, &c.*

Follow him, and other Apostles of the like cariage, because their conuersation is in heauen.

**S**aint Paul  
in this text  
exhorts the  
Church of  
Philippi to

Flee false teachers, & such as walke wickedly, because their

Courses  
are dā-  
nable,  
being

Erronious in doctrine, enemies of the crosse of Christ. Corrupt in manners, whose belly is their god.

End is damnation, and glory their shame.

l. *Ardens in loc.*  
m. B. Latimer.  
serm. in loc.  
n. Regard.  
o. l. Cor. 4. 4.

p. Sarcorius.  
Piscator.  
Kilins.  
q. l. Pet. 5. 3.  
r. l. Tim. 4. 12

*Be followers of me.* ] This argueth his confidence, not arrogance. For hauing instructed the Philippians euery way that is commendable, <sup>a</sup> by word, by writing, by working: and knowing <sup>o</sup> nothing by himselfe wherein hee was wanting in his Apostleship: hee speakes thus as their watchman, and not as his owne trumpeter, out of vnfeined zeale sincerely to keepe them from errour, not out of selfe-loue vainly to sound his own praise. Hence Pastours are taught to be <sup>q</sup> *paternes vnto their flocks* in word, in conuersation, in love, in spirit, in faith, in purenesse; that it may be said of euery Prelate truly which a Poet of a Pope flatteringlly,

*Hic viuens lux urbis erat, defunctus eclipsis,  
Urbs stetit Urbano stante, ruente ruit.*

*And looke on them* ] He ioyneth other with himselfe to decline enuy. There bee many false Teachers among you, but I would not haue you to follow them. Other there

[ *Aretium.*

there be, though a few, that walke as I do. *exomits*, Marke them accurately, for we may not imitate every one, but onely such as *Paul*; and *Paul* not in every thing. but (as himselfe<sup>u</sup> elsewhere doth expound himselfe) *Bee yee followers of mee, even as I am of Christ*. \* If these words, as *I am of Christ*, be brought hither vnto the clause, *be followers of mee*, then all is well: otherwise Christians (as *B. Latymer* here notes) are not bound in conscience to be Saints apes. Imitate *Dauid* in that wherein he was a man according to  $\gamma$  Gods own heart, but abhor his murther and adultery. Follow *Indas Maccabens* in his hearty deuotion and hardy valour in the Lords war, but imitate him  $\pi$  not in bestowing money to make a sacrifice for the dead. Imitate *Peter* in his <sup>a</sup> confessing, but not in his <sup>b</sup> denying Christ. So *Paul* and his followers are to be followed, but with a <sup>c</sup> *quatenus*, in <sup>d</sup> that they were perfect, proceeding by one rule, and minding one thing, as the words afore: and <sup>e</sup> for that their conuersation was in heauen, as the words after intimate.

*Many walke*] Not after the spirit, <sup>f</sup> as I, but after the flesh, all for the belly. Which *Aretius* obserues out of the two Greeke words (*συνουσία*) in this, and (*συναγωγή*) in the verse going afore. Good Pastours and good people walk in their vocation orderly, but the wicked are dissolute in their courses & march out of ranke.  $\pi$  If many such walkers in *Pauls* age, there must of necessity bee more now. For *Sathan* bound in the Primatiue times, is in this latter end of the world <sup>h</sup> loosed againe out of his prison, and his <sup>i</sup> wrath is great, knowing that he hath but a short time. There is now such horrible rebellion, inhumane cruelty, monstrous heresie, barbarous drunkennesse, even among such as professe the Gospel, that a man would think the whole world were turned diuel: and therefore seeing the wicked walkers are not a few, but many <sup>k</sup> the more, the more heed ought to be taken of them. As *Paul* in this present chapter at the second verse. *Beware of dogs, beware of euill workers, beware of the circumcision.*

Of

t Lombard.  
Zanchinus.

u 1. Cor. 1. 11.  
x B. Latymer.

y Acts 13. 22.

z 2 Mac. 12. 43

a Matt. 16. 16.  
b Mat. 26. 71.  
c Aretius.  
d Anselm.  
e Caietan.  
Zanchinus.

f Erasmus.

g B. Latymer.

h Apocal. 20. 7  
i Apoc. 12. 12.

k Aretius.  
Zanchinus.

l Sarcerius.  
m Caluin.  
n Lombard.  
Anselm.

o 2. Epist. 12.  
21.  
p Cap. 9. 1.

q August. Con-  
fess. l. 3. c. 12.

r 1. Cor. 1. 23.

s B. Latymer.

t Heb. 9. 28.

u Ardens.  
Marlorat.  
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*Of whom I have told you often, and now tell you weeping*] That he warned them often argueth his <sup>1</sup>diligence, that he did it now weeping his <sup>m</sup>zeale and piety. Weeping for that the <sup>n</sup>simple seduced were damnified, and the subtil seducing (if they did not repent) hereby damned. So Samuel mourned for Saul, 1. Sam. 15. 35. and so Paul bewailed his <sup>o</sup>Corinthians, and the Prophet Ileremy; *Oh that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.* There be many learned and industrious Preachers in England which often admonish you of such as walkewickedly, but I feare wee want weeping Pastors and weeping Prelates, earnest men in Gods cause. For if they weep ouer their spirituall children, as Monica did ouer Augustine her naturall sonne: I may boldly tell them, as that reuerend Bishop did her, *Fierinon potest ut filius istarum lachrymarum pereat.*

*Enemies of the crosse of Christ*] All such as derogate from the merit of Christs passio. are enemies to Christs crosse. As the Iewes vnto whom Christ crucified is a stumbling block, and the Gentiles vnto whom his crosse seemed foolishnesse, and the Papists as they be merit-mongers & masse-mongers, it is a great contempt of Christs crosse to thinke that any can merit heauen for himselfe, but it is a greater scorne to sell his good works for a little siluer, & so bring other to heauen by deeds of supererogation. Againe, the Papists are enemies to the crosse of Christ in their Masse, making it a daily sacrifice for the quick and the dead; whereas Christ was <sup>t</sup>once, not often, offered to take away the sinnes of the world. See Epist. 4. Sunday in Lent.

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expresly, Galat. 2. 21. *If righteousness be by the Law, then Christ died in vaine.* And in maintaining this assertion, they did <sup>x</sup> *seek carnally to please, lest they should suffer persecution for the crosse of Christ, as hath at large beene shewed* Epist. 15. Sunday after Trinity.

*Whose end is damnation?* <sup>y</sup> That is, eternall destruction in hell: and therefore take heede how ye follow them in the labyrinth of errour, lest the blind leading the blind, <sup>z</sup> both fall into the ditch. Heere <sup>a</sup> Diuines obserue Pauls antithesis, between the good and the bad Apostles. The good are the <sup>b</sup> friends of Christ, but the bad, enemies of his crosse. The good haue their conversation in heauen, but the bad, minde earthly things. The good shal haue their vile body fashioned like to Christs glorious body, so that their shame shall be turned into glory: but the wicked on the contrary, shall haue their glory turned into shame. They flourish happily for a time, but their end is damnation.

*Whose belly is their God.* <sup>c</sup> That is, our God which wee like best and loue most. And therefore the false Doctors in Pauls age, who to serue their owne turne ioyned together, Circumcision and Christ in the businesse of our saluation. And such in our daies, as thrust themselues into the Clergy, that they may <sup>d</sup> buckle the Gospell and the world together, and set God and the diuell at one table; preaching pleasant things in the Princes eare, that they may get riches and goe gay: what I pray doe they but make their belly their God? And, as <sup>e</sup> Tertullian addes, *their lungs his temple, their paunch his altar, the Cooke the Priest, the fatty fume of their meat their holy Ghost: their sawces, their spirituall gifts, their belching their prophecy: their lone boyleth in their kettle, their faith warmeth in their kitchen, their hope lieth in their meat; hee that feastesb most, and of delicate fare is provided best, is holiest among them.*

*And glory their shame.* <sup>f</sup> That is, they boaste in circumcissione membri pudendi. Or as <sup>g</sup> other, they glory in sinne, whereof they should be ashamed. <sup>i</sup> Or their short glory shall

<sup>x</sup> Gal. 6. 12.

<sup>y</sup> Lombard.

<sup>z</sup> Aquin.

<sup>a</sup> Anselm.

<sup>z</sup> Mar. 15. 14.

<sup>a</sup> Sarcerius.

<sup>Arctim.</sup>

<sup>b</sup> Iohn 15. 14.

<sup>c</sup> Photius.

<sup>Ardens.</sup>

<sup>Lombard.</sup>

<sup>d</sup> B. Latimer.

<sup>e</sup> Lib. de Feunio aduersus phariseos sub fin.

<sup>f</sup> Primasius.

<sup>Anselm.</sup>

<sup>Zanchini.</sup>

<sup>g</sup> Ocumen.

<sup>i</sup> B. Latimer.

l Sacerinus.  
m Calvin.  
n Lombard.  
Anselm.

o 2. Epist. 12.  
21.  
p Cap. 9. 1.

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<sup>y</sup> Lombard.

<sup>a</sup> Aquin.

<sup>b</sup> Anselm.

<sup>z</sup> Mat. 15. 14.

<sup>a</sup> Sacerdus.

<sup>c</sup> Aretius.

<sup>b</sup> Iohn 15. 14.

<sup>c</sup> Photinus.

<sup>d</sup> Arians.

<sup>e</sup> Lombard.

<sup>d</sup> B. Latimer.

<sup>e</sup> Lib. de Fein-  
nio aduersus  
psychicos sub fin.

<sup>f</sup> Primasius.

<sup>g</sup> Anselm.

<sup>h</sup> Zanchinus.

<sup>i</sup> Occumen.

<sup>j</sup> B. Latimer.



k Calvin.  
l Pomeran.  
apud Marlorat.  
m 1. Pet. 2. 11.  
n Iob. 4. 19.  
o Rom. 12. 2.  
p Gal. 4. 26.

q Aquin.  
r Col. 3. 2.  
s Perkins expo-  
sit. Creed. art.  
ascens.

t Iohn 14. 2.

u Anselm.  
x Zanchinus.

shall be turned into long shame, their earthly pompe to confusion eternall, at the last day.

Our conuersation is in heauen. ] First, in respect of our k vnion with Christ, in whom heauen and earth are met: <sup>l</sup> in so much as Gods elect are called often in holy scripture, *the kingdome of heauen*. For albeit they be pilgrimes on earth, and dwell in houses of <sup>n</sup> clay: yet they liue not according to the <sup>o</sup> fashions of the world, but after the Lawes of that Citie which is <sup>p</sup> aboue, praying alway that the kingdome of God may come, and that his will may be done. See Epist. Easter day.

Secondly, the conuersation of godly men is in heauen, in respect of their <sup>q</sup> affections, as minding <sup>r</sup> heauenly things, and not earthly things. <sup>s</sup> In the world, if a man make purchase of a Lordship, his heart is alway there, there he puls downie, and builds againe, there he makes himselfe Orchards & Gardens; there he meanes to liue, there hee meanes to dye. Christ Iesus hath bought the kingdome of heauen for vs (the most blessed purchase that euer was) and hath paid for it the dearest price that euer was paid, euen his own precious blood: and in this City he hath prepared a <sup>t</sup> mansion for vs, & made vs free Denizens of it: all our ioy therefore should bee there, <sup>u</sup> *Corpore ambulantes in terra, sed corde habitantes in caelo*. From whence we looke for the Lord Iesus Christ, <sup>x</sup> vnto the wicked a Iudge, but vnto such as loue his comming, a Saniour, who shall change our vile body, &c. Where foure points are considerable.

1. Who? *Iesus Christ*, as being the resurrection and the life: Iohn 11. 2. and 5. 25.

2. What? *our vile body*, for as he reneweth our minde by grace, making it conformable to his minde: so likewise will he change our vile body, that it may be like his glorious body.

3. By what meanes? *according to the working, whereby he is able to subdue all things vnto himselfe*.

4. After what manner? *hee shall change, not the substance*

stance nor the lineaments of our body: but the quality, making this corruptible to put on incorruption, and this mortall, immortalitie, changing our vile body that it may be fashioned like unto his glorious body.

<sup>a</sup> *Nosco meum in Christo corpus consergere, quid me Desperare inbes? veniam quibus illerenevit Calcata de morte vijs, quod credimus hoc est. Et totius veniam, nec enim minor, aut alius quam Nunc sum, restituar: vultus, vigor & color idem Qui modo viuit, eris: nec me vel dente vel vngue Fraudatum renomet patesceti fossa sepulchri.*

*y* *Trasformabat quoad qualita- tem non quoad quantitatem. Theodores.*

*x i. Cor. i. 5. 53. a* *Prudentius apoth. de resur- recti. carni hu- mane.*

The Gospell. MATTH. 22. 15.

*Then the Pharisees went out, and tooke counsell how they might entangle him in his words, &c.*

**C**hrisť in his Gospell answereth a captious question of his aduersaries after such a sort, that he <sup>b</sup> caught the wise in their craftinesse, and as the <sup>c</sup> Psalmist, in the same net which they hid priuily, themselves are taken.

*b* *Iob. 5. 13. c* *Psalm. 9. 15.*

Time when. So soone as Christ had deli- uered his Parable concerning the ma- riage dinner of the Kings sonne, then the Pharisees went out.

End why: to tangle him in his words.

Manner how: tooke counsell how.

Pharisees, as chiefe authors.

Questio- nists, } *Their disciples with Herods ser- uants, as actors or subordi- nate instruments.*

Proeme: *Master, wee know that thou art true, &c.*

Probleme: *Is it lawfull that tribute be gi- uen to Caesar, or no?*

O

In

In the ques- tion these six circum- stances are to be discussed especially, the

*d* *Arctini.*

In Christs  
answer two  
points are  
remarkable  
to wit, his

Conflict in

Confounding his aduer-  
saries, *Iesus perceiving  
their wickednesse.*

Confuting, *shew mee the  
tribute money.*

Concluding, *give there-  
fore to Caesar, &c.*

Conquest, *When they heard these words,  
they marvelled, and left him, and went  
their way.*

e Kilim.

f Chrysost.

g Jer. 5. 3.

h Psal. I. L.

i Heming.

k Ardans.

l Pontian.

m Cap. 3. v. 2.

n Caluin.

Ludolphus ex

Chrysost.

o Anselm.

p In loc.

q In Matt. 13.

r Hieron. &

Chrysost.

s Iansen. Con.

cord. ca. 116.

*Then the Pharisees.]* Euen at that time when Christ in his doctrine sought their eternal saluation, they conspire to work his vtter destruction. At that instant when they should haue beleueed in him (8 *having faces harder then a stone*) they went out from him. And I pray whither? into the<sup>h</sup> counsel of the vngodly, <sup>i</sup> for counsel is the foundation to worke vpon. Wherefore? *to entangle him.* And for that heretofore they could not intrap him in his <sup>k</sup> morals, or in his miracles: here they take counsel how to catch him in his words. A fit and (as they thought) a fecible plot. It was exceeding fit, in that Christ had often intangled them in their words: and therfore, seeing they could not at any time finde an hole in his coat, they went about to discouer a botch in his doctrine, that, as it was the by-word, they might <sup>l</sup> cry quit. Againe, they conceiued it to be very fecible, for that the tongue is glib, according to that of Saint<sup>m</sup> Iames, *If any man offend not in word, hee is a perfect man, and able to bridle all the body.*

*Their disciples with Herods seruants.]* Executing their malice by deputies, as being <sup>n</sup> lesse knownen, and so lesse suspected of trechery. But these disciples as apt schollers, were <sup>o</sup> peeres in mischief, though vnder-lings in age to their masters. And with these were ioyned the Herodians also, that is (as <sup>p</sup> Theophylact and <sup>q</sup> Euthymius) such as thought Herod to be Christ. <sup>r</sup> Other affirme, that they were souldiers of Herod, or as our translation heere, *seruants of Herod,* <sup>s</sup> not of Herod the Tetrarch, but of Herod the

the King. \* Factors in his Court for the Roman tribute; for Herod fauoured the taxes of *Cesar*, and they flattered Herod. A sect altogether opposite to the Pharisees in the question about <sup>a</sup> tribute: for whereas the Pharisees alway pretended the good of Gods Temple, the Herodians on the contrarie contended for the benefit of *Cesars* exchequer; and yet both agreed and tooke counsell together against the Lord and against his annointed, *Psal.* 2. 2. See Gospell Sunday 18. after Trinity.

*Master, we know that thou art true*]<sup>x</sup> That a man may speake freely the truth, he must haue knowledge, zeale, boldnesse. All which our Sauours aduersaries ascribe to him here. Knowledge of the truth, in that hee was a *master* and taught the way of God. Zeale and loue to the truth, in that he was true, teaching truly. Boldnesse, in that he respected not the person of any. Where by the way <sup>y</sup> Diuines obserue the commendable parts of a good Pastor: First, he must be for his learning a *master*, able to teach, <sup>z</sup> apt to teach, a <sup>a</sup> guide to the blinde, a light to them that are in darknesse. Secondly, he must be true, which *Ardens* applieth to purenesse of life: but <sup>b</sup> *Marlorat* is of opinion that the words, *and teachest truly the way of God*, expound the clause, *thou art true*. Thirdly, <sup>c</sup> he must not vtter his owne dreame, or the <sup>d</sup> vision of his owne heart, but *teach the way of God*. <sup>e</sup> If any man speake, let him talke as the words of God. Fourthly, he must haue <sup>f</sup> certainty of doctrine, teaching the truth *aright*, or truly. For so saith the Lord, *He that hath my word let him speake my word faithfully*, *Ierem.* 23. 28. And *Rom.* 12. 6. *If any man haue the gift of prophecie, let him haue it according to the proportion of faith*. Fifthly, he must be stout in deliuering Gods ambassage, *not caring for any man*, &c. *Ezech.* 2. 6. *Sonne of man, feare thine not, & cry aloud, spare not, lift up thy voyce like a trumpet, and shew my people their transgression, and to the house of Iacob their sinnes*.

Now the Pharisees vttered all this proem out of <sup>b</sup> impudent flatterie: <sup>i</sup> Their words were softer then butter,

<sup>c</sup> *Maldonat* in loc.

<sup>a</sup> *Ioseph. antiq. lib. 18. c. 2.*

<sup>x</sup> *Thom. & Pontan.* in loc.

<sup>y</sup> *Ardens. Calvin.*

*Vega.*

<sup>z</sup> *1. Tim.* 3. 2.

<sup>a</sup> *Rom.* 2. 19.

<sup>b</sup> *In loc.*

<sup>c</sup> *Kilim.*

<sup>d</sup> *Iere.* 23. 16.

<sup>e</sup> *1. Pet.* 4. 11.

<sup>f</sup> *Heming.*

<sup>g</sup> *Esay* 58. 1.

<sup>h</sup> *Euthym.*

<sup>i</sup> *Psal.* 55. 22.

having warre in their hearts and smoother then oile, yet were they very swords; calling Christ master, and yet scorning to be his schollers: Ioh. 9. 28. *Bethon his disciple* (say they to the blind) *wee bee Moses disciples*. Affirming here that he was true, but <sup>k</sup> elsewhere that he deceiveth the people; saying vpon this occasion that hee taught the way of God: but at another time quite contrarie, <sup>l</sup> *this man is not of God*. Highly commending his vndanted spirit, that they might heereby prouoke him either to speak treasonable words against *Cesar*, or insupportable words against the people.

*Is it lawfull that tribute be given vnto Cesar, or no?* God ordained in his <sup>m</sup> law that euery man of twentie yeeres old and aboue should yeerely giue halfe a shekell, as an offering to the Lord, towards the reparation of his house and other pious vses. And this collection, as <sup>n</sup> *Melancthon* coniecturally, did amount euery yeere to three tunne of gold. Now when the Romanes had conquered the Iewes, and made them, as we read Luke 2. tributary; this money giuen vnto the Temple, was payed into *Cesar*s Exchequer. Heereupon there did arise first a great disputation among the chiefe Priests and Pharisees, whether it was lawfull to pay this tribute vnto *Cesar*, or no. Then afterward insued open rebellion among the people *Iudas* of *Galilee* being their Captaine, as S. *Luke* mentioneth, Acts 5. 37. For this <sup>h</sup> *Iudas Galileus* conspiring with one *Sadducens* a Pharisee, drew away much people with him openly maintaining against the faction of *Herod*, that this exaction of the Roman Emperour was intolerable, contrarie to the lawes of God and immunities of the Iewes his free people. By which it doth appeare that the *quere* concerning *Cesar*s tribute was exceeding captious, and a meere *Dilemma*. <sup>q</sup> For if Christ had answered, it is lawfull, the Pharisees had accused him vnto the chiefe Priests, as being all for the Temple: but if he should haue sayd, it is vnlawfull, the seruants of *Herod* would haue <sup>r</sup> deliuered him vnto the secular power of the

k Iohn 12. 7.

l Iohn 9. 16.

m Exod. 30. 13  
14. &c.

n *Commen in*  
*Matth. 22.*

o *Melanct. vbi*  
*sup. & Zepper.*  
*con. 1. in loc.*

p *Ioseph. Anti-*  
*quus. lib. 18. c. 1.*

q *Ardens.*

r Luke 20. 20.

the Gouvernour, as a seditious fellow, perverting the people, and forbidding to pay tribute to Caesar, Luke 23. 2. If he should haue disputed against the tribute, hee had offended Caesar: if for the tribute, displeased the people, who did beare this burthen against their wils. And so the Pharisees might haue had a gap opened to destroy him, if the people did abandon him. In both appeared imminent danger, if not death. Hitherto concerning the Pharisees question, hearken now to Christs answer.

But Iesum perceiuing their wickednes. ] Or as S. <sup>c</sup> Marke, their hypocricie: or as S. <sup>u</sup> Luke, their craftinesse. For, <sup>\*</sup> there is no wisdom, neither vnderstanding, nor counsell against the Lord. Wherefore Christ <sup>v</sup> as God seeing their hypocritically humour, and vnderstanding their treacherous intent, accommodates his answer, <sup>z</sup> non ad eorum verba blanda, sed ad eorum corda praua, to the foule malice of their mind, and not to the faire words of their mouth. Obiecting against them <sup>a</sup> foure faults especially: First, folly, noted in the word *why*? For if I am (as you say) true, then I am God, because <sup>b</sup> every man is a liar, and only God true, yea truth it selfe, John 14. 6. and if I be the sonne of God, I can easily make your wisdom <sup>c</sup> foolishnesse. Secondly, treachery, *why tempt ye*? Thirdly, ingratitude, *why tempt ye mee*, who teach vnto you *the way of God truly*, <sup>d</sup> desiring often to gather your children together, euen as the Hen gathereth hir Chickens vnder hir wings, and yee would not. Fourthly, Dissimulation, yee hypocrites. Hauing thus in a trice confounded them, hee proceeds in the next clause to confute them, euen by their <sup>e</sup> owne words and deeds, as the souldiers of <sup>f</sup> Tymotheus were wounded with the points of their owne swords. For, saith he, *show me the tribute money: and they tooke him a penny, and he said vnto them, whose is this image and superscription?* They said vnto him, *Caesars.* Then hee said vnto them, *Giue therefore to Caesar, &c.* <sup>g</sup> As if hee should say your selues haue let in the Romanes, acknowledging <sup>h</sup> no King but Caesar. And in token of your ho-

f Luther.  
Heming.

t Cap. 12. 15.  
u Cap. 20. 23.  
x Prom. 21. 30  
y Aretium.

z Iacob. de Po-  
rag.

a Pontan.

b Rom. 3. 4.

c Iob 5. 13.

d Mat. 23. 37.

e Muslin.  
Aretius.  
f 2. Mar. 12. 22

g Luther.  
Culman.  
h Ioh. 19. 15. 3  
Caluin.



mage, you say that the currant coyne among you beares his *image and superscription* : and therefore seeing *Cesar* by conquest hath made himselfe Lord ouer you, *giue to Cesar the things which are Casars, and vnto God the things which are Gods.*

In which one sentence wee may note many profitable lessons, as first, <sup>i</sup> that it is our duty to giue euery one his owne : <sup>k</sup> tribute, to whom tribute : custome, to whom custome : feare, to whom feare : honour, to whom honour. <sup>l</sup> *Deo religionem, sibi munditiam, parentibus honorem, familiaribus prouidentiam, filijs correctionem, fratribus amorem, dominis subiectionem, subiectis benignitatem, omnibus equitatem.* Vnto God the things of God, vnto men the things appertaining to men, and vnto the <sup>m</sup> diuell himselfe that which is his due, charging him with all our sinne and iniquity. Secondly, from hence we learne, that the spirituall kingdome of the Church, and the ciuill kingdome of *Cesar*, are <sup>n</sup> distinct and separate, ( that albeit they bee both of God ) <sup>o</sup> each of them being included in his bond, may not enter vpon the borders of the other. A <sup>p</sup> Prince may not minister the Sacrament, nor a Priest manage the scepter. Thirdly, <sup>q</sup> this scripture sheweth evidently that the kingdome of Christ abrogates not the kingdome of *Cesar*, but that the Gospel is a good friend vnto Common-weales, in teaching Princes how to gouerne, and the people how to be subiect vnto the higher powers. It is not Christ and his word, but Antichrist and the Pope, who deny to *Cesar*, *the things which are Casars*, absolving the subiect, from his allegiance to the Soueraigne, <sup>r</sup> *Casari sublasa non reddit, & ( quod caput est iniurie ) defendit non reddenda, tollere ea potuisse se, posse etiam iam, cum uolet, quoties uolet, atque apud se deuotere, ad se enim non ad Casarem pertinere.* This intrusion vpon the things of *Cesar*, is thought vniust and vncouth, euen by the *Sorbon* and Parliament of *Paris* in *France*, by the Common-wealth of *Venice*, by the Seminary Priests in *England* ; in a word, distastd of all Pope-lings in the world,

<sup>i</sup> *Musculus,*  
<sup>k</sup> *Rom. 13. 7.*

<sup>l</sup> *Ardens.*

<sup>m</sup> *Euthym. in loc.*

<sup>n</sup> *Heming.*  
*Culman.*  
<sup>o</sup> *Barclaius de*  
*authoritate*  
*Pape cap. 2.*  
<sup>p</sup> *Anglican.*  
*Confess. art. 37.*  
*explained in the*  
*conclusion of*  
*Queene Elis.*  
*Imiunctions.*  
*Idem. Dr. Fulk*  
*in loc.*  
<sup>q</sup> *Zepper.*  
*Aretius.*  
*Aquin. 22.*  
*quest. 10. 4.*  
*art. 6.*  
<sup>r</sup> *Elieusis ad*  
*apolog. Bellar.*  
*respon. cap. 2.*  
*pag. 71.*

world, except the serpentine brood hatched of the Spanish egge *Ignatius Loiala*. Read the bookes of *Watson*, especially *Quodlibet*. 8. art 7. 8. *Barclay* of the authority of the Pope: *Roge. Widdrington apolog. pro iure principum*: *Sheldons* generall reasons proouing the lawfulness of the Oath of Allegiance. The ready pens of our accurately learned Cæsar and his iudicious Diuines haue so foyled in this argument the Popes but-begger Cardinall *Belharmin*, that it may be said of him aptly, which once *Cassianus* of the whole Romane Empire, *nihil in principio fortius, nihil in fine debilius*.

Giue therefore to Cæsar the things which are Cæsars] <sup>a</sup> Hee saith not date: but reddite, because tribute is due debt vnto Cæsar. And if we must pay tribute to Cæsar a Paynim Emperor: much more to Christian Kings and Queenes <sup>x</sup> which are nursing fathers, and nursing mothers vnto the Church. If we denie this dutie wee are no better (if father <sup>y</sup> *Latimer* be iudge) then theeues. Alway provided that we reserue to God such things as are Gods, and giue to Cæsar onely such things as are Cæsars: for <sup>z</sup> it is not said here, *reddite Cæsari quæ petit: sed quæ sunt illius*. Now the things of Cæsar are principally <sup>a</sup> three: Honor, obedience, tribute. We must honor them as the <sup>b</sup> Ministers and angels of God, as the <sup>d</sup> shepheards and shields of his people, vnder whose shadowing boughes our nests are built, and our young brought forth. And in this respect also we must obey Cæsar in such things as are Cæsars: but if Cæsar intrude vpon the things of God, and coyne a new Creed, or broch another Gospell, it is better to obey God then man, *Act. 4. 19*. The lawes & order requiring that first we giue to God the things which are Gods and then vnto men the things of men. See *Epist. 4. Sunday after Epiphanie*.

As for the tributes of Cæsar, if they be iust and reasonable we must pay them as his wages: if vniust and vnreasonable, we must <sup>b</sup> beare them as our punishment. We may reuell his arguments in parliament, and repell his

[*Catalog. glor. mundi, pars. 5. considerat. 28.*

<sup>c</sup> *Euthym. lausen.*

<sup>u</sup> *Hollinger. Beza.*

<sup>x</sup> *Esay 49. 23.*

<sup>y</sup> *Serm. at Stamford.*

<sup>z</sup> *Ferus serm. 2. in loc.*

<sup>a</sup> *Melanct. Com. in loc. Idem Zepper. & Culman.*

<sup>b</sup> *Rom. 13. 4.*

<sup>c</sup> *2 Sam. 14. 17*

<sup>d</sup> *Nom. 27. 17.*

<sup>e</sup> *Psal. 47. 9.*

<sup>f</sup> *Exch. 31. 3. 6.*

<sup>g</sup> *Melanct. Com. in loc. Idem Erasmus in para.*

<sup>h</sup> *Luther.*

*Zepper. Melanct. postil. in loc.*

oppression according to courses of law : but we may not in any case rebell with the sword. And yet (as *Melancthon* & other vpon this text) *Cæsar* himselfe is bound to keep the commandement, *Thou shalt not steale*, remembring alway that Almighty God hath made him a sheepeheard, and not a wolfe; a nursing father, and not a curling tyrant; a<sup>i</sup> deliuerer, and not a deuourer of his people.<sup>k</sup> *Remota iustitia quid sunt regna nisi magna latrocinia? quoniam & ipsa latrocinia quid sunt nisi parua regna?* Saint<sup>l</sup> *Ambrose* notably to the same purpose, *Quod Cæsar præcipit ferendum est, quod imperator indicit tolerandum est: sed sit intolerabile dum illud præda exactionis accumulatur.* The gracious Apothegme of<sup>m</sup> our noble Soueraigne to his dearest son *Henry* the Prince is worthy to be written in letters of gold, *Inrich not your selfe with exactions vpon your subiects: but thinke the riches of your people your best treasure.*

*Unto God those things which are Gods*]<sup>n</sup> As if he should say: *Ye Pharisees* are careful for the mony of the Temple, but in the meane while yee neglect the diuine worship and word of God.<sup>o</sup> Ye giue to *Cæsar* the penny that hath his inscription and image: why then, I pray, consecrate ye not to God your soule, wherein is imprinted Gods image and superscription? How *Christians* are Gods penny, hauing his image by creation, and inscription in holy baptisme, whereby *Christ* writeth his name in their foreheads, and so markes them as it were for the children of God and inheritors of the kingdome of heauen: See *Ludolphus de vita Christi* part. 2. cap. 35. *Ardens, Musculus, Pontan, Ferns* in loc.

If wee now conforme our selues according to *Christs* image, bee shall heereafter (as it is in this dayes Epistle) transforme our vile bodie, that it may be like his glorious body, & foras wee haue borne the image of the earthly, so shall wee beare the image of the heavenly. Take heede therefore that *Sathan* imprint not his stampe in you, because *Christ* at the<sup>r</sup> last day will say to thy soule, as hee did to the *Pharisees* here: *whose is this image and inscription?*

i. King. 13. 5.  
k. August d. ci.  
uit. l. 4. c. 4.  
l. Sem. 4.

m. Basil. Dor.  
l. 2 p. 99.

n. Melanct.  
Zepper.

o. Erasmus an.  
not. in loc.

p. Apoc. 22. 4.

q. 1. Con 15. 49.

r. Ludolphus.

tion? If thou be branded with the <sup>c</sup>markes of Sathan & Antichrist, hell is thy portion; if <sup>e</sup>sealed by the holy spirit of God vnto the day of redemption, heauen is thine inheritance. Giue then vnto Cæsar the things which are Cæsars,<sup>u</sup> leaue to the world the things of the world, that thou maiest the better giue to God the things of God. <sup>x</sup>Or giue to thy body such things as are necessary tribute, and to thy soule such things as are conuenient & profitable for thy soule. Or giue to thy Pastor such things as are the Pastors, and vnto the Prince such things as appertain to thy Prince, <sup>y</sup> that thou maiest leade a quiet and a peaceable life in all godlinesse and honesty. Remember the prouerbe *He that eateth the Kings Goose, shall haue the feathers sticke in his throat seuen yeeres after:* and obserue the Commndement, *Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giveth thee.*

*When they heard these words, they marvelled, and left him, and went their way*] This happy conquest of Christ is full of <sup>z</sup>consolation, in that his spirit <sup>a</sup>dwelleth in vs, and <sup>b</sup>speaketh in vs, helping our infirmities, and inabling vs in our disputations afore Kings & Councils to plead the Gospels cause so powerfully, that he <sup>c</sup>who dwelleth in heauen shall laugh his enemies to scorne, yea the Lord shall haue them in derision. When the <sup>d</sup>Libertines and Cyrenians disputed with Saint Stephen, they were not able to resist the wisdom and the spirit by which he spake. So the godly learned, and truly stout Martyr of Iesus Christ, Master John Philpot, at a <sup>e</sup>conference holden in Bishop Boners house, told Doctour Morgane plainly, *Then art not able to answer that spirit of truth which speakes in mee, for the defence of Christs true religion. I am able by the might thereof to driue thee round about this Gallerie before mee.* So silly women and yoong boyes endued and strengthened by the spirit, in the quarrell of Christ argued so peremptorily, so profoundly, that Boner as being too wicked to dismisse them, and too weake to conuince them, ordinarily

<sup>f</sup> Apocal. 23.  
<sup>t</sup> Ephes. 4. 30.

<sup>u</sup> Ambros. in  
Luc. cap. 20.

<sup>x</sup> O igen, apud  
Them. in loc.

<sup>y</sup> 1. Tim. 2. 2.

<sup>z</sup> Luther.  
Zepper.

<sup>a</sup> Rom. 8. 9.

<sup>b</sup> Matt. 10. 20

<sup>c</sup> Psal. 3. 4.

<sup>d</sup> Acts 6. 9. 10.

<sup>e</sup> Examination  
11. as M. Fox  
in his martyr-  
dome.

f M. Fox in the  
martyrdome of  
Ioane Hornes.  
g Hist. lib. 10.  
cap. 3 cited in  
part. 1. Church  
hom. for Whis-  
sunday.

rily forsaking all his Logick and Rhetoricke<sup>f</sup> knock them  
downe with the butcherly axe of his sentence. So wee read  
in *Ensebius*, of a subtile Philosopher, and being an ex-  
treame aduersarie to Christ and his doctrine, could by no  
kind of learning bee conuerred vnto the faith : but was  
able to withstand all arguments that could bee brought  
against him, euen with little or no labor. At length there  
started vp a poore simple man of small wit, & lesse know-  
ledge, one that was reputed among the learned as an idiot:  
ad hee on Gods name would needes take in hand to di-  
spute with this proud Philosopher. The Bishops and o-  
ther Diuines standing by, were much abashed at the mat-  
ter, as fearing that they should bee brought to shame by  
his doings, he notwithstanding goeth on, and beginning  
in the name of the Lord Iesus, brought the Philosopher  
to such a point in the end, that he could not chuse but ac-  
knowledge the power of God in his words, and to giue  
place to the truth.

The

The Epistle. COLOSS. 1. 3.

*We giue thanks to God the Father of our Lord Iesus Christ, &c.*

**T**His proem of *Pauls* Epistle to the Colossians is in effect <sup>h</sup>all one with that to the Corinthians, expounded Sunday 18. after Trinity : and to the Philippians expounded, Sunday 22. after Trinity. Wherefore lest I seeme tedious in tautologies, I will onely part it, and so depart hence to the Gospell ensuing.

*h Sacerius.  
Arctius.*

Who : verse 1. *Paul an Apostle,*  
not of <sup>k</sup> men, but of *Iesus Christ.*  
Not thorow his owne <sup>l</sup> intrusion,  
or for his owne <sup>m</sup> merit : but  
by the wil of God. And *Timotheus*  
his brother : in respect of their  
<sup>n</sup> common faith on earth, and  
common father in heaven.

*i Melanct.  
Zanchius.  
k Gal. 1. 1.  
l Sacerius.  
m Primasius*

When *Alwayes praying* : or as our  
translation, *alwayes in our pray-  
ers.* As <sup>p</sup> often in our deuotion,  
as we thinke of you, we thanke  
God for you, *since the day wee*  
*first heard of your faith,* v. 4. 9.

*p Caietan.  
Arctius.  
Marlorat.*

To whom : vnto God and the fa-  
ther of our Lord, &c. that is, as  
we read, *to God euen the Father.*  
Or to God <sup>q</sup>as the father of our  
Lord Iesus Christ, in <sup>r</sup>whom  
only God is well pleased. As if  
he should say, seeing euery <sup>s</sup>gift  
is from God & bestowed on vs  
for Christ : it is our bounden du-  
ty to thanke God the Father of  
our

*q Caluyn.  
B 24.  
r Mat. 13. 12.  
s James 1. 27.*

Congra-  
tulation  
for their  
gifts in  
present  
possessi-  
on, and  
in it.

It consists  
of i two  
parts, a



t Lombard,

n Bullinger a-  
pud Marlorat.

x I. Cor. 13. 4.

y I. Cor. 1. 12.  
z Theophylact.  
a Aretius.  
b Piscator.

c Calvin.

d Bullinger.  
e Phil. 1. 9.f Primasius.  
g Caictan.h Herein allu-  
ding to care-  
full parents  
hoording vp  
treasure for  
their babes:  
vri Zanchius in  
loc.Lombard.  
Anselm.

our Lord Iesus Christ, alwayes  
in all our praieris; able to heare,  
because God, for that is a stile of  
<sup>a</sup> maiesty; willing to helpe, be-  
cause the father of Iesu, for that  
is a stile of mercy.

For whom: For you, because <sup>x</sup> loue  
doth not enuy, but reioyce for  
others good. For you Saints at  
Coloss. vers. 2. that is, Saints by  
calling, all such as are conse-  
crated to God in holy <sup>a</sup> bap-  
tisme, <sup>a</sup> sanctified by the sancti-  
fying spirit. In a word, <sup>b</sup> all the  
faithfull in Colosse.

Faith, and that a true  
faith, hauing Christ  
Iesu for the <sup>c</sup> proper  
obiet, and wholly  
relying yppon his  
<sup>d</sup> merits.

Loue, and that ac-  
cording to <sup>e</sup> know-  
ledge, louing espe-  
cially the Saints, and  
those not few, but  
without <sup>f</sup> exception  
of person, in respect  
of <sup>g</sup> bloud, affini-  
tie, fashion, or facti-  
on, &c.

For what  
As A-  
retius for  
the 3.  
principal  
vertues  
of a Chri-  
stian:

Hope, and that an as-  
sured hope, expec-  
ting an inheritance,  
that is <sup>h</sup> laid uppe in  
store; and that in a  
sure <sup>i</sup> & secure place  
(where

(where<sup>k</sup> neither the moth nor canker corrupteth, and where theeves neither dig thorough nor steale) in heauen. As S.<sup>1</sup> Peter interprets Paul, an inheritance immortall & vndefiled, & that fadeth not away, reserued in heauen. All which is conueied vnto them by the preaching of the Gospell, here commended a<sup>m</sup> veritate, dilatatione, profectu. That is in two words in

Contents, as being the word of truth, vers. 5.  
respect Extents, as being come of it to all the world, and fruitefull in all good wakes, vers. 6.

Plentifull wisdom and spirituall vnderstanding, whereby to know the will of God, vers. 9.

Compreca-  
tio for their  
further en-  
crease & fu-  
ture profi-  
cience<sup>n</sup> in

Frutefull obedience, whereby to doe the will of God, wal-king worthy of the Lord, vers. 10. that is, as becommeth his<sup>o</sup> Gospell, and his<sup>p</sup> glorie, pleasing him in all things, &c. Cheerefull patience, whereby to suffer according to the will of God and that with ioyfulness, vers. 11.

The difference betwene patience and long suffering may bee, that the first is q circa grauiora pericula; the second, circa leniora. The one teacheth vs to forbear when we can reuenge; the other, to beare when we can-

not

k Math. 6.20

l 1 Pet. 1.4

m Aquin.

n Zachariu.  
o Philip. 1.27.  
p Lombard.  
Anselm.

q Aretiu.  
r Theophylact.

[Caietan.

1 2. Cor. 4. 17.

not reuenge. Or patience leuellereth as it were the minde in our present affliction, which is but for a moment; *long suffering* exalteth in it expectation of our future far most excellent and eternall weight of glorie, when as we shall bee made *partakers of the inheritance of the Saints in light*, vers. 12. Spirituall vnderstanding is most vsfull in our contemplatiue life, obedience in our active, patience need full in both. And therefore let vs pray with *Paul* here to the father of our Lord *Iesus Christ*, that we may be strengthened with all might, through his glorious power, vnto all patience and long suffering with ioyfulness, &c.

## The Gospell. MATTH. 9. 18.

*While Iesus spake vnto the people, behold, there came a certaine ruler, and worshipped him, saying, my daughter is euen now deceased, &c.*

**T**wo points are to be considered in this Gospell especially, the

Goodnes of Christ, in releeuing all sexes and all sorts of men, hearing a ruler who was rich and a Iew, healing a woman who was poore and a Gentile. Comforting a distressed father, recovering a diseased woman, raising a deceased damosell.

Leaudnesse of the people, vers. 24. *laughing Christ to scorne.*

In the first miracle wrought vpon the woman which had an issue of blood, note circumstance of

Time: vers. 22. *the woman was made whole euen the same time.*

Place: vers. 19. 20. *in the way to Iairus house.*

Person, { To whom.  
Before whom.  
By whom this worke was done.

In

In the second miracle three persons are remarkable: the

Physician, *Christ*.  
Patient, *a deceased Damosell*.  
Mediatour betwene both, *A certaine Ruler*.

In that Christ healed the sicke woman instantly, so soone as she beleued in him, and he saw hir: hereacheth vs<sup>u</sup> hereby not to deferre any work of charity, but to do good turnes in a good time. <sup>x</sup> Say not unto thy neighbour, goe and come againe, and to morrow will I giue thee, if thou haue it now, for hope that is deferred, is the fainting of the heart: but when the desire commeth it is a Tree of life, Pro- uerbes 13. 12. And in that our blessed Sauour cured this woman, in the way to *Sairus* house: he giueth vs an<sup>r</sup> ex- ample, to spend all our houres profitably, <sup>z</sup> neuer inter- mitting any fit opportunity to doe good, *redeeming the time because the dayes are euill*, Ephes. 5. 16.

In the party to whom, obserue first hir griefe, then hir grace. She was a<sup>a</sup> fearefull and silly woman, vexed with an vncleane and vncomfortable disease *twelue yeeres*, in such sort (as that *S. Marke* reports in his fifth Chapter, vers. 26.) *she suffered many things of many Physicians: some torturing hir with one medicine, some with another, and yet none did hir any good, but rather much hurt*. For as<sup>b</sup> other Euangelists haue recorded this History more fully, *she spent all that she had, and it auailed hir nothing, but she became much worse*. Whereby shee was made *bis misera* (saith<sup>c</sup> *Erasmus*) or as<sup>d</sup> *Hemingius*, many waies vnhappy. For hir sicknes brought her to weaknes, hir weaknes to physicke, physicke to beggery, beggery to contempt. And happily remorse of conscience made these worldly grieuances more bitter: for whereas the<sup>e</sup> Wife-man affirmes, *Hee that sinneth before his Maker, shall fall into the hands of the Physician: she might peraduenture conceiue that God had cast hir away*. This (as you see) was her hard case, vexed in minde, troubled in body, beggered in her estate, despised in her place.

From hence we may note, first, against *Ambrose*<sup>f</sup> that this

u Firm.  
Diet in loc.  
x Prov. 3. 28.

y Ludolphus  
ex Chrysost.  
z B. Latimer.  
serm. vpon this  
Gospel.  
a Luke 8. 47.

b Marke's. 26  
Luke 8. 43.

c Paraph. in loc.  
d Postil in loc.

e Eccle. 38. 15.  
f Lib. de Solo.  
mone cap. 5.  
Idem aliq. sen-  
ti int apud Lu-  
dolphum de vi-  
ta Christi, part  
1. cap. 49.

g *Beausamias*  
Har. Tom. 1.  
fol. 160.  
h *Joh. cap. 11.*  
e 12.  
i *Kilim in loc.*

k *In loc.*  
l *Hist. l. 7. c. 14*  
m *Zozomen &*  
*Nicephorus a-*  
*pod Vagam, &*  
*Zepperli in loc.*

n *Iohn 13. 15.*  
o *Gen. 32. 26.*

p *Tobis c. 14. 2*

q *Lm. 13. 11. 12*

r *Cap. 5. v. 59.*

this afflicted woman was not *Martha* the sister of *Mary*, because *Martha* was rich, as wee finde in the <sup>h</sup> Gospels History, whereas this *Hamorrhousa* had wasted all hir wealth vpon Physicians.

Secondly, by this example you see, what an inestimable iewell health is, in that this *Hamorrhousa* willingly became a beggar in hir estate to be berter at ease. *Vita non est vivere, sed valere*; it is more comfortable to die quickly, then to liue sickly. <sup>k</sup>*Theophylact*, <sup>l</sup>*Ensebius* and <sup>m</sup> other report, that this woman healed of hir bloody flux, and returned home to *Casarea Philippi*, did erect against hir own doores a brasen image of Christ, in perpetuall remembrance of this great benefit. It is our duty likewise to blesse God alway for his blessings in this kinde.

Thirdly, in that our father in heauen, after long sickness, sendeth at the last, happy deliuerance to his children: it may teach vs in all our distresse, neuer to distrust his mercy, but to say with <sup>n</sup> *Iob*, though he slay me, yet will I trust in him. And with <sup>o</sup> *Jacob*, I will not let thee goe, except thou blesse mee. <sup>p</sup> *Toby* was blinde eight yeeres, and then the Lord restored his sight againe. <sup>s</sup> *Luke* reports in his 9 Gossell, how a crooked woman, after she was bowed together eightene yeeres in such sort, that she could not lift vp her selfe in any wise, was made straight & loosed from her infirmity. *Kilim* in his explication of this text, saith hee was acquainted with a man, who lay twenty yeeres bedred, and of those twenty, fourteene vpon one side, who notwithstanding afterward married, and begat children, and liued in perfect health a long time. *Saint Iohn* mentioneth a certaine man made whole, which had been diseased eight and thirty yeeres. And *Acts 3.* we read of a Creeple from his mothers wombe, whose feet and ancle-bones receiued strength in so great measure, that he could stand, and walke, and leape. Her this woman had a bloody flux twelue yeeres, and yet Christ as soone as shee touched his vesture, said, Daughter be of good comfort, thy faith hath made thee whole, &c.

Hitherto

Hirtherro concerning hir grievances : I come now to hir graces, and they be principally three: Faith, Inuocation, Humility. Which <sup>1</sup> Aquin notes out of three words in the text, *Credidit, dixit, tetigit* : *quia his tribus, fide, verbo, & opere omnis salus acquiritur*. Hir faith was so great, that shee certainly perswaded hir selfe, if shee might but touch onely the hemme of Christs garment, shee should attaine her former health. Our blessed Sauour cryed out in the <sup>2</sup> streets among the people, <sup>u</sup> *Come to me all that are laden, and I will ease you*. Now <sup>x</sup> surely this woman heard this gracious promise, beleeuing it to be true in generall, and applying it to hir selfe in particular. He calleth all men, and promiseth he will refresh all such as are combed; I am one of that all, one of those which are heauy laden, I therefore verily beleue that he wil heare me and heale me. Let vs in like sort stirre vp our faith in all aduersity, when any trouble without, or terror within assaulteth vs, and it alone shal <sup>y</sup> quench al the fiery darts of the wicked. Happily some will obiect, This woman had Christ in hir eye, present at hir fingers end, but I poore soule, may complaine with <sup>z</sup> *Mary Magdalene*, *They haue taken away the Lord*, and he is now gone farre from vs. Against this temptation of the flesh, oppose the word of Christ vnto <sup>a</sup> *Thomas* his Apostle, *Blessed are they which haue not seene and haue beleueed*, and his promise to all his followers, <sup>b</sup> *I am with you alway untill the end of the world*, with vs in his Sacraments, in his word, by his power, and spirit & grace: being a <sup>c</sup> very present helpe in all affliction vnto such as call vpon him. Ifay, such as call vpon him faithfully. Wherefore <sup>d</sup> draw neere to him, and he will draw neere to thee; come to him, and call vpon him (as this woman here) with a stedfast hope, no way doubting of his might and mercies, and his spirit shall <sup>e</sup> assure thy spirit, that thou art his childe, and that thy faith hath made thee safe.

The second vertue noted in this woman, is hir inuocation or manner of praying. The Ruler in my text wor-

P

shipped

[ *Caten. Aurea*  
in loc.

[ *Prou. 1. 27.*  
*u Mat. 11. 28.*  
*x Homing.*

*y Ephes. 6. 16.*

*z Joh. 20. 2.*

*a Joh. 20. 29.*

*b Mat. 28. 20*

*c Psal. 46. 1.*

*d Iames 4. 8.*

*e Rom. 8. 16.*



f Mat. 15. 22.  
g Mark. 10. 48

h B. Lasimer.  
i Euliyim, in 8.  
Luc. & Theo-  
phylact. in loc.

k Heming.

l Psal. 25. 16.  
m Joel. 2. 15.  
n Psal. 51. 17.

o Psal. 35. 3.

p Culman.  
Ludolphus.  
Aretius.  
q B. Lasimer.

r 1. Cor. 8. 1.  
Aristotle.

t Jer. 23. 16.

shipped Christ, and said, *my daughter is now even deceased, &c.* The<sup>e</sup> Cananite called after him, *Haue mercy vpon me, O Lord, the sonne of Dauid.* And blind<sup>e</sup> Bartim<sup>us</sup> also cried vnto him, *O sonne of Dauid,* and being rebuked, he cried much more, *Son of Dauid haue mercy on me.* But this is a<sup>h</sup> shamefast woman, i<sup>s</sup> as blushing to publish hir vnclean-nes afore the whole multitude, and fearing happily that she should haue been thrust out of the company for impurity, speakes not a word to Christ openly, but prayeth onely to hir selfe in secret: *If I may but touch even his garment I shall be whole.* Wishes are hir words, and sobbs hir sacrifices and yet Christ heares hir groanes, & grants hir hearts desire, saying, *Daughter be of good comfort, &c.* In-  
linuating<sup>k</sup> heereby, that the prayer which pearceth the clouds, is not a wagging of the lips, nor a babling of the tongue: but rather an humble<sup>l</sup> lifting vp of thy soule to God. Offer then vnto Christ, a<sup>m</sup> rent and a<sup>n</sup> broken heart, in seeking thy Sauour heartily, praying heartily, repenting heartily; that he may turne to thee, and turne his iudgements away from thee, saying to thy soule, *o I am thy saluation.*

The third vertue commended in this woman, is hir discreet<sup>p</sup> humility, who knowing hir owne vnworthi-nes, and considering hir lothsome sicknesse, did not presume to come before, but *behind Christ*, as it were q<sup>s</sup> stealing hir health. And this hir relike is worth our obser-uing also: for as pride is the first stop; so lowlinesse the first step vnto blessednesse. It is an eminent grace for a man speaking with the tongues of Angels, to transport his audience with the winde of words, and fouds of elo-quence whither he list: and yet if learning be not season-  
ed with humility, it rather<sup>r</sup> bloweth vp then buildeth vp, and as the<sup>t</sup> Philosopher said, is no better then a sword in a mad-mans hand. Prophecyng is an excellent gift, but if any preach themselves, and goe before Christ<sup>t</sup> auouching the vilion of their owne hearts, and not fol-  
lowing after Christ in deliuering out of his mouth his  
errand

errand faithfully: what are they but as <sup>a</sup> sounding brasse or as a tinkling cymball? In running after delight, riches, honour: come *behind Christ*, evermore treading his waies, and touching the hemme of his vesture.

The persons afore whom, are the Ruler, verse 18. the Disciples, verse 19. and a great multitude, Marke 5. 24. Christ acted this miracle before *Lairus*, <sup>2</sup> for the strengthening of his weake faith; encouraging him heereby to beleue, that he could recouer his daughter, as well as cure this woman. Afore the Disciples and the multitude, for the confirmation of his doctrine, shewing <sup>7</sup> heereby that he knew the secrets of all hearts, as also <sup>2</sup> that the liuely faith of this *Hemorrhousa* might not bee concealed, but openly commended as an example for all men. And therefore Iesus enquired immediately, <sup>a</sup> *who hath touched my clothes?* and he looked round about, to see her, and when the woman saw that shee was not hid, shee came trembling, and fell downe before him, and told him afore all the people, for what cause she had touched him, and how shee was healed instantly, The brieve whereof is recorded heere by S. Matthew, When hee saw her, hee sayd, Daughter bee of good comfort, thy faith hath made thee whole. Propounding her as a <sup>b</sup> Schoole-mistresse to all the world, to learn by her how to trust in God, and to come to Christ in all manner of afflictions.

The person by whom, is Christ, and in him obserue what he said, and what he did. His words <sup>c</sup> containe consolation, *Daughter be of good comfort*: and commendation, *thy faith hath made thee safe*. The word *Daughter*, is <sup>d</sup> *magne familiaritatis*: be of good comfort, *magne securitatis*: Thy faith hath made thee safe, *magne iocunditatis*. Heere then are set downe three notable effects of a liuely faith: it maketh vs the children of God, *Daughter*: it brings comfort, *be of good cheere*: it procures saluation of body and soule, *thy faith hath made thee whole*.

Christ said in the <sup>e</sup> Gospell, *I ascend to my father, and vnto your father*. Vnto my father by <sup>f</sup> nature, but vnto

u I. Cor. 13. 1.

x Theophylact.  
in loc. & Euthym.  
in Luc. 8.

y Ludolphus.  
z Chrysost.  
Theophylact.  
Euthym.

a Marke 5. 30.  
Luke 8. 45.

b B. Latymer.

c Zepher.  
Con. 1. in loc.

d Iacob. de Vorag. ser. 2. in loc.

e Ioh. 20. 17.  
f Theophylact.  
Euthym.  
Cassian. in Ioh. 20.

g *Auguſt. i. ualſt.*  
121. in Ioan.

h *Ioh. 1. 12.*

i *Heb. 2. 11.*  
k *R. m. 8. 17.*  
l *Pſal. 24. 7.*  
m *Eccleſ. 5. 7.*

n *Deering. lect.*  
10. *Heb.*  
o *Luk. 2. 25.*

p *Wisd. 5. 4.*  
q *1. Cor. 4. 13.*  
r *Lib. 1. de gu-  
ber. dei.*

f *1. Tim. 4. 8.*

t *Philip. 4.*

u *Enarrat. in  
loc.*  
x *Zepper. com. 1.  
loc.*  
y *Hieron. in loc.*

your father by grace: & non ait, ascendo ad patrem nostrum: aliter ergo meum, aliter vestrum: natura meum, gratia vestrum. And this adoption of the Father electing, of the Son redeeming, of the holy Ghost assuring vs that we are the children of the most high: is on our part, by faith only. For <sup>h</sup> vnto such as receiued him, he gaue power to be the sons of God, euen to such as beleue in his name, *Idco filia, quia fides tua te saluam fecit*, as S. Hierome vpon my Text. This woman is Christs daughter in that her faith made her whole. Here the obserue that a christiā is most honorable, being son to a King, <sup>i</sup> brother to a King, <sup>k</sup> heire to a King, yea to the King of <sup>l</sup> glory, to the King of all Kings <sup>m</sup> higher then the highest. He were a foolish poore man that were ashamed of the kined which the King did challenge of him: <sup>n</sup> he is more foolish though he were a King himselfe, that is ashamed of the Son of God, when he doth offer himself vnto him. For Christ is the <sup>o</sup> consolation of Israel, as it followeth in the next clause to be considered, he brings comfort to his children, *Daughter be of good cheere*. The reprobate account the children of God vnhappy wretches, euen mad men, hauing them in derision as the filth of the world. But as <sup>r</sup> *Saluianus* truly; *nemo miser alieno sensu, sed suo*. Men are not miserable for that other think so, vnles themselues feele it so. The children of God then hauing the promises of this life & that which is to come, cheered in conscience while they liue, filled with eternal ioy when they be dead, haue both here after & here such comfort as passeth all vnderstanding.

The last effect of a liuely faith is saluation of bodie and soule, *Thy faith hath made thee safe*. For whereas it is said here, *The woman was made whole euen the same time*: wee must expound it (as <sup>u</sup> *Anselme* and <sup>x</sup> other intimate) not that she was healed at that houre when Iesus turned about to her, and spake, but in the same moment of time, wherein she touched his vesture. *Non enim dixit fides tua te saluam facit, sed saluam te fecit: in eo enim quod credidisti, iam salua facta es*. It was then her trust and

not

not his touch, her faith and not his finger, which haied vnto his health and helpe. For the multitude thrust Christ, and trode on him (as Saint *Luke* reports) and yet onely this woman is said to touch him. And <sup>2</sup> so when wee come to Diuine seruice, Sermon, or Sacrament without liuely faith, hearty deuotion, holy reuerence; wee touch his outward element, but take not his inward grace to the comfort of our soule. Wee doe *tangere panem Domini*, touch his hemme, but not *contingere panem Domini*, touch him. And the reason hereof is plaine, for that our faith and our fingers goe not together. And therefore, when they tread the Courts of the Lord, hearing his Word, and receiuing his Sacraments: I say, when any come to the Church, and yet feele no vertue to come from Christ: it is assuredly, for that <sup>a</sup> *their lips are neere vnto him*, as it were, pressing among the multitude: but *their hearts farre from him*, not attending, much lesse attayning his sauing grace.

From <sup>b</sup> hence we may learne (against *Arboreus*, *Mal-donate*, *Beauxamis*, and other Popish Authors in their Commentaries vpon this place) not to put any trust in the reliques of Saints, or impute any sauing vertue to the vestiments of our Saviour. For the vertue which healed her went not out of the coate, but out of Christ immediately: hee said not, there is vertue proceeded from my vesture, but *I perceiue that vertue is gone out of me*, Luk. 8. 46. There was no great or extraordinary vertue in his garments after his death, when the souldiers had parted them among them: not in his life when hee wore them, for the people that thronged him, receiued no benefit by them, but only she & they that touched him by faith. And therefore, some by Christs garment vnderstand the Scriptures, in which our Saviour is wrapped: but if a man vnfold them, he shall behold the best *Crucifix* that euer he saw: for Christ crucified is the end of all the Law, scope of all the Prophets, and as it were, hemme of all the Bible. <sup>d</sup> *Rabans* and <sup>e</sup> other affirme, that this garment was

<sup>a</sup> *Form. Con. 3.*  
*Gramat. Con. 3*  
*& Zepper. Con.*  
*1. in loc.*

<sup>a</sup> *Esay 29. 13.*

<sup>b</sup> *Latimer.*  
*Fulk.*  
*Zepper. in loc.*

<sup>c</sup> *Form. serm. in*  
*loc.*

<sup>d</sup> *Apud Thom.*  
*in loc.*

<sup>e</sup> *Ansel. in loc.*

{Phil. 2. 7.

g Heb. 9. 14.

h 1. Tim. 1. 15

i Cap. 6. v. 5. 6.

k Cyprian apud,  
Granet. Con. 1.  
in loc.

l Gal. 3. 22.

m Aretius in  
loc.n B. Latimer.  
Kilms.  
Zepper.

Christ's humane nature, for he <sup>f</sup>ooke en him the shape of a seruant, and put on our ragges that he might clothe vs with his robes. Now the hemme of his humane nature was his passion, and his passion was a <sup>s</sup> sacrifice for our sin: so that to touch the hemme of his garment, is nothing else, but to beleue with <sup>h</sup> Paul, that *Christ Iesus came into the world to saue sinners, of whom I am chiefe*. Yea but happily some will obiect, it was neither the womans finger nor faith that made hir whole but Christ's owne vertue, Luke 6. 19. *The whole multitude sought to touch him, for there went vertue out of him, that healed them all*. He might haue said, then it was my vertue, not thy faith? It is true, that Christ's owne vertue and grace doth onely cure the sinnes of our soule, and sores of our body: but his vertue is not apprehended but by the finger of faith. And therefore Christ (as we read in Saint <sup>i</sup> Marke) could doe no great worke in his owne country, because of their vnbeliefe, because they wanted an hand to touch his vesture. <sup>k</sup> *Quantum enim vas fidei capax afferimus, tantum gratie inuandantis haurimus*. Hence you may know both how Gods grace, and our faith is said to iustifie. *Yee are samed by grace through faith*, Ephesians 2. 8. by grace *effestine*, by faith *apprehensine*: See Epistle 17. Sunday after Trinitie.

Now faith in respect of it obiect, is called in <sup>l</sup> scripture *the faith of Iesus Christ*: but in respect of the subiect in which it is <sup>m</sup> inherent, *my faith* and *thy faith*. As our text here, *thy faith hath made thee whole*. By this which Christ said, is shewed also what he did, he spake the word and it was done, hee commanded and it was effected, *when the same time the woman was made whole*. In generall, to confirme his Gospell, in particular intimating that all physicke is in vain, <sup>n</sup> except the great Physician of the world (who visiteth and redeemeth his people) bleffe it. So much of the parts and persons of the first miracle. Let vs now come to the second, and in it (according to the texts order) inquire first of *Tairus*.

*[Ruler, as our Euangelist. no more]*  
*[Ruler of a Synagogue, as Marke and Luke.]*  
 First, his fashion, in that he was a Ruler of a Synagogue in Capernaum, as may be collected out of them all.

In whom  
 obserue,  
 Then his faith,  
 and the fruits  
 thereof.

1. His fatherly loue toward his daughter, in desiring help for her at Christs hand.
2. Inuocation, and worshipped him.
3. Hope, Come, and lay thine hand vpon her, and she shall live.

*A certaine Ruler.* ] I haue shewed often, how many great men haue beene good men, and that the Pharisies obiection is false, *P Doth any of the rulers beleene in Christ?* For he that keepeth Israel, hath in euery age stirred vp as well Ecclesiasticall, as Ciuill gouernours to fauour his children, and further the businesse of the Gospell. I will vpon this occasion adde one thing only, to the perpetual honour of England, namely, that *Constantine* the Great, our countriman, was the first Christian Emperor, *Lucius* our countriman the first Christened King, *Henry 8.* our countriman, the first Catholike Prince, that vetterly shaked off the Popes vnlmited iurisdiction in his dominions, and our King *James* of blessed memory, the first of his ranke, who did oppose that Antichrist of Rome with his owne penne in the quarrell of Religion.

This *laïrus* was a Ruler of a Synagogue. Now that yee may the better vnderstand what office this was, I must informe you, that there was in all Iewry but one Temple, where the people were commanded to celebrate their

o Gospel 3. Sun  
 after Epiphany.  
 Trinit. Sun. &  
 21. after Trinit  
 p Iohn 7. 48.  
 q See Beauxa-  
 mu. Har. tom. 2.  
 fol. 160.

r Dent. 16.



[ Melanct. po-  
stil. in loc. Idem  
Hospinian. de o-  
rigine templor-  
um, cap 4.

t 1. Cor. 14. 40.

u Eph. 4. 3. 15.

x Vide Siron. de  
repub. Heb li 2.  
cap. 8. & Hospi-  
nian. ubi sup.  
y Melanct. post.  
in loc.

z Ser vpon this  
Gospell.

a Maldonat. in  
loc.

b Melanct.

c Dietz con. 1.  
in loc.

d Kilian.

e Vide Hospi-  
an. de origine  
scholarum. cap.  
4. 5.

solemne feasts, and offer vp their sacrifices vnto God. And there was onely but one, for the preseruacion of vni-  
tie in piety, that there might bee but one onely religion,  
of one onely God, in one onely Temple. Where by the  
way note, that vniformity in discipline is an hedge to  
vnitie and doctrine. Where Canons and Iniuunctions of  
order are despised, and euery man left vnto himselfe :  
There many times are so many sects as Cities, and almost  
as many Gospels as gossips. On the contrary, when all  
things in the Church are done orderly, when the Chri-  
stian Magistrate enioynes in outward ceremonies one  
kinde of discipline for the publike worship of God :  
therefor the most part, an vnion in law breeds an vnion  
in loue, a conformity in fashion an vniformity in faith,  
endeuouring to keep the vnity of the spirit in the bond  
of peace, following the truth in loue. This I take to bee  
the true reason, why Gods Israel had but one Tabernacle  
and one Temple.

But there were Synagogues in euery towne, where  
diuine prayers and Gods holy word was read and ex-  
pounded euery Sabbath, as Saint Luke recordeth, Acts  
15. 21. And for this purpose there was a Couent, or  
Colledge of students, and sons of the Prophets, among  
which our Iairus heere was a ruler : as Bishop Latimer  
imagineth a Church warden : or as other, <sup>a</sup>Decanus facul-  
tatis : or as other, an <sup>a</sup>expounder of the Law and the  
Prophets, as it were publike professour in Diuinity, the  
<sup>c</sup>Prior of the place, the <sup>d</sup>Rector of the Schooles. Here  
then obserue both antiquity and vtility of Colledges  
and Vniuersities, as being in all ages the Nurseries of  
Gods vine-yard, out of which Impes of hope haue beene  
translated into the Church and Common-weale. So then  
if thou wish well vnto thy Countrey, speake well and (as  
occasion is offered) doe well vnto the schooles of the  
Prophets, in that they bee Seminaries of learning and  
fountaines of holy religion. If thy sonne bee fir, and thy  
selfe be fitted also for meanes and money, send him vnto

Iairus

*Iairus the ruler of the Synagogue.* If hee bee fit, I say, for when a man is out of his proper calling in any societie, it is as much as if a ioynt were dislocated in the body. To make thy sonne a trades man, if hee bee most apt for learning; or to send him to the Court, when hee is fitter for the Cart: is as much as if a man should apply his toes to feeling and not his fingers, and to walke on his hands and not on his feet. It was a memorable fact of that famous Bishop of Lincolne, *Robert Groshead*,<sup>f</sup> who beeing vpon a time solicited to preferre his poore kinsman, and thereupon enquiring what condition of life hee followed, and vnderstanding that he was an husbandman: *Why then* (answered he) *if his plough be broken, I will repaire it, or rather then faile bestow a new vpon him, whereby hee may go on his course: but so to dignifie him, as to make him forsake his calling and trade wherein he was brought up, I meane not to doe.*

Now that a father may the better accommodate his child with a fit calling: hee must obserue both his inclination and naturall gifts: Every childe euen in his infancie, doth affect some one particular occupation or condition of life more than another: & therefore the iudicious<sup>h</sup> *Athenians* afore they placed their children in any calling, vsed to bring them into a publike place where tooles and instruments of all sorts were laid: and then accurately to mark with what kind of instrument they took delight, applying them afterward to the like Art with good successe. And it is not amisse for Christians to follow Heathens in this, or any like commendable practise.

Secondly, parents must obserue the naturall endowments of their children, applying such as excell in eminent gifts of the minde vnto courses of learning: and other which excell in gifts of the bodie to trades and mechanicall occupations. <sup>i</sup> *Origen* that great Clerke when he was a child, vsed to question with his father *Leonides* about the sense of the Scripture,<sup>u</sup> herupon he was made a scholler,

<sup>f</sup> Sir George Paul in the life of Archbishop Whigge, p. 85.

<sup>g</sup> See Perkins treatise of Callings.

<sup>h</sup> Nazian. epist. ad Eudoxum.

<sup>i</sup> Magdeburg. Cent. 3. col. 250.

h Apud Magd.  
cen. 4. sol. 1027

l Camden. Bri-  
tan. in Comit.  
Lincoln. 1027  
m Idem Camd.  
in comit. Cant.  
n Sir George  
Paul ubi supra  
pag. 2.

o Melanct. com.  
in loc.

y Matt. II. 23.

q Exech. 3. 19.

scholler. *Athanasius* also was first put to learning (as *k Rufinus* and *Zozomene* report) for that he was found by the sea side doing the part of a Bishop among a company of little children like himself, examining & baptizing them according to the solemn order vsed in the congregation. Archbishop *Whitgift* the <sup>1</sup> peerelesse Prelate in our age for learning and piety, <sup>m</sup> consecrating his whole life to God, and his painefull labors vnto the Churches happy peace, was applied first vnto the Schoole, for <sup>n</sup> that his Vnkle *Robert Whitgift* Abbot of the Monastery of *Wellesley*, found an extraordinary towardinesse in him. And because many parents are ignorant, and most parents exceeding partiall in iudging of their owne childrens inclination and ingenuity: the best way for them is to be directed heerin by some iudicious friends, & then out of mature iudgement, to giue vnto *Cæsar*, the things appertaining to *Cæsar*, accommodating such vnto secular courses as are most apt for the Common-wealth: and vnto God the things which belong to God, committing them vnto *Iairus*, and consecrating them to the sacred function of the Ministry.

That *Iairus* was a ruler of the Synagogue in Capernaum, is insinuated Luke 8. 41, and in the first verse of this present chap. of our Euangelist, as I have copiously prooued in the beginning of mine Exposition, Gospell Sunday 19. of Trinity. Capernaum then had a good <sup>o</sup> Pastour, and as we read, Matth. 8. 5. a good Captaine, and Christ the best of all often resided in that Citie: yet notwithstanding (as truth it selfe <sup>p</sup> witnesseth) it was a very wicked and dissolute place, <sup>q</sup> deseruing greater damnation in the day of iudgement then the land of Sodom & Gomorrah. Let not then any vigilant Minister, or diligent Magistrate bee discouraged in his place, for that his people bring not forth any fruits of righteousness answerable to the meanes of their instruction: for <sup>q</sup> if thou warne the wicked, and he turne not from his wickednesse, nor from his wicked way, hee shall die in his iniquitie: but

thou

thou hast deliuered thy soule.

Having thus examined the fashion of the ruler, it remains I should treat of his faith, and fruit thereof also. But for as much, as I haue spoken of these vertues in the woman afflicted with the bloody flux, and other like petitioners vnto Christ often elsewhere: I think that I haue a *Superfedeas* out of the Chancery to meddle no more with him at this time, and a *Capias corpus* as it were, for his deceased daughter. Concerning whom I note with *Aretius* the pregnant circumstances of hir death, & the true demonstration of hir rising againe from the dead. Saint *Marke* reports indeede the petition of the Ruler otherwise, *My little daughter lieth at the point of death*, &c. And Saint *Luke*, *shee lay a dying*: not as our Euangelist here, *my daughter is euen now deceased*. And yet all agree, for *Iairus* happily said his daughter was dead coniecturally, "because hee left hir at home so desperately sicke. And so *Marke* and *Luke* set downe what *Iairus* said, but *Matthew* what *Iairus* thought. Or as *Anselm*, it may be that the Ruler said both, and made two requests: one that he would lay his hands on hir, and heale hir malady, for that she was dying: another (being informed certainly that shee was euen now deceased) that hee would come, and lay his hand vpon hir, and restore hir to life. So that the first euidence to proue her dead, is hir fathers owne confession. A second is Christs assent, instantly following *Iairus*. A third, the relation of certaine coming from the Rulers house, meeting Christ and him vpon the way, Mark. 5. 35. *Thy daughter is dead, why distearest thou thy master any further?* A fourth argument is the derision of the tumult in *Iairus* house, when Iesus said *the damosell is not dead*, &c. *They laughed him to scorn, knowing that she was dead*. A fifth inuincible prooffe was the preparation of hir funerall, as the *multitude weeping*, and the *minstrels playing* ouer the dead; a fashion in *old* time crept in among Gods people from the Gentiles, according to that of the *Poet*.

r Com in loc.

f Cap. 5. v. 23.

t. Cap. 8. v. 42.

u Theophylact.

Euthym.

Beauxamis.

x Augustin. de

consensu. Euang.

gelyst. 12. c. 28.

y Enarrat in

loc.

z Ambros. in

Lus 8.

a Ouid. 4. fast.

*Cantabat mastis tibia funeribus.*

The demonstrations of hir rising again from the dead, are *Surgit, Ambulat, Edit*. The damosell arose, saith our *Matthew*, and walked, as *Saint Marke* reports, and eat, as *Saint Luke*. The witnesses heereof are *Peter*, and *Iames* and *Iohn*, and the father & the mother of the maide. For Iesus thrust out of the doores (at <sup>b</sup> least out of the chamber where the damosell lay) *the minstrels and all the rude company making noise*, <sup>c</sup> because they were not worthy to see *mysterium resurgens qui resuscitantem indignis contumelys deridebant*. Or happily to <sup>d</sup> shunne vaine ostentation and popular applause. Or for <sup>e</sup> that hee would not as yet haue this great myracle knowne, as *Marke* and *Luke* intimate.

In the Physician Iesu, note first his facility, who would instantly come, verse 25. then his faculty, who could instantly cure the deceased Damosell, according to the request of hir owne father, verse 25. For whereas *Lairus* said: Come, and lay thy hand vpon hir, and shee shall liue: Christ arose, followed him, and tooke the damosell by the hand, and raised hir againe from the dead. *Myssicall*, <sup>f</sup> *Christus venit per gratiam praeuenientem, manum impetit per gratiam concomitantem, & tunc anima vivit per gratiam cooperantem.*

And they laughed him so [scorne.] <sup>g</sup> The world is blind, and cannot iudge aright of Christs doctrine: and doing, *the wisdom of the flesh is at enmity with God*. And therefore, lest unhappily wee turne scornors with the world, let vs beleue the Gospell, especially that article (which is our chiefe comfort) the resurrection of the dead. And by <sup>h</sup> Christs example we may learne to be content when wee be despised in this world, that wee may be glorified with him in yonder world, as also to <sup>i</sup> proceed in doing any good office, notwithstanding, the scoffe of malicious and ignorant people. Nam <sup>k</sup> *ut ignis paleam exurit, aurum nitidius reddit: sic ista calumnia vanum aut vacuum aliquem absumant, vera virtute granem illustrent.* On the contrary,

<sup>b</sup> Musculus.

<sup>c</sup> Hieron.  
<sup>d</sup> Chrysost.  
<sup>e</sup> Hilarius.  
<sup>f</sup> Aretius.  
<sup>g</sup> Maldonatus.

<sup>f</sup> Ludolphus.

<sup>g</sup> Musculus.  
<sup>h</sup> Heming.

<sup>h</sup> B. Latimer.  
<sup>i</sup> Ludolphus.  
<sup>k</sup> Lipsius re-  
fruncula San-  
nionis cuiusdam  
ad finem. l. de  
Qua Sicili-  
ensis.

contrarie, to be praised of naughtie folkes, is almost as  
great a shame as to be praised for naughtinesse. Remem-  
ber the sweet aduice of<sup>m</sup> Auguſtine: *Si homines inter quos  
vixis, te recte viuentem non laudauerint, illi sunt in errore; si  
autem laudauerint, tu in periculo.*

So much of the literall exposition of these two mira-  
cles. In a mysticall, <sup>n</sup>euery sinner is like the woman infe-  
cted with an issue of blood. *Oſea. 4. 2. By swearing and  
lying, and killing, and stealing, and whoring they breake out,  
and blood toucheth blood.* Where <sup>e</sup>Diuines vnderstand by  
blood, sinne. <sup>p</sup> As if he should say, the wicked heape sinne  
vpon sinne, adding new sinnes unto their old. For when  
a man runnes from one foule fault vnto another, *blood  
toucheth blood.* As when a wicked thought issueth into  
some wicked act, and act to custome, custome to necessi-  
tie, necessitie to desperation. And then as a man despe-  
rate in sicknesse, cares not what meat he doth eat: so the  
man rechelesse in sinning, <sup>q</sup> giuen ouer to commit all vn-  
cleannesse euen with greedinesse, careth not what villi-  
nies he deuoureth, vntill Christ the Physician of his soule  
stop his bloody flux, directing him with his word which  
is holy, and sanctifying him also with his spirit which is  
holy. Nay the deuout people liuing in blinde poperie,  
<sup>r</sup> could neuer haue their conscience truely quieted (al-  
though they spent almost all their wealth vpon Monkish  
Doctors, healing by the doctrine of satisfaction and me-  
rit) till they did vnderstand that iustification is only by  
faith, and that it alone maketh a man whole. <sup>t</sup> Melancthon  
deliuereth another allegory: This woman (saith hee)  
doth aptly resemble the Iewish Synagogue, vexed a long  
time with many mischiefs and miseries, especially tor-  
tured with vnconscionable Princes, and vnskilful Priests  
or Physicians of the soule, the Pharisees & Sadduces, on  
whom shee wasted all her strength and goods, and yet  
she was not a whit the better, but rather much worse, till  
the blessed Lord of Israel, her Sauour in his owne per-  
son came to visit and redeeme her. And so *Iairus* is a  
type

<sup>m</sup> De scr. Dom.  
in monte, lib. 2.  
in princ.

<sup>n</sup> Jacob. de Po-  
rag ser. 1. in loc.

<sup>o</sup> Rapert. &  
Caluin. in Ho-  
ſea cap. 4.  
Idem Greg.  
mag in multis  
locis vti Ribera  
num. 3. in Hoſea  
4.

<sup>p</sup> Hieron. in loc.  
Hoſea.

<sup>q</sup> Ephes. 4. 19.

<sup>r</sup> Luther. post.  
mator in loc.

<sup>t</sup> Poſſil in loc.



t *Beuxamis ex  
Emissa.*

u 1. Pet. 1. 10.

11.

x *Esay 64. 1.*

y *In Luc. 8.*

z *Com. in loc.*

a *In loc.*

b *In loc.*

c *Ferusser. 3.*

*Dom 25. post*

*Pent.*

d *Mat. 15. 24.*

e *Melanct. in  
Matth. 9.*

f *Sodex. tract.  
3. in Matth. 9.*

g *Ephes. 2. 12.*

h *Rom. 11. 25.*

type of all the Patriarks and holy Prophets<sup>u</sup> expecting Christ, and earnestly desiring that he would <sup>x</sup> breake the heauens and come downe, and lay his hand vpon the Synagogue being at the point of death, and heale her. Saint <sup>y</sup> Ambrose, <sup>z</sup> Hierome, <sup>a</sup> Rupert, <sup>b</sup> Anselme, and <sup>c</sup> other affirme, that this woman and this wench are plaine figures of the Gentiles and Iewes. The woman a Gentile had hir disease twelue yeeres, and the rulers daughter a Iew raised heere was twelue yeere old. The woman fell sicke when the wench was borne: so the Gentiles went their owne waies into superstition and idolatry, when the Iewes in *Abraham* beleueed. Againe, as Christ heere went to raise the wench, and by the way the woman was first healed, and then the wench reuiued; so Christ came to the Iewes, as being sent to the <sup>d</sup> lost sheepe of Israel especially, but the Gentiles beleueed first, and were saued, and in the end the Iewes also shall beleue.

Christ <sup>e</sup> in the three yeeres of his preaching raised three sort of dead. The first yeere the Widowes sonne in Naim, Luk. 7. the second yeere *Lairus* daughter, mentioned in this Scripture: the third yeere *Lazarus*, John 11. Now <sup>f</sup> *Lairus* daughter raised in her fathers house resembleth the Iewes; the Widowes sonne carried out of the Towne-gate resembleth the Gentiles, & <sup>g</sup> *aliants* from the common-wealth of Israel, and strangers from the comenants of promise vntill Christs comming, as it were shut out of the Citie of God. *Lazarus* who layd in his graue foure dayes, is a figure of the Iewish remnant, which afore the worlds end shall be raised out of the pit of ignorance and incredulity, wherein they haue lien dead many hundred yeeres, and at the length acknowledge Christ Iesus (whom their fathers crucified) to bee their Messias and Sauour. *Esay 10. 21. The remnant shall returne, euen the remnant of Iacob vnto the mighty God. For though thy people, O Israel, be as the sand of the sea, yet shall the remnant of them returne. And Saint<sup>h</sup> Paul saith, I would not that*

ye should be ignorant of this secret ( lest ye should be arrogant in your selues ) that partly obstinacy is come to Israel, untill the fulnes of the Gentiles be come in, and then all Israel, shall be saved, as it is written, the deliuerer shall come out of Sion, and shall turne away the vngodlineſſe from Iacob. When the wouan is fully cured which was diseased, the damosel shall be raised which was deceased. When the fulneſſe of the Gentiles is past, almighty God remembering his old mercy, shall graft the Iewes in againe, and conuert them vnto the Christian faith.

It is well obserued that beside the Iewes naturall and inrooted obstinacy, there bee three great impediments which hinder their conuersion: First, the scandals of vs Christians, as the most vnbrotherly dissention among Protestants, and most abominable superstition & grosse worshipping of Images among the Papists. Secondly, want of meanes to teach and instruct them, because the Papists among whom they liue, will not suffer the new Testament in the vulgar tongue. Thirdly, losse, which the Papists by their conuersion shall incurre, and ( it should seeme by their toleration of Iudaisme ) they had rather haue the crowns, then saue the soules of the Iewes, it was necessary that the Son of man should suffer, as it is written of him, and yet <sup>k</sup> woe be to that man by whom the Sonne of man is betrayed: it had been good for that man if he had neuer bene borne. So it is necessary that the Iewes should persist in their vnbelieve for a time: but woe bee to them whose scandals, are hindrances to their conuersion. For the houre shal come, when *Sairus* daughter shall be raised againe, *she is not dead, but sleepeth.* Albeit the Iewes are in a dead sleepe, the Lord in his due time will rouse, yea raise them vp againe from their incredulity.

For conclusion of the whole, by the goodnesse of Christ, in restoring the sicke woman vnto health in the way, raising the dead wench vnto life in his fathers house; wee may learne <sup>l</sup> what to looke for at his hand: namely

*l* Relation of religion vsed in the West parts of the world, sect. 53.

*k* Mat. 26. 24.

*l* Fernu Con. 1. in loc. Sanitas in via, vita in patria.

m Psal. 84. 12.

namely grace, while we be pilgrimes in this our short, y et  
troublesome race; but glory, when as we shal rest in hea-  
uen, our euerlasting home. According to that of *Dauid*,  
m *The Lord will giue grace and glory, and no good thing will  
he withhold from such as walke uprightly.*

## The Epistle. IEREMY, 23. 5.

*Behold, the time commeth, saith the Lord, that I will  
raise vp the righteous branch of Dauid, &c.*

n *Petrus Ma-  
chado ord. ff.  
predicat. pro-  
uincial.*  
o *Saceruus in  
epist. Dom. 22.  
post. Trinit.*  
p *Col. 1. 10.*

**T**He Church ends, as she began, with hir onely Lord  
& Sauour: which <sup>a</sup> occasioned one to call his *postil*  
*annulus Christianus*, as it were the Christians round, or  
ring. ° For all the *Gospels* are fraught with excellent do-  
ctrines of holy faith in Christ, and ordinarily the *Epistles*  
are nothing else but earnest exhortations vnto the fruite  
of faith, a godly life; that wee may *Walke worthy of the*  
*Lord and please him in all things.* As then on the first Sun-  
day, the Gospell intimating that Christ is come [ *beholde  
thy King commeth, &c.* ] and the Epistle teaching that we  
must imitate our King being come, [ *put on the Lord Je-  
su, &c.* ] are in stead of a Preface: so this Epistle & Gos-  
pell on the last Sunday ( the one prophecying that the  
Lord of our righteousness shall shortly come, *Behold, the  
time commeth, &c.* and the other preaching that hee is al-  
ready come, *this of a truth is the same Prophet that should  
come into the world* ) may serue for a <sup>a</sup> conclusion or Epi-  
logue to all the rest of the whole yeere.

q *Fernus ser. 3.  
in euangel.  
Dom. 26.  
post. Pentecost.*

r *Hiero. proom.  
in lib. 1. Com.  
I. rom.*

The Gospell is expounded Sunday 7. after Trinity.  
The Epistle, containeth an abridgement of all the chiefe  
doctrine deliuered in the Church, euen from the first in  
Aduent, vnto this present day; shewing that Christ is  
God, and man, and so participating of both natures in  
one person, is the sole Mediatour betweene God and  
man. Our <sup>r</sup> Euangelicall Prophet, as another *Matthew*  
proves

proues here Christ to be man, in that he was a *branch of David*. And yet not a meere man, in that *the righteous*, in whom is *no guile*: whereas the Scripture witnesseth of other men that they were *conceined in sinne, and borne in iniquity, that* *all are gone out of the wayes of the Lord, and that none doth good, no not one*. Christs high stile, *the Lord our righteousness*, is an euident demonstration of his God-head, as interpreters haue noted against *Arians* & *iewes* out of this place. *Vide Caluin. Instit. lib. 1. cap. 13. §. 9. Galatin. de arcanis, lib. 8. cap. 3. Melanct. propos. de eccles. propos. 25. Tom. 2. fol. 320. Bellarm. de Christo lib. 1. cap. 7.* Indeed there be *many Lords*, and yet but *one Lord*, which is *the Lord*: and many righteous comparatively, but none *simply good*, or *righteousnesse* it selfe, but only *a God the most holy*.

Now Christ as God-man, or Man-god, is the King of his redeemed ones, in whom obserue three royall vertues

especially, { *Wisdomes,* } verse 5.  
                  { *Iustice,* }

*Mercie, sauing Iuda, verse 6. and deliuering Israel, verse 7. 8. b Not as by Moses out of Egypt onely: but out of the hands of all their enemies, & casting them out of all countries and corners of the world, to a sit down with Abraham, Isaac and Iacob in the kingdome of heauen, being our righteousness efficient, as author of euery good and perfect gift in vs: and sufficient, in giuing himselfe a ransom for all men, 1. Tim. 2. 6. and obtaining eternall redemption for vs, Heb. 9. 12. a Iesus immediatly sauing us himselfe, nor by giuing vs power to become our owne Sauours. And so the righteousness whereby we are saued: is not the righteousness which wee by him act for our selues, but that which hee in his owne person hath wrought for vs; an imputative, not an inherent iustice, consisting not in the perfectiō of vertue, but in the free pardoning of our sinnes. According to that of *David, Blessed is hee, whose vnrighousnesse is forgiven, and whose sinne is covered.**

Q

The

f *Esay* 53. 9.  
t *Psal.* 51. 5.  
u *Psal.* 14. 4.

x 1. *Cor.* 8. 5.  
y *Ephes.* 4. 5.

z *Aug.* ep. 54.  
a *Mark.* 10. 18.

b *Hieron.* in loc.  
c *Luke* 1. 7.  
d *Mat.* 8. 11.

e1 *Theophylast.*  
*Aquin.*  
*Piscator* in 1.  
*Cor.* 1. 30.  
*Idem Bellarm.*  
*de Iustificat.*  
*lib. 2. cap. 10.*

f *August.* de ci-  
uit. Dei, lib. 19.  
cap. 27.  
g *Psal.* 32. 1.

h D<sup>r</sup>. Fulke in  
loc. ad Cor. ex  
Chrysost. Occu-  
men. Beda.

i 2. Cor. 5. 21.

k 1. Pet. 2. 22.

l Loc. Com. tit.  
de Iustitia  
Christiana &  
remissione pec-  
catorum.

m Mat. 5. 6.

n Rom. 8. 23.

o Ephes. 5. 27.

p Psal. 4. 1.

q Ps<sup>u</sup> sup.

The words of this text, as *Hierome* notes, are well interpreted by *Paul*, 1. Cor. 1. 30. *Christ is made to vs wisdom, and righteousness, and sanctification, and redemption, that according as it is written, bee that reioyceth, let him reioyce in the Lord.* As if he should haue said, <sup>h</sup> If these graces are our owne, we may vaunt in our owne. But for as much as *Christ* is made to vs from God, not onely the beginning of holinesse, wisdom, righteousness, &c. but the perfection of all these: let not flesh boast it selfe in his presence, but he that doth glory, let him glory in the Lord. As *Christ* was made <sup>i</sup> sinne for vs, euen so are we made the righteousness of God in *Christ*. He was sinne through imputation onely, <sup>k</sup> for hee did no sinne, neither was there guile found in his mouth. And so we are made righteousness, in that our vnrighteousnesse is not imputed vnto vs, *Rom* 4. 8. As <sup>l</sup> *Martin Luther* is bold to speake, *Christiana sanctitas non est actiua, sed passiuu sanctitas, extra nos est iustitia, non in nobis.* It is a righteousness in God, whereby wee stand righteous afore God. It is true that we worke righteousness according to the proportion of grace bestowed vpon vs in this life: but for as much as we <sup>m</sup> thirst after the full righteousness in another world, and haue receiued onely the <sup>n</sup> first fruites of the spirit heere; to say that wee are now thoroughly cleane <sup>o</sup> without spot, or wrinkle, or any such thing, is to iustle *Christ* out of his iustice, & to take from him his due title of honour, which is given him in our text, *the Lord our righteousness.* See *Gregor.* apud *Magdeburg.* Cent. 6. col. 681. *Luther.* vbi supra in margine. *Melancthon* in Cat & loc. Com. & exam., tit. de Iustificatione & bonis operibus. *Caluin.* Insti. lib. 3. cap. 11. §. 11. D<sup>r</sup>. *Morton* Apolog. lib. 1. cap. 2. §. 11. & 1. 7. 2 & lib. 2. cap. 11. D<sup>r</sup>. *Abbot*: answer to Bishops Epistle to the King, pag. 138. 139. &c.

Wherefore learne to sing with *P David*: O God which art my righteousness: and to say with <sup>q</sup> *Luther*, *Tu es Domine Iesu, iustitia mea, ego autem sum peccatum meum: tu assumptisti*

*assumpſisti me, & dedisti mihi tuum: assumpſisti quod non  
eras, & dedi mihi quod non eram, &c. I conclude with a  
meditation of Bernard: Thy righteousness, O my deare  
Saviour, is not a short cloake that cannot cover two, but being  
a long robe and a large righteousness, it will wholly cover  
thee and me: a multitude of finnes in mee, but in thee what  
shall it count, O Lord, but the treasures of thy goodness? To  
thee, (swet Iesu) the beginning and ending, which hast  
out of riches of thy superabundant grace blessed my  
studies hitherto, guiding, as I hope, my penne with thy  
finger, & from the first lesson vnto this last line: be gi-  
uen all honour, power and praise, now and for ever.  
Amen.*

*x Sermon. 61. in  
Cant.  
[ Apocal. 7. 9.*

*Glorie be to God on high, and peace to  
men in earth.*

FINIS.